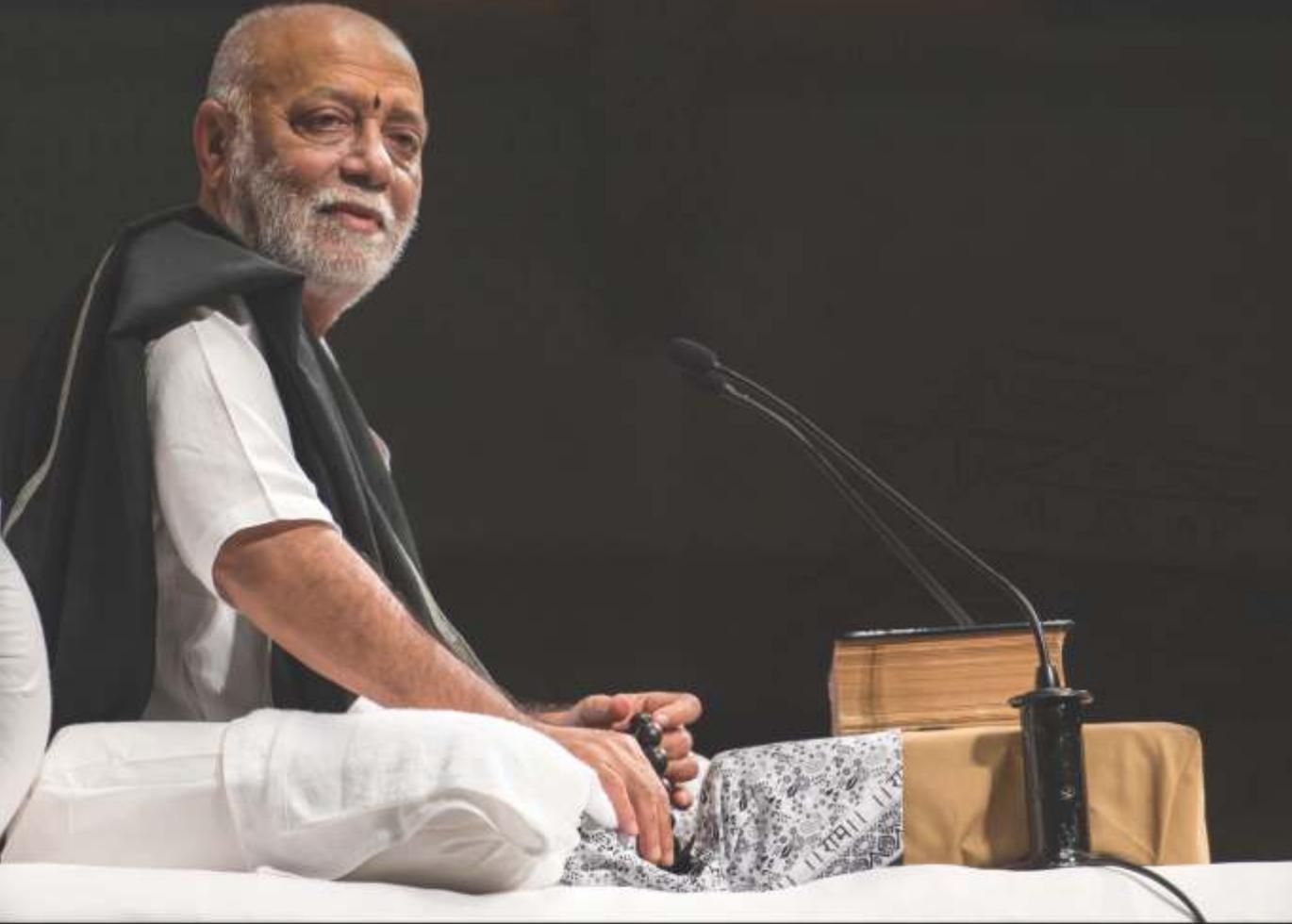


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II RAMKATHA II

MORARIBAPU



Mānasa-Sahaja

Kyoto (Japan)

संकर सहज सरूपु सम्हारा। लागि समाधि अखंड अपारा।।
संभु सहज समरथ भगवाना। एहि बिबाहँ सब बिधि कल्याना।।



II RAM KATHA II

Mānasa-Sahaja

MORARIBAPU

Kyoto (Japan)

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PREM PIYALA

Morari Babu's RāmaKathā was held in Kyoto, Japan from August 20, 2016 to August 28, 2016. In Kyoto, the land of Zen nature, Babu spoke on 'Mānasa-Sahaja' presenting several references of innateness from 'Rāma Carita Mānasa'.

Samkara Sahaja Sarūpa Samhārā I

Lāgi Samādhi Akhaṇḍa Apārā II BAK-57.04 II

Referencing the main copāi of the discourse that describes Lord Samkara's innateness, Babu said that Samkara's samādhi is innate in nature. His posture of sitting is also innate and so is His solitude and His state of being indifferent. Śiva's entire tradition is innate and we are flowing in the same tradition. Therefore, if we specifically learn to become innate then we can assimilate the mystery of Zen.

Instead of describing the ideology of Zen as a principle, Babu chose to present it in the context of one's innate nature because principles bind us, whereas nature is our own. Babu extolled the glory of the innateness of Zen nature. Referring to Lord Rāma's natural lifestyle, He also described Rāma as the most primordial Zen master. He added, Tulasī's Rāma sits innately, He rises innately, He speaks innately, He meets everyone innately, He sleeps innately, He wakes up innately and He smiles innately.

"Leading a natural lifestyle is Zen", aphoristically stating so Babu said that innateness means our disposition that has been with us since our birth. It's the congenital trait inherited in us genetically. This innateness is called as Zen nature. Where there are rules, there is no Zen; where there is Zen, there are no rules. Zen is about one's innate nature. Tulasīdāsajī mentions about innateness one hundred and six times in 'Mānasa'. Babu added that he adores the idea of Zen for it is associated with Tulasī.

Babu elaborated the seven points of Zen philosophy viz. practical perspective, creative activity, mindfulness, compassionate detachment, pleasing state of mind, simplicity and eternal youthfulness by citing the episodes and characters from the seven cantos of 'Rāma Carita Mānasa' viz. Bālakāṇḍa, Ayodhyākāṇḍa, Araṇyakāṇḍa, Kiṣkindhākāṇḍa, Suṃdarakāṇḍa, Laṃkākāṇḍa and Uttarakāṇḍa respectively.

In the Kathā of 'Mānasa-Sahaja', VyāsaPīṭha thus presented the idea of Zen philosophy quite vividly from the perspective of 'Rāma Carita Mānasa'.

- Nitin Vadgama

Mānasa-Sahaja : 1

Lord Māhādeva is innate by nature, and so is His entire tradition

Samkara Sahaja Sarūpa Samhārā I Lāgi Samādhi Akhaṇḍa Apārā II BAK-57.04 II

Samḅhu Sahaja Samaratha Bhagavānā I Ehi Bibāha Saba Bidhi Kalyānā II BAK-69.02 II

Samkara naturally communed with His own Self and passed into an unbroken and indefinitely long samādhi.

Samḅhu is all-powerful by nature, for He is no other than God Himself. Hence, matrimony with Him will prove auspicious in everyway.

Baap ! We are in midst of the utmost holy month of Śrāvana and we have gathered in Kyoto, the sacred land of innate Zen nature to recite a nine-day RāmaKathā. First of all, I offer obeisance to the divine feet of Lord Māhādeva, the consciousnesses dwelling on this land, the respected personalities who have graced this RāmaKathā by their presence, my dear listeners, the young flowers of my VyāsaPīṭha, our utmost affectionate Nareshbhai Patel and his family who are just an instrumental means of hosting this Kathā and the listeners listening to this telecast of RāmaKathā across the globe – I make an obeisance to one and all from the VyāsaPīṭha of Kyoto.

During a discussion with Respected Gunvantbhai he said: Bāpu, you must recite one Kathā in Kyoto. I really liked the thought and here we are today. We are glad that Gunvantbhai is with us today. I was thinking about the subject that I should choose for this Kathā. I am thus sharing the inspiration that I received after I took a seat on the VyāsaPīṭha. I shall be speaking on 'Mānasa-Sahaja' in this nine day RāmaKathā (Note: Sahaja means natural or innate).

My listeners, 'Mānasa' means heart; 'Mānasa' also means mind. But the meaning of 'Mānasa' closer to truth is heart. And we all know that we can stay healthy only when our heart functions in its natural state. When our heart digresses from its natural course, a person not only becomes unhealthy, but might also pass away. Dear listeners, in this RāmaKathā let's have a conversation about naturalness or innateness as present in 'Rāma Carita Mānasa' to aid our spiritual development and restfulness. I have never preached my listeners, nor will I ever be reckless to do so. I always hold a conversation or a talk with my listeners. We have obtained nine days of solitude, let's discuss something.



I consider the spiritual discourse as supreme-solitude. Kathā is solitude. I have realized that a listener who uses this solitude to his/her own advantage never deals in loss. Such a listener is benefitted by enormous spiritual light. This is not a conversation with a group of people, but a one-on-one conversation. So come, let all of us be as natural as Śiva and Hanumāna. I am not convinced to describe 'Zen' as an ideology. Zen is a nature. Our goal in this discourse is to specifically imbibe a sense of innateness or naturalness. We are moving towards being enormously unnatural, for several reasons.

Lord Māhādeva is innate by nature and so is His entire tradition. We are flowing in the same tradition. Therefore, if we specifically learn to become innate then I feel that we can assimilate the mystery of Zen. Respected Gunvantbhai just stated that a Zen person performs every act as meditation. Everything is meditative for a Zen practitioner. And the ultimate epitome of meditation is none other than Śiva. His meditation is not the reward of any spiritual practice. People like us meditate with an expectation of a reward (phala), but Śiva's meditation is not reward-oriented. His meditation is rather aimed towards ecstasy (rasa). There is a state higher than reward and that is ecstasy. Therefore, Goswāmījī says in 'Rāma Carita Mānasa' 'Magana DhyānaRasa...', He describes meditation as ecstasy. Ecstasy doesn't let a person become dull or crass. Quite often a seeker's meditation becomes dull. Let our meditation not become insensitive. Therefore, Goswāmījī intends for 'Ecstatic Meditation' (DhyānaRasa). Our scriptures have spoken about 'Uttamā Sahajāvasthā', 'Madhyamā Dhyāna Dhāraṇā' i.e. one's natural or innate state is the best. We have a yoga called as Innate-Yoga (Sahaja-Yoga). 'Sādho Sahaja Samādhi', says Kabīra. For next nine days on this holy land of Zen masters, let's become specifically innate, not by our efforts, but naturally. Our attempts, trials and efforts will only snatch our innateness!

No one is as innately meditative as Māhādeva. And Māhādeva is the Guru of the three spheres of this Universe. Therefore, we say 'DhyānaMūlaṃ Guru, PūjāMūlaṃ Guru, MantraMūlaṃ Guru, MokṣaMūlaṃ Guru...'. So,

'Mānasa-Sahaja' shall be the theme of this nine-day Kathā. We shall circumambulate this subject for next nine days. Fundamentally, our nature has always been innate being the part manifestation of God. Goswāmījī says that an individual soul ought to be as innate as God.

Īsvara Aṃsa Jīva Abināsī I

Cetana Amala Sahaja Sukha Rāsī II UTK-116.01 II
But we have become unnatural! Unnaturalness is synonymous to a deformed state. Unnatural conduct, unnatural thoughts, unnatural words, unnatural deeds, rising unnaturally, sitting down unnaturally, eating unnaturally or drinking unnaturally are deformations. It reflects unhealthy consciousness.

Mātra Mārī Sādagī Ene Śaramāvyā Haṣe,
Vastra SūtaraNā PaherīNe Hari Āvyā Haṣe.

The poet is Bharat Vinjuda. Bekal Utsahi says the same,
Sādagī Śrngāra Bana Gaī,
Āīno Kī Hāra Ho Gaī I

Simplicity, artlessness, naturalness or innateness is Zen nature. My young friends, Zen literature is extremely vast, but I truly adore its five points. Please remember my listeners that Zen does not have a religious book or Holy Scripture. It does not mean that Holy Scriptures are worthless. Absolutely not! I am here with a Holy Scripture. And I always sing Nitin Vadgama's words,

PothīNe Paratāpe Kyā Kyā Pūgiyā!

Our Nareshbhai says that Bāpu, 'PothīNe Paratāpe Ame Kyā Kyā Pūgiyā!' might be true for you, but for us it's 'KathāNe Paratāpe Ame Kyā Kyā Pūgiyā!' So, Zen does not have a holy scripture as far as I know, Sāheb! I have no authority to speak on Zen, but I will speak something on my responsibility. I shall speak only what I have understood. My discussion will not be in vain. Zen has five points in my understanding. And I see these five points in Māhādeva, He is the Lord with five faces. The Guru of the Universe has five faces. Let me repeat that one should not misunderstand that a philosophy without a Holy Scripture is great and the one with a Holy Scripture is inferior. A Holy Scripture has its own glory. Does our Vedas hold less glory? Is the glory of Bible any lesser in Christianity? The glory of the holy Quran, Dhammapada, 'Māhābhārata', 'Rāmāyaṇa' etc. are equally alike. But these scriptures become a means of violence when they get into wrong hands or are wrongly interpreted. Even

in the current age we have observed that when the scriptures are interpreted incorrectly without due contemplation or revision by overlooking the context of contemporary place and time, they become the means of violence! People are causing violence on the basis of religious beliefs. Scriptures should not turn into weapons! The scriptures should be as accessible as a berry in palm of a hand, says Jagatguru Adi Shankaracharya. A Holy Scripture that originates from head and directly reaches one's hand without passing through the heart takes no time in becoming a weapon. And allow me to say that a weapon, a nuclear bomb or an atomic bomb that reaches one's hand via the heart takes no time in becoming a Holy Scripture. The element which it passes through plays a significant role in its transformation.

Eka Paththara Kāca ToḍīNe Pachī Nice Paḍyo,
Āvī GhaṭanāThī JīvanāNā Bheda Samajāyā Haṣe I
- Bharat Vinzuda

Those who pull down others are bound to decline. These incidents help us understand the meaning of life. Osho, global historians and wise men are of the opinion that when the Holy Scriptures of various religions are misinterpreted, they become instrumental in causing bloodshed globally! Vinobājī has said that a war never happens between two religions, but two non-religions.

So, it's not that Holy Scriptures are worthless. Every religion has its own Holy Scripture. They are welcome. But our ancestors have witnessed in the past and we are observing today that the scriptures often turn into weapons. While we are all set to discuss about Buddha on this land of Kyoto, let's supplicate to the Supreme Soul that may our next generation not witness scriptures turning into weapons! Allah willing, may they not see violence in the name of religion! In this situation, Zen can't be more relevant for not having a Holy Scripture. A Holy Scripture has principles, which we cannot renounce. A Holy Scripture comes with rules, methods and rituals. Therefore, Zen is dear to me. Tulasī has included the five points of Zen beautifully in 'Mānasa' and therefore, I am glad to recite a discourse on Zen for my own joy. Zen is a natural stream of flow. It has no principles, because it does not have a Holy Scripture. But its percepts are free from rules, just like Kabīra. The terms like principles, theory or doctrine sound slightly aggressive for Zen.

Many people claim that they follow certain doctrine. Stay safe from them! Keep a distance! Having no holy scripture, Zen nature has no principles or doctrines; it advocates method-free percepts. It appears most natural and innate which is highly advantageous. Tulasī says that 'Rāma Carita Mānasa' is not a scripture but,

Sadgura Gyāna Birāga Joga Ke I BAK-31.01 I
Tulasī says, that 'Rāma Carita Mānasa' is not a scripture but a spiritual master brimming over with wisdom and dispassion. It's similar to Guru Nānaka tradition where they look upon their Holy Scripture as a spiritual master. The second point of Zen tradition that I wish to touch upon is the direct conversation between a spiritual master and a disciple. It encourages direct discussion, which has been prevalent in our Upaniṣads. This is the second point. When a spiritual master and a disciple are engaged in a conversation, the spiritual incidents manifest on its own accord.

Gudo was a Zen monk in Kyoto. He was a realized soul. Once, his footwear was broken. He thus went to a shoe shop to purchase a new pair. He was shown a size that would fit his feet and told the price. He purchased the pair. As he was about to leave, it began to rain heavily. The wife of the shop owner was present there. Gudo asked the lady if he could stay at their home for the night. The lady possessed a decent disposition. She said, "I would feel truly fortunate! You are welcome!" The monk stayed there, had dinner and rested in a room. He naturally asked the woman, where is your husband, the owner of the house? She said, Lord, my husband is addicted to alcohol and it has destroyed our life! I run the small shoe shop for my livelihood to barely meet my ends. Is he at home, asked the monk. She said, he comes late in the night inebriated in alcohol. The monk requested, "Can I please sit in the room in which your husband would sleep after returning home?" She permitted the monk. Gudo gave her all the money he had and requested the woman to purchase the best sweets, eatables and alcohol. She followed his advice and brought the stuff. Being a devoted wife, she brought her husband's favorite sweets! A woman is a woman, no doubt! Gudo began to meditate in the alcoholic's room. The ultimate goal of Zen nature is meditation. Gudo thus began to meditate.

The alcoholic man returned at 2 AM. As he walked towards his room, he stumbled and fell down. He wondered who was sitting in the room. Gudo said, I am your guest and I would be staying at your home tonight. The man was inebriated in alcohol. Gudo asked him to freshen up and have his favorite food that his wife had brought. The man ate sweets to his heart's content and drank the best alcohol. He was soon off to sleep. He woke up in the morning. As Gudo was preparing to leave, the man had sobered down. He was touched by the proximity of the monk! It was sheer love. He said, holy sir, I am a wicked man and yet you treated me with immense respect. It's hence my duty to drop you till the outskirts of the village. He accompanied Gudo. As they reached the boundary of the village, Gudo advised him to return. The man requested Gudo to allow him to walk few more steps with him. Gudo permitted so. After walking for about one mile, Gudo once again asked him to return. The man requested to walk with him for few most steps. He followed Gudo four about ten miles. Having reached a considerable long distance, Gudo insisted him to return. Finally, the man said that now there is no way back! This is the Zen way to explain things. Neither was he initiated, nor was he given a rosary or invested with a holy mark on the forehead, nor was his cakrā awakened! The monks often bless us with their company and proximity to inebriate us with an addiction that never sobers down. The man said, I would have certainly returned, but now I have no option to go back. And if you go away by abandoning me then you would be considered dishonest. I have no other place to return. This reminds me of Mīrā, this reminds me of my Tulasī,

Jo Tuma Toḍo Piyā, Main To Nāhī Toḍu,
Torī Prīta Toḍa Kṛṣṇā, Kaun Saṃga Joḍū?
Tuma Bhaḃe Motī Kṛṣṇa, Hama Bhaḃe Dhāgā,
Tuma Bhaḃe Sonā, Hama Bhaḃe Suhāgā I
Tuma Mere Thākura, Main Terī Dāsī...

Even the most expensive pearls would get scattered without a string. We are worldly soul. We may be evil, hopeless and invaluable. But we are the string. God is the invaluable pearls. Without us, the pearls would scatter. The alcoholic man tells Gudo, now it's difficult to return, 'Yadgatvā Na Nivartante'. So the stream of Zen nature has no scriptures. It is quite beneficial. The

second point is about the conversation between a spiritual master and a disciple. A student converses with his teacher. And this is how the incident manifests. The third point is that there is little use of words and letters; experience is the only medium to experiential realization.

Please remember my young listeners, two aspects are prime in Zen nature: silence and meditation. Intellect is parched by nature, but our eyes ought to be moist. Our words must be radiant and our eyes, moist. What is it that man cannot achieve by this? So, Zen can aid our spiritual journey through meditation and silence. 'SvāntaḥSukhāya Tulasī RaghunāthaGāthā', what does this mean? It's about one's spiritual journey. Tulasī says,

Nija Sukha Binu Mana Hoi Ki Thīrā I
Parasa Ki Hoi Bihina Samīrā II UTK-89.04 II

Firstly, Zen has no Holy Scripture. Secondly, Zen encourages a conversation or a talk between a spiritual master and a disciple. Thirdly, Zen seldom uses words or letters for explanation. Fourthly, a Zen master endeavors to free a disciple from every type of dualism by all means. This reminds me of Shankaracharya's non-dualism philosophy. 'Sabhī Sayāne Eka Mata', all wise think alike. Where would you escape? In the root of Zen, you will always find Śaṃkara. Zen frees us from the idea of dualism. Zen gives us a flight from dualism to non-dualism and ascends our spiritual journey. We judge others because of dualism. We blame others because of dualism. We get angry on others because of dualism. Being the lovers of 'Mānasa', you all know Goswāmījī's aphorism 'Krodha Ki DvaitaBuddhi Binu', we need a second person for getting angry, scolding and blaming. And my young friends, please don't judge any incident instantly! Wait for a while. Don't come to a decision too soon. Engage in a conversation, instead. The natural tradition of Zen shows us that words and letters are least needed. If there is ever a need to say something then it's either conveyed through one's experience or if a spiritual master is capable then s/he can make a disciple go through divine realization without using words. This would leave a disciple with no letters other than that of tears. This is the fourth point in my understanding. I am mentioning these points because they are close to my heart. Words have a limit. We have

a limit and words being ours also have a limit. It's a highly limited medium.

As Zen has no Holy Scripture, it has no doctrine. Zen percepts are free from methods. Zen encourages conversation between a spiritual master and a disciple. It promotes extreme proximity (sāmpiya) between the two. The extent of extreme proximity ultimately transforms sāmpiya into sāṃnidhya. Sāmpiya means that there is still some physical separation. But sāṃnidhyameans getting totally immersed into each other. Therefore, as per Indian tradition when we bath even with ordinary water we chant the verse 'Jalaismi Saṃnidhīmkuru', which means we invoke Gaṃgā to blend into our bathing water. This represents the closeness between a spiritual master and a disciple. There is no need of words or letters. There is no Holy Scripture. It's only about feelings. The enlightened beings who have walked the path of feelings have suffered several jolts! They were poisoned. What was Socrates' crime? The fifth and last point of Zen nature is to avoid wandering helter-skelter after experiencing complete realization. 'Ekānte Sukhamāsyatām', says Jagatguru Adi Shankaracharya. One must settle down at one place thereafter. One must stop wandering. Stopping at one place is actually reaching the destination. When we wander here and there having failed to understand these ideas, oftentimes we rise against our own Enlightened Being. This was the reason of Socrates' poisoning! This was the cause of Jesus' crucifixion! And Gandhi's murder as well was the outcome of this! Listen to an Urdu couplet of Badayuni Sāheb. It's lovely,

Inhī Hātho Pe Kālikha Mala Rahe Hai I
Jisakī Badaulata Diye Jala Rahe Hai I
These hands have protected the lamps from the wind!
We have abused the same Buddha who has enlightened us.
We have abused Kabīra because our mindset has

wandered! We have failed to know them completely. Kabīra had known the divinity in completion and hence, he did not wander, 'Kahe Kabīra Main Pūrā Pāyā'. Tulasījī says, 'Pāyo Parama Biśrāma'. Chandogya Upaniṣad says, 'Na AlpeSukhaṃ Asti', we feel least satisfied in scanty, we want the whole of the Supreme Element.

I find enough evidence of the aforementioned five points of Zen nature in 'Mānasa'. Therefore, we shall recite 'Mānasa-Sahaja' in this Kathā. And we shall do so utmost innately. Note that one who is innate is all-capable and one who is non-innate is absolutely incapable. A child is innate and therefore, capable. This was the background of the theme of this RāmaKathā. We shall proceed further with this foundation. It has been a dynamic tradition to introduce the presiding Holy Scripture to the listeners on the first day of RāmaKathā. The world of reverence calls it as extolling the majesty of the Holy Scripture. It usually describes the rewards of reciting the scripture. In my opinion, instead of rewards we must directly aim for the ecstasy.

So, while extolling the majesty of the scripture, it has been a tradition to describe the rewards of listening to it. It involves rules. Rules bind us, whereas vows are innate. Rules might be a necessity in the ancient age. We want no rules, but ecstasy. Therefore, I always mention that extolling the majesty of 'Mānasa' means the reciter has to present the essential introduction of the scripture to its listeners on the first day. 'Rāma Carita Mānasa' need not be introduced. You all know about it. It contains seven cantos. Vālmiki calls them as 'Kāṇḍa', while Goswāmījī calls them as 'Sopana'. In the first canto of 'BālaKāṇḍa', Goswāmījī writes seven mantras in the opening invocation. People allege Tulasī of not knowing Saṃskṛta because He has composed the scripture in utmost native dialect. But that's not true.

Lord Māhādeva is innate by nature and so is His entire tradition. We are flowing in the same tradition. Therefore, if we specifically learn to become innate then I feel that we can assimilate the mystery of Zen. The ultimate epitome of meditation is none other than Śiva. His meditation is not the reward of any spiritual practice. People like us meditate with an expectation of a reward (phala), but Śiva's meditation is not reward-oriented. His meditation is rather aimed towards ecstasy (rasa). There is a state higher than reward and that is ecstasy.

The pundits perceive Tulasī's seven mantras of opening invocations of every canto in several contexts. But Tulasī wanted to transport these ślokas to masses, just like Lord Buddha who passed his message in a native language. Mahāvīra also spoke in rural language. And so has Kabīra Sāheb. Similarly, despite being an eminent scholar in Saṃskṛta, Tulasī composed the scripture in native language. A cow, whether fair or dark, gives nothing but milk. Similarly, whether one extols the glory of Rāma in Saṃskṛta or rural language, it always manifests ambrosia.

Syāma Surabhi Paya Bisada Ati Gunada Karahi Saba Pāna I BAK-10(B) I

He wrote five sorthās. Tulasījī appears to have composed an encyclopedia of rural language. The first sorthā offers obeisance to Lord Gaṇeśa. Despite being a Viṣṇu devotee, Tulasī presents Lord Jagataguru Adi Shankaracharya's the idea of worshipping the five gods foremost in 'Rāma Carita Mānasa' and thus established unity and harmony between the two ideologies. Lord Jagataguru Adi Shankaracharya has advised the adherents of Hinduism, the time-immemorial religion, to worship the five gods namely Gaṇeśa, the sun-god, Durgā, Śiva and Viṣṇu. Before moving to the next point, I would like to tell the youngsters that you must worship Lord Gaṇeśa if you can, but Gaṇeśa is the god of discretion. Being mindful of discretion is the worship of Vināyaka. Being committed to live in light as far as possible is the worship of the sun-god. Living with the wish of everyone's welfare is performing the anointment of Śiva. And not letting our fundamental, adjective-free and unqualified reverence break is Durgā's worship. It isn't about impiety or blind faith, but reverence in its purest form. Lastly, keeping our viewpoint as broad as possible instead of being narrow-minded is Lord Viṣṇu's worship in my understanding. Afterwards, Tulasī makes obeisance to the Guru. This chapter of 'Mānasa' in my personal view is 'Mānasa-GuruGitā'. Tulasī said, after sanctifying my eyes by the dust of my Guru's divine feet, I thus proceed to describe 'Rāma Carita Mānasa'. He hallowed His vision before describing Lord's glory. We must purify our vision before speaking. And when His vision was sanctified by the Guru's grace, the whole world appeared as the manifestation of god. Therefore, Goswāmījī then made obeisance to everyone. He

bowed to the Brāhamaṇas, the monks, the evils, the wicked, the demons and the deities. Tulasī perceived this world consisting of animate and inanimate beings as partaking of both good and evils the manifestation of god and thus, made obeisance to one and all. When our vision gets endowed by discretion, whom can we criticize or disregard? While making obeisance to everyone one after another, Tulasījī made obeisance to Hanumānājī.

MahāBīra Binavau Hanumānā I

Rāma Jāsu Jasa Āpa Bakhānā II BAK-16.05 II

Śrī Hanumānājī is the vital force of life, the element of air and indispensable in our life because we all need oxygen or air for breathing. Hanumāna is not religious or secular god, because people of all religions breathe the same air. Even in an elemental form, Hanumāna is non-secular. I do tell my listeners to avoid getting into Hanumānājī's complicated and tantric worship. Connect with Hanumānājī's gentle form. By giving us 'HanumānaCālīsā', Tulasī has done a wonderful work. If we cannot do anything then we can at least recite 'HanumānaCālīsā'. Even if we cannot recite 'HanumānaCālīsā', let's not criticize those who recite it. Don't recite 'HanumānaCālīsā' with an expectation in return. Even though Tulasījī has reckoned the rewards of reciting 'HanumānaCālīsā', our mindset must not be reward-oriented. What reward would He not bless us with? He would certainly bless us with the best reward. But we must not have any expectations or desires. Recite 'HanumānaCālīsā' to cultivate affection in Rāma's divine feet. The affection of Rāma's divine feet refers to the affection for truth, the affection for love and the affection for compassion.

Ehi Bibāha Saba Bidhi Kalyāna II BAK-69.02 II
Matrimony with Śaṃkara will prove auspicious in every way i.e. our association with the innate element will prove auspicious in every way. This is 'Mānasa-Sahaja'. Let's sing a couple of lines from 'VinayaPatrikā' to make obeisance to Hanumānājī,

Maṅgala-Mūratī Mārūta-Naṃdana I Sakala-
Amaṅgala-Mūla-Nikaṃdana II VP-XXXVI.1 II
Pavana-Tanaya Saṃtana-Hitakāri I Hṛdaya Birājata
Avadha Bihāri II VP-XXXVI.3 II
Baṃdau Rāma-Lakhana-Baidehī I Je TulasīKe
Parama Sanehī II VP-XXXVI.5 II

Mānasa-Sahaja : 2

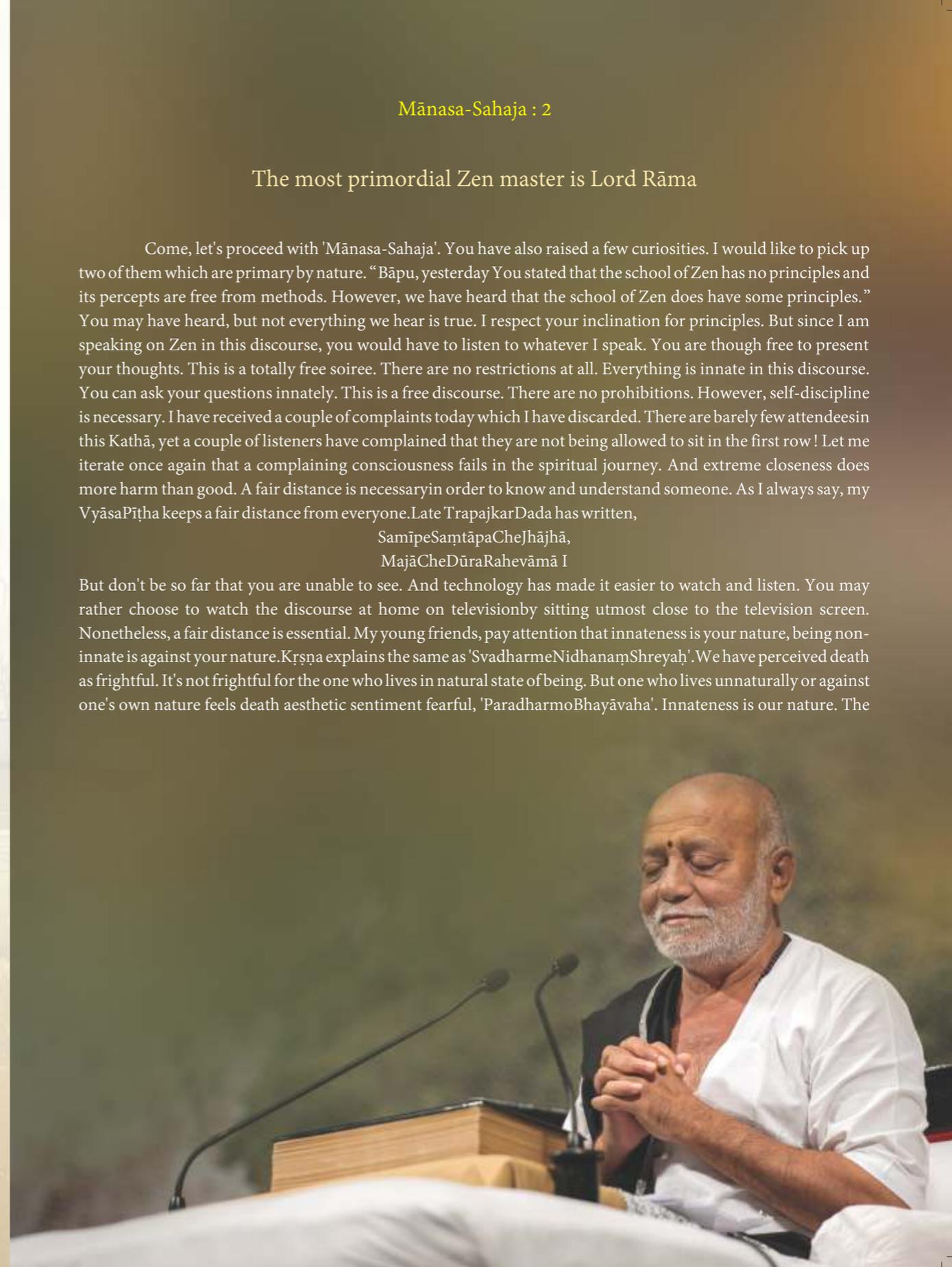
The most primordial Zen master is Lord Rāma

Come, let's proceed with 'Mānasa-Sahaja'. You have also raised a few curiosities. I would like to pick up two of them which are primary by nature. "Bāpu, yesterday You stated that the school of Zen has no principles and its percepts are free from methods. However, we have heard that the school of Zen does have some principles." You may have heard, but not everything we hear is true. I respect your inclination for principles. But since I am speaking on Zen in this discourse, you would have to listen to whatever I speak. You are though free to present your thoughts. This is a totally free soiree. There are no restrictions at all. Everything is innate in this discourse. You can ask your questions innately. This is a free discourse. There are no prohibitions. However, self-discipline is necessary. I have received a couple of complaints today which I have discarded. There are barely few attendees in this Kathā, yet a couple of listeners have complained that they are not being allowed to sit in the first row! Let me iterate once again that a complaining consciousness fails in the spiritual journey. And extreme closeness does more harm than good. A fair distance is necessary in order to know and understand someone. As I always say, my VyāsaPīṭha keeps a fair distance from everyone. Late Trapajkar Dada has written,

Samīpe Saṃtāpa Che Jhājhā,

Majā Che Dūra Rahevāmā I

But don't be so far that you are unable to see. And technology has made it easier to watch and listen. You may rather choose to watch the discourse at home on television by sitting utmost close to the television screen. Nonetheless, a fair distance is essential. My young friends, pay attention that innateness is your nature, being non-innate is against your nature. Kṛṣṇa explains the same as 'Svadharme Nidhanam Shreyaḥ'. We have perceived death as frightful. It's not frightful for the one who lives in natural state of being. But one who lives unnaturally or against one's own nature feels death aesthetic sentiment fearful, 'Paradharmo Bhayāvaha'. Innateness is our nature. The



principles have subjugated us. Therefore, I am not wording it as 'Zen Principles', but I am using the phrase 'Zen Nature'. The word 'principle' is connected with science. But 'nature' is the realization of our state of being. I don't deny the idea of principles. TrapajkarDada has sung,

SamīpeSaṃtāpaCheJhājhā,
MajāCheDūrRahevāmā I

He cites an illustration of all five aspects.

SugaṃdhīVāyuLaharātāMadhukaraMohaNāKaraje,
KusumaNāKedakhānāThīMajāCheDūrRahevāmā I
ŪgeĀkāśaMāBhānuKamalaNuMukhaḍuMalake,
RaviNeBheṭavāKarātāMajāCheDūrRahevāmā I
PatamgāAeNahīSamajeAgaraSamajeToKahīDejo,
DīpakaThīDājavāKarātāMajāCheDūrRahevāmā I
My dear listeners, a fair distance is necessary to understand and know someone. Why complain? Settle down wherever you get a place. This is a free soiree.

The curiosity being raised is that the school of Zen has no principles. I welcome your affection for principles. The scholars who have researched, contemplated and reflected on Zen have also come up with certain principles. I, however, find no principles in Zen. It could also be a shortcoming of my eyes. Zen appears natural to me. Yet if you are inclined towards principles, I would say that the wise men have presented two ideas as principles: Śūnyatā (emptiness or voidness) and Tathātā (suchness, thusness, reality or the way things really are).

These are the two principles of the school of Zen. The principle of emptiness has been inherited from Buddha. It refers to the state of utter lack or voidness. The word tathātā comes from Buddhist tradition. I don't consider these two ideas as principles. Please understand that I am speaking from my personal level! And if you are interested in principles, I have no complains. Nonetheless, principles always bind us. But our nature is our own. Whatever you obtain through principles, utilize it wisely. But nature will bless you with profound realizations. There is a huge difference. Therefore, I would like to term Zen as

'nature'. It refers to a sense of naturalness or innateness. And being innate is our nature, whereas being non-innate is against our nature. Dying in our own nature is highly beneficial; living against our nature is frightful. And I feel this is a natural school. I deeply adore the idea of Zen because it's related with Tulasī. Rāma is innate. I can present enormous evidence. And Sāheb! Consider it a coincidence that the word 'Sahaja' has been used the most in 'BālaKāṇḍa' and its occurrence gradually decrease in the subsequently cantos viz. 'AyodhyāKāṇḍa', 'AraṇyaKāṇḍa', 'KiṣkindhāKāṇḍa', 'SuṃdaraKāṇḍa', 'LaṃkāKāṇḍa' and 'UttaraKāṇḍa'. 'BālaKāṇḍa' is figurative of childhood, whereas 'AyodhyāKāṇḍa' represents youth. It thus means that a child is most innate. As and how, one grows young one becomes non-innate. 'AraṇyaKāṇḍa' represents maturity, where one becomes further non-innate. The occurrence of 'Sahaja' in 'Mānasa' decreases in the same order. Lord Rāma is innate. Rāma is the master of all Zen masters. The most primordial Zen master is Lord Rāma. Here is the evidence,

ManaMusukāiBhānukulaBhānū I

Rāmu Sahaja ĀnaṃdaNidhānū II BAK-40.06 II
Tulasī's Rāma sits innately, He rises innately, He speaks innately, He meets everyone innately, He sleeps innately, He wakes up innately and He smiles innately. Have you ever seen the sun smile? None has ever. At least I have not seen the sun smile. But blessed is Tulasī, blessed is a poet's wisdom who instead of writing about the smile of the sun, describes the smile of the sun of the entire solar dynasty in 'Mānasa'.

ManaMusukāiBhānukulaBhānū I

Rāmu Sahaja ĀnaṃdaNidhānū II BAK-40.06 II
So, Rāma is innate. Kṛṣṇa is innate, 'SahajaṃKṛṣṇaKṛīḍāṃSahajaṃVṛṣabhānujā'. The Saṃskṛta literature describes every sport of Kṛṣṇa as innate. Rādhā's smile, displeasure and complains are all innate. Every activity of Vraja is innate. The Saṃskṛta literature describes the flow of Yamunā as innate. Kṛṣṇa is innate.

This morning Nareshbhai told me that “Bāpu, thirty years ago a copāi has been etched in my mind! I am awake since 2 AM in the night eagerly waiting for the day to dawn so that I can recite it to You.” I hinted him to recite it and he recited the following verse,

KapaṭiKāyaraKumatiKujāti I
Loka Beda Bāhera Saba Bhāti II
RāmaKinhaĀpanaJabaHīTe I

BhayauBhuvanaBhūṣanaTabahīTe II AYK-195.01 II
Tulasī writes that He is pretentious, cowardly, evil-minded, low-born and cast off from society as well as from the fold of the Vedas in every way, but He has become the ornament of the world ever since Lord Rāma took Him for His own. Even if a human is the most evil, eventually his/her innateness alone will be examined, whereas virtues and flaws will be ignored. Which pretentious person has the Lord made the ornament of the world in 'Mānasa'? Who is pretentious? The pretentious person in 'Mānasa' is Mārīca. And Rāma has accepted and made pretentious Mārīca as His own. He assumed the form of a golden deer. Even though he employed pretense, he became an ornament of gold for the world! He transformed from iron to gold, because Rāghava has ran behind him. The world runs behind Rāma, but Tulasī says that Rāma has run behind an illusory pretentious deer and Mārīca attained the status of a supreme-lover and Lord made him the ornament of the world! Despite being pretentious, he has become great being accepted by Rāma. Who is cowardly or kāyara? Sugrīva. Kāyara means fearful, frightened and utmost scared and fatigued. The cowardly person in 'Mānasa' is Sugrīva. As Rāma accepted him, he became the ornament of the world; he became the king of 'Kiṣkindhā'. Tulasī says, I am myself evil-minded, but the Lord has blessed an evil-minded person like me with supreme restfulness. I have reached from rags to riches! Who is as evil-minded as me? But today Tulasī is revered by the world, undoubtedly. The saints have glorified Tulasī as the holy incarnation of Kaliyuga. The low-born person is Sabrī; she is cast off from the society as well as from

the fold of the Vedas in every way. As Lord made her His own, He appears incomplete without Sabrī.

Let me tell you a matter of my heart. Had Rāma not emancipated Ahalyā, had Rāmanot interpreted Kevaṭa's mysterious words positively and had He not spoken with him like a father speaks to a child, had Rāma not protected the cowardly people, had Rāma not accepted Sabrī and established her in a good light in this world then MorariBapu would not be reciting the discourse of Rāma! Yes, I would have never recited RāmaKathā. People hail Lord Rāma's glory in the temples because He has made the pretentious, the evil-minded, the cowardly and the low-born as the embellishments of His own life. I am saying this from the bottom of my heart. I place my hand on 'Mānasa' and so tell you that MorariBapu would not have recited 'Rāmāyaṇa'! Others are free to recite, if they wish. Why abandon people addicted to evil habits? Accept them. 'RāmaCaritaMānasa' is the scripture of accepting everyone. Everyone is accepted in this scripture. So, the low-born individual is Sabrī. When Rāma accepts the Kaulas, the Kirātas and the tribal, who were otherwise not approached by anyone with a smiling face, they become the ornament of the world. My young listeners, I wish to dedicate a lovely couplet to you,

YāToKubūla Kara MujheMerīKamajoriyoKeSātha,
YāChoḍa De MujheMerīTanhāyoKeSātha I
LāzimaNahiHai Hara Koī Ho YahāKāmayābaHī I
JināBhīSikhaLijjeNākāmiyoKeSātha I
- Dixit Dankauri

Learn to live with failures as well. The world is hatred-driven. Many commit suicide when they fail in exams! When life does not go smooth, people feel depressed! Stay innate, let others stay innate. Even God cannot change one's nature. Only the saints have the potential to change human nature. Was God capable of changing human nature, He would have transformed the vicious Kāliya serpent into a nectarous one, but He could not! It's easy to kill someone, but difficult to reform! God says that I have

the power to kill others, but the job of reforming one's nature lies with the saints, the Enlightened Being, the Zen monks. Listen to the last couplet of Dixit Dankauri Sāheb,

AcchāKiyā Ki TumaNeGunahagāraKahaDiyā,
Maśahūra Ho GayāHū Main BadanāmiyoKeSātha I
So, innateness is our nature. We are as we are! Jagatguru Śaṃkara says, 'MatsamapātakīNāsti'. We have no option, but to confess our evilness. A Sufi saint says,

TerīPākizagīPe Na TohamataLage I
HamaseDāmanaBacā Hama BureLogaHai I
O Goviṃda! We are pretentious, cowardly, evil-minded and low-born. It's your lordship to accept us. Tulasī says while concluding this scripture that there is no one as wretched as me and as beneficent as You. It would be fantastic if a person learns to live innately. We are unable to stay innate. Zen stories and Zen ideas have a great glory of being innate and cautious. Rāma is innate. My Kṛṣṇa is innate. Kṛṣṇa is more innate than Rāma. Yes, we ought to state this fact. He dances and sings at His joy. And Śiva is yet more innate than Kṛṣṇa.

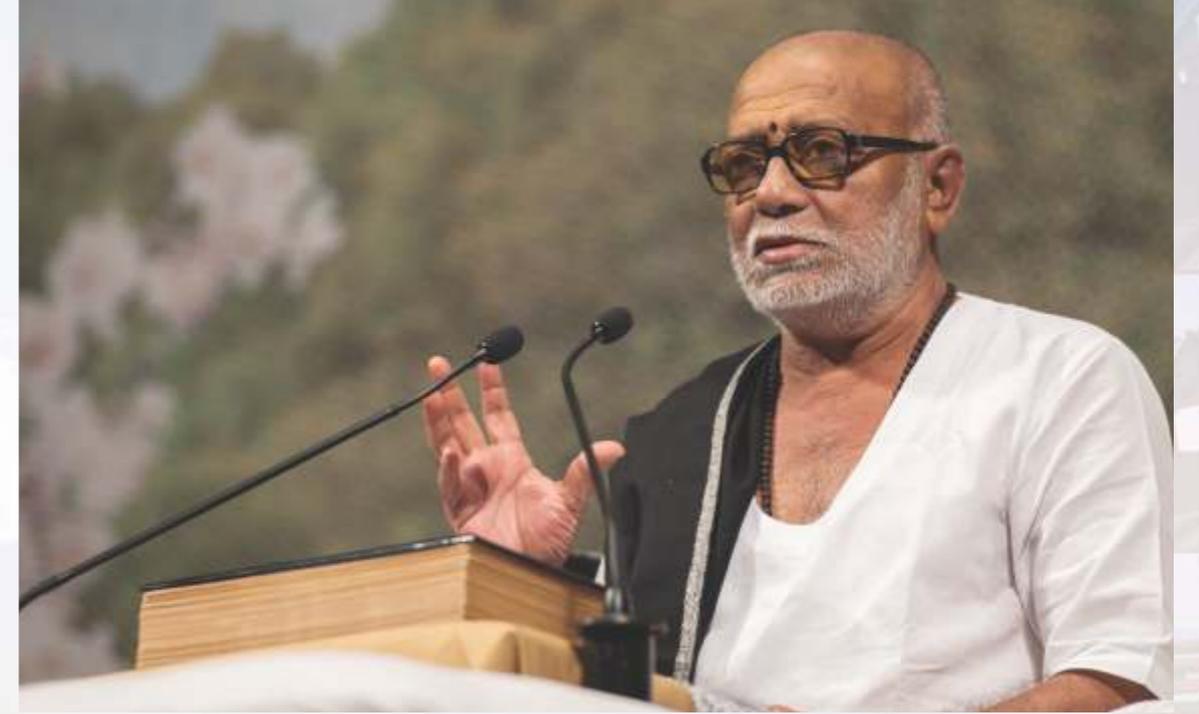
Śaṃkara Sahaja SarūpaSamhārā I
LāgiSamādhiAkhaṃḍaApārā II BAK-57.04 II
Sambhu Sahaja SamarathaBhagavānā I
EhiBibāha Saba BidhiKalyānā II BAK-69.02 II
Marry an innate suitor. This line is specifically for Umā; Her wedding with Śiva will prove auspicious in every way. But Śiva does not belong to Umā alone. He belongs to every worldly soul and therefore, matrimony with innateness like Śiva will prove auspicious in every way. So, Rāma is innate, Kṛṣṇa is innate and Śiva is innate. Rāma signifies truth. Truth should be innate. Truth cannot be taught in tuition classes. No classrooms can be opened for teaching truth. And love should also be innate. Kṛṣṇa is love. Rāma is truth. And Śiva is compassion. Compassion should be innate. Zen tradition has an aphorism that compassion must be attachment-free. While bestowing compassion on someone, don't get attached to the person as it will bind us! Another aphorism of

Zen nature is: Live in the moment. Once you lose a moment, it's gone. It's no longer yours. Every passing moment is pushing things into the past and inviting us to a new future. But there is a moment between the past and the future and Zen speaks about living in that moment. There is a movie song in this context,

ĀgeBhīJāneNāTū, PicheBhīJāneNāTū,
Jo BhīHaiBasaYahīEka Pala Hai...

Thus, the innate state of living in the moment is Zen nature. We are becoming more and more non-innate, which is against our nature. If you are fond of principles then 'Emptiness' and 'Thusness' are the two principles. However, I don't perceive them as principles. It's also a form of Zen nature.

The second question is that what is the difference between experience and realization? Yesterday, I clarified that experience can be put into words, but realization cannot be put into words. It's difficult to articulate our realization. A realized monk may perhaps convey it through hints or gestures. Experience is the matter of the organs of body; realization is the matter of the soul. When you touch a hot substance, the sense of touch will play a role. Thus, experience is derived through the organs of body. Realization is not the matter of the organs of body, my dear listeners. It's connected with soul. Therefore, Tulasīdāsājī uses the phrase 'ĀtamaAnubhava'. But the root word in Vedānta is 'Ātmānubhūti', which is not experience but realization. Let me once again recall Adī Jagatguru Adī Shankar who is the incarnation of Lord Śaṃkara Himself. He has authored a scripture named as 'Aparokśānubhūti'. It's an intricate and difficult scripture of Vedānta, but once you get a knack of it by the Guru's grace then it's a wonderful scripture. Especially when Shankaracharya is the author we ought to expect the best work! The honour that this thirty-two year old youngster has earned for the country is indescribable! He has wrought the work of numerous other incarnations in one single birth! It's a lovely and detailed scripture. Even though it's tough, once you decipher the key you will really enjoy going through 'Aparokśānubhūti'.



So, Zen nature is one's innate state of being. Yesterday, Bhadrāyubhai gave me a Zen story which I really liked. Four Zen monks observed a week long silence in their hermitage. When we resolve to observe silence, our innateness is lost! It happens due to introduction of our resolve! Making a resolve arouses a sense of doership. And the sense of doership will in turn invite vices. When a bridge is built, ants and elephants will both walk over it, because a road has been formed. Making an auspicious resolve is a Vedic idea, 'TanmāmanaḥŚivaŚaṃkalpaMastu'. And note that it does include a slight proclamation of pride. Śiva represents auspiciousness and Śiva is symbolic of pride. He represents universal pride. Tulasī says, 'Ahaṃkara Siva'. We have our four-fold inner faculty viz. mind, intellect, subconscious-mind and pride. Similarly, we have a universal faculty where moon represents mind, intellect signifies Brahmā (the creator), subconscious-mind symbolizes Viṣṇu and Lord Śaṃkara is the counterpart of pride.

Ahaṃkara Siva BuddhiAjaManaSasiCittaMahāna
I LNK-15 I

Making a resolve or pledge is good but it comes with the fear of doership. And vices are extremely cunning! So my listeners, vices will follow our sense of doership. Making an auspicious resolve is good for people like us as it drifts us away from inauspicious elements. Nonetheless, an auspicious resolve raises the question of pride. Be innate. So, the four monks decided to observe silence in a Zen hermitage. 'Bhagavad Gītā' describes our pleasing state of mind as the observance of silence. It does not define silence as being quite or not speaking. The four monks observed silence. Just as they began their vow, the candle got extinguished. The first monk said that the candle has extinguished. The second monk said that we were not supposed to speak. The third said, O, we have broken our silence! The fourth said, three of you have spoken, I was silent. This happened because their silence was burdened by the sense of doership. Let it happen naturally. Jatush says that when someone asked the

river to define life, it just flowed without saying a word. Life is nothing but going with the flow, 'CaravetiCarevaiti'. So Bāpa! This was in response to the two curiosities according to my intelligence. Since the questioner is inclined for principles, let the Zen nature flow between the two banks of 'emptiness' and 'thusness'. Though, I do not concur with this thought. Yet if you are interested in principles, you may flow between these two banks. In response to the second question about experience and realization, I stated that experience has the primacy of the organs of senses and realization is the matter of soul or self-realization.

Allow me to say that the soul of 'RāmaCaritaMānasa' is the state of being innate. Note that it's the soul and not the vital force of life. Tulasī has abundantly used the phrases such as 'Sahaja Saneha', 'Sahaja Prema', 'Sahaja 'Suṃdaratā', 'Sahaja Pavitrātā', 'Sahaja Baira' etc. Goswāmījī has set open numerous domains of innateness which no one can deny. And it closely relates with the Zen tradition. Therefore, this subject was chosen naturally by my Guru's grace.

Come, let's take forward the course of Kathā because the base of my discourse is 'Mānasa'. Yesterday in the natural course of RāmaKathāchronology, we made obeisance to Lord Hanumānājī. It's an utmost essential obeisance. Our body contains five vital forces of life. These forces must be balanced to keep our body alive. 'RāmaCaritaMānasa' also contains five forces of life. ŚrīHanumānājī has played the role of keeping these forces alive and therefore, He is the son of the wind-god. The scholars of 'Mānasa' have reckoned the five forces of life as Bharata, Lakṣmaṇa, Sugrīva, Jānakījī and the monkeys and the bears. These five personalities faced a crisis of life. When Sītā, Lakṣmaṇa, Bharata, Sugrīva and the monkeys and the bears had almost lost their lives, Hanumānājī showed up as their savior. He is considered as the protector of the five vital forces of life in 'Mānasa'. Therefore, Hanumānājī is offered an obeisance along with others in 'RāmaCaritaMānasa'. Thereafter, Goswāmījī made obeisance to the monkeys and the bears who supported the Lord in His acts of incarnation. This was

followed by the obeisance of the main heroes of the scripture i.e. Lord Sītā and Rāma. While making them an obeisance, Goswāmījī said that Sītā and Rāmalthough stated to be different are yet identical just like a word and its meaning or like water and the waves on its surface; they are essentially two part manifestation of the same Supreme Spirit manifested for the divine pastime. Unified and integrated form of SītāRāma was offered obeisance.

Vālmīki presents the exploits of Sītā as greater than Rāma. Rāma comes secondary in his scripture. Tulasī has extolled a wonderful glory of Sītā in 'Mānasa'. Sītā is offered obeisance foremost. Rāma's obeisance comes later 'PuniManaBacana...'. Jānakī is the first to be offered obeisance. Yet, if we focus closely on Tulasī's composition, it is Rāma who has been in the center all throughout. The focus of Vālmīki is Jānakī. If we compare Vālmīki's 'Rāmāyaṇa' and Tulasī's 'Mānasa', there are several similarities as well as differences. I have a heartfelt wish, to recite a Kathā by comparing the viewpoints of Vālmīki and Tulasī. May Allah fulfill it! Nabhaji says,

KilaKuṭilaJīvaNistāraHitaVālmīkiTulasīBhayo I
Everyone is free, whether anyone agrees or not but I want to seek JalanMatri's shelter,

ŚraddhāNo Ho ViṣayaToPurāvāNiŚiJarura?

QuranaMāToKyāyaPayambaraNiSahiNathi.

Reverence is reverence. I have a tiny aphorism: Trust in divinity is the best worship. That's it! Our BhojoBhagat has tossed a great thought,

BhojalaKeBharosoJene,

TrikamajīTāraśeEne I

What is worship? Trust is worship. What if you turn rosary, sing hymns and listen to the discourses but lack trust! The question is about trust. Trust itself is worship. Tulasī says,

EkaBharosoEkaBalaEkaĀsaBisvāsa I

EkaRāma Ghana SyāmaHitaCātakaTulasīdāsa

II DHV-277 II

So, Sītā and Rāma were rendered obeisance in the chronology of Kathā. The next point in the chapter of making obeisance is the obeisance to Lord's

Name. Tulasīdāsajī has written the glory of Name in nine dohās. The number nine is considered as a complete integer, which means Tulasī has presented the glory of Name completely backed by His firsthand experience. He says that the hero of Raghu's race has several names, but among all the names I make obeisance to the name of Rāma. It's the very cause of the fire, the sun and the moon. The syllable 'Ra', 'Aa' and 'Ma' are the seed-letters of the sun, the moon and the fire. It's their very motive. This is scientific truth as well as scriptural truth. The fire burns the garbage. The sun dispels the darkness. The moon spreads coolness all around. The Name of Lord Rāma being the seed element of fire burns the garbage of our inner vices. The Name of Rāma is the motive or the seed of the sun-god and therefore, it dispels our inner delusion and attachment. The Name of Rāma is also the seed of the moon and hence, it fills our inner-self with light and gives us coolness.

Please remember one point my dear listeners, being blessed by black soil is a farmer his fortune. It's believed that black soil is fertile. Getting appropriate seeds to sow in the black soil is his great-fortune. Moderate rain on the seeds is supreme-fortune. Ripening of crops is considered as his abundant-luck. Getting to behold a monk after the crops are ripened is his supreme-fortune. There is a step by step process to be followed in order to behold a realized monk. It though depends on the monk's grace. No spiritual practice shall work there. Yet, we ought to do something. When we stand on escalators, we don't have to walk. But if we want to reach faster, then we might as well walk on it. Adding our efforts to the course of grace will make us reach faster. We need to

Principles always bind us. But our nature is our own. Whatever you obtain through principles, utilize it wisely. But nature will bless you with profound realizations. There is a huge difference. Therefore, I would like to term Zen as 'nature'. It refers to a sense of naturalness or innateness. And being innate is our nature, whereas being non-innate is against our nature. Lord Rāma is innate. Rāma is the master of all Zen masters. The most primordial Zen master is Lord Rāma. Tulasī's Rāma sits innately, He rises innately, He speaks innately, He meets everyone innately, He sleeps innately, He wakes up innately and He smiles innately.

put in our efforts as well. Please remember three points my youngsters: Our mind is like a mobilephone, delete from it what is worth deleting. Leave the unessential aspects behind. Secondly, save the good deeds of others. Save the activities that are worth doing. Lastly, if you find some words of an Enlightened Being, forward them more and more. By keeping our mind in the right state, we can enjoy the sight of a monk. Beholding a saint is the matter of supreme-fortune,

PunyaPumjaBinuMilahi Na Saṃtā I

SatasamṅgatiSaṃsṛti Kara Aṃtā II UTK-44.03 II

So, Lord's Name burns our garbage, dispels our darkness and gives us coolness.

BaraṣāRituRaghupatiBhagatiTulasīSāliSudāsa I

RāmaNāma Bara BaranaJugaSāvanaBhādavaMāsa

II BAK-19 II

Lord's Name is the primordial root syllable Om. The sun, the moon and the fire will turn lifeless and worthless without the Name of Rāma. Therefore, 'HetuKṛsānuBhānuHimakaraKo'.

KahauKahāLagiNāmaBaḍāi I

Rāmu Na SakahiNāmaGunaGāi II BAK-25.04 II

To what extent should I extol the glory of Rāma's Name? If Rāma Himself tries to extol the glory of His Name, He would fall short. This is Kaliyuga. The discipline of karmayoga, jñānayoga and bhaktiyoga is difficult to practice fairly in this age.

RāmaNāmaAvalambanaEkū II BAK-26.04 II

My Goswāmījī says, chant the Name of Lord. Choose any god of your choice whom you love or revere. You may call Him Allah, Jesus or Buddha, as you like. You may chant any Name that suits your inclination, what difference it makes? But chanting Lord's Name is the only support for people like us.

RāmaKathā is nothing but sanctifying the fallen beings

Today, at the onset of the Kathā, as a daily practice Respected Baap presented the English summary of yesterday's Kathā. When Bāpā speaks in English, I can understand a great deal. I could understand ninety percent of his yesterday's speech correctly, though I cannot claim so for sure. Darshan conducts the program in a nice manner. But it's difficult to understand his English! He speaks in his own accent. I welcome the new consciousnesses born and brought up here for they are making a good progress. I don't expect them to progress only in religious field. I wish them to progress in any meritorious field that works for the highest truth of the world. I do witness new consciousnesses self-progressing in such fields and my VyāsaPīṭha honors them from the bottom of my heart. And HariOhm also gave a powerful speech! I feel happy when I hear you all.

Having listened to the Kathā over years, the youngsters have started doing a great deal of good work. This is certainly a good outcome that I have obtained. Nowadays, the whole world lies in your fist. Many youngsters recite 'Māhābhārata' in their mobiles or other gadgets after listening to my discussions on it! Kedar told me that Bāpu, I have prepared a comparative study of the choice-wedding ceremonies of Draupadī and Sītā. I was stunned to know that the new consciousnesses are doing a great work! One thought I really liked during the discussion was that Draupadī's wedding ceremony is connected with a human, whereas Sītā's wedding ceremony is connected with the Supreme Spirit. Arjuna is an ordinary human. My Rāghava is the Supreme Spirit. I further get a thought to add to it that in Jānakī's ceremony, Lord Rāma has the backing of the Guru's grace. And Śaṅkara is the Guru of the three spheres. But in Draupadī's ceremony, Arjuna is backed by the grace of Kṛṣṇa who is the Guru of the Universe. The children get me all information after searching various sources. A lot of information that I receive today is from the youngsters! I have been scolded with love that "Bāpu, you don't have any information on Kyoto!" I agree that I have no information with me! I want to live totally empty!



Chu Śūnya Ae Na Bhūla O AstitvaNā Khudā!
Tu To Haśe Ke Kema Paṇa Hu To Jarura Chu.

'- Shunya' Palanpuri

Zen has a percept of 'emptiness' and 'thusness'. The Zen nature is flowing between these two banks, just like our percept of 'Loka Beda Do Maṃjula Kūlā'. "Bāpu, you have no information on Kyoto. We find the required information from Google and so can you." I have obtained the frankincense of guggal from Ramji Maṃdir. I have obtained the divine fragrance of guggal, while you have obtained mere information! The former is realization, the latter is information. I reason I am welcoming your rebuke is because your curiosity is absolutely natural and the state of being natural is worthy of obeisance to me. A man must be natural. We have become so unnatural! These discussions are natural. "We have obtained information about each and every lane of Kyoto from Google." Friend! You just have information about Kyoto. But since last two days, I am going from one lane of Kyoto to another! Yesterday, I specifically told them to turn the car to one the lanes of Kyoto. I expressed my wish to visit a Japanese home! I informed the driver. There was an old man smoking outside his home. I said, we ought to visit this home! A doctor must visit a patient. S/He is not a doctor who visits only renowned clubs and associations!

There was a doctor named Kosuda in Kyoto. He belonged to the Zen tradition. A friend visited him one day. Dr. Kosuda enquired with the friend about the Zen philosophy. The friend replied that in Zen philosophy one does not fear death! The doctor expressed his wish to meet such a Zen monk. The friend took him Nanaik, who was indeed a realized monk. But the doctor hid a knife with him to scare the monk who preached the world about being fearless from death. As they enter the premises, the Zen monk said that it's been a long time since you had last come here. Kosuda said, I have come for the first time! Have we met earlier? The Zen monk said, I am not aware if we have met in person, but we have definitely met at subtle level. Nanaik knew Kosuda. As he began to speak in sweet and innate words, Kosuda's knife dropped! He clasped his feet and requested to explain the Zen philosophy. You need not learn, Mr. Kosuda!

Kosuda asked, what should I do then? The monk said, treating your patients compassionately by keeping in mind the patient's ailment and family condition is your Zen. The Zen nature is so natural. Sāheb, this man thus got initiated!

The doctor must visit the patient. I am not a doctor! I entered a narrow lane of Kyoto. I told the driver, please ask him if it would bother them if we visited their home? An old woman came out. She did not know me. How would she, after all? What good it is going to cause even if the world knows us? To say the least, let our Sadguru know us. That's it! There is nothing to worry even if God does not know us. May the Enlightened Being, who has opened our eyes to divinity, not forget us! A monk is not just the believer of principles or doctrines. Narsaiya says, the reward of karma is based on its principles, 'Sukha Duḥkha To Ghaṭa Sāthe Ghaḍiyā'. Savo Bhagat says,

Sukha Duḥkha Āve HariNī Icchā Vaḍe I

He says that bliss and sorrow come by Lord's wish. But 'Nāma Vālā Ne Nahī Naḍe'. Therefore, live in the moment. Tulasī says the same in 'Mānasa',

Dhanya Gharī Soi Jaba Satasamgā I UTK-126.04 I Kathā does not reward you later. I am not exaggerating just because I am in this field. The rewards of your enormous meritorious deeds are obtained over a period of time. We have been told that meritorious deeds will give us heaven, but we don't know when. But if you listen to the Kathā today, you experience joy the same moment. Listen to the Kathā now, experience joy here and now. Who is free from anguish? But a spiritual discourse teaches us to live in the moment and therefore, we don't experience anguish in that moment. We experience joy right during the Kathā. This is my as well as your experience. It does not mean that our anguish has dispelled. The moment the Kathā ends, our anguishes will naturally surround us again. It's possible. But for now, there is no anguish.

So, 'Dhanya ĀjaNī Ghaḍī Te Raliyāmaṇī...', Mehta has advised about living in the moment! Who knows what will happen tomorrow? Live in the moment before it ends. Live in the tiny span that exists after a moment begins and before it ends. What begins will indeed end. Every moment is evanescent or ephemeral. How does Rāma deal with ephemeral

elements? Let me give you its evidence. The Zen philosophy of living in the present ephemeral moment is correlated with various episodes of 'Mānasa'. What did Rāma do? 'Ati Lāghava Uṭhāi Dhanu Linhā', it was taking forever to break the bow in Sītā's choice-wedding ceremony. Sītā perceived every passing moment as the moment of death! She was concerned about the next happening. Lord Rāma saw all around. While turning His glance around, Lord momentarily fixed His sight at a special place where Jānakī was sitting. Tulasī has spoken extensively on moment. What did Hanumānaji see?

So Chana Kapihi Kalapa Sama Bitā II SDK-11.06 II He grabbed the moment for had He missed the moment, Jānakī would have left! Live in the moment. And Lord Rāma fixed His glance on Jānakī and the moment Lord realized every passing moment of Jānakī, Tulasī writes 'Tehi Chana...' i.e. that particular moment or that instance of time. As the first moment began, Lord spent it in reflection and before the first moment could end and the second moment could begin, in between that instance of time Lord broke the bow. Tulasī says, 'Tehi Chana Rāma Madhya Dhanu Torā', the bow was broken in the middle of the moment i.e. after the beginning of the moment and before it could end.

My listeners, let's cultivate a society that lives in the moment. We are not aware of the future. The past has gone away. The future is still in the womb. Allah knows, what will come out! But the present moment is in our fist. Lao Tsu has reckoned few traits of an Enlightened Being. I shall recount as many as I recall. Lao Tsu says that the Supreme Soul or the Supreme Element can be understood, but the Enlightened Being cannot be understood. You can experience joy and felicity with the Enlightened Beings, but you can never know them completely. This is the trait given by Lao Tsu. Even if we try to observe and know an Enlightened Being from all angles,

Guru, Tāro Pāra Na Pāyo, He Na Pāyo, Na Pāyo... PrathaviNā Mālīka, Tame Re Tāro To Ame Tarīe... The composer of this verse, who is fraught with realization, says, 'PrathaviNā Mālīka'. We need not amend the verse. The words that have emanated naturally are divine.

PrathaviNā Mālīka, Tame Re Tāro To Ame Tarīe... I really appreciate the youngsters doing a wonderful job in this regard! They are surrendered, because they know that my VyāsaPīṭha does not exploit anyone, but it nourishes everyone. It would take no time in robbing the rich devotees or even exploiting them! And a religion that exploits is not a religion. 'Sugamdhim Puṣṭim Vardhanam', the devotees must be nourished and enriched. Their spiritual fragrance should grow. I would like to tell the youngsters that son, live in the moment. My Dada, my Supreme Personality of Godhead, Sadguru, often told me that Son, the species that has life but are unable to move is a tree. When He was teaching me 'Rāmāyaṇa', during some especial discussions He often told me to keep in mind that the species that has life but is unable to move is a tree, the species that has life as well as the ability to move are animals, but the species that has life, ability to move and a determined goal in life is a human. And the element who transcends the plane of life, movement and goal is Śiva.

Binu Pada Calai Sunai Binu Kānā I
Kara Binu Karama Karai Bidhi Nānā
II BAK-117.03 II

The element which rises beyond the plane of trees, animals, humans and life-goals is my son, the Supreme Element.

Asi Saba Bhāti Alaukika Karanī I
Mahimā Jāsu Jāi Nahi Baranī II BAK-117.04 II
Lao Tsu describes the traits of an Enlightened Being. It might be possible to know the Supreme Element, but the element of Guru can never be known. Lao Tsu said it Twenty-Five Hundred years ago. But what does our philosophy say? The glory of Guru is peerless. I am not speaking about individual worship. It's about the Enlightened Beings. I am speaking in the broadest possible context, yet if you misinterpret my words then I don't mind. We have acclaimed Guru as Brahmā, Viṣṇu and Maheśa. Yet further we have said, 'Guru Sāksāta ParaBrahma', Guru is GodHimself. When Tao describes the traits of an Enlightened Being, his first point is the same: No one can know the element of the Guru! He is difficult to understand. You would even fail to know the spiritual discipline of a truly Enlightened Being. You will never know. What should we do then? KāgaBāpu thus writes a line,

Vaidya GharaNā Vāṭelā Olyā
Osaḍa Nahī Olakhāya,
Bhāi Ene Bharose Re'vāya...
Bharose Re'vāya, Emā Paṃḍānā
Ḍahāpaṇa Bahu Na Ḍolāya,
Bhāi Ene Bharose Re'vāya...

Trust is the only option in few matters, Sāheb! Vivekanandaji has said, "Faith is life and doubt death." 'Gītā' endorses this fact, 'Saṃśayātmā Vinaṣyati'.

When I went there, the old man was smoking. The old lady said, our house is being cleaned being a Sunday, how do we invite you inside? I told her that you need not worry about anything. We find monks and mendicants on our way in every part of the world. In Bengal we may find a Baul who would be either singing or crying for the Lord. In Afghanistan, we may find a Sufi calling upon Allah! I wanted to find a Zen monk in some or other lane. This was my intention. But we received a warm welcome. I liked their hospitality. Please remember one point that every home of Japan is a temple. Why am I saying so? You cannot enter someone's home wearing footwear, whether it's MoraiBapu or anyone else. They clearly tell the guests to remove the footwear outside, for every home is considered a temple.

Lao Tsu says that an Enlightened Being cannot be known. Lao Tsu has spoken in his native language, but in the translated texts it's written that the Guru is profoundly esoteric. In my words I would say that the Guru is esoteric, but the Guru is not ignorant because S/He has attained enlightenment. S/He knows that,

Bole Bihasi Mahesa Taba Gyānī Muḍha Na Koi I
Jehi Jasa Raghupati Karahi Jaba So Tasa Tehi Chana
Hoi II BAK-124(A) II

Once again it's mentioned about moment. Man instantly becomes what the Lord of Raghū's race wills him to be at a particular moment. So, the Guru is extremely esoteric. And for us the Guru is 'Rāma Carita Mānasa'.

Sadgura Gyāna Birāga Joga Ke I BAK-31.01 I
This is an extremely esoteric scripture. Tulasī Himself says,

Umā Rāma Guna Gūḍha Paṃḍita
Muni Pāvahi Birati I

Pāvahi Moha Bimūḍha Je Hari Bimukha Na
Dharma Rati II ARK-So.00 II
But Pārvatī is extremely wise. She tells Lord Māhādeva that if a Guru is esoteric or if Your Holy Scripture is esoteric then,

Gūḍhau Tattva Na Sādhu Durāvahi I
Ārata Adhikārī Jaha Pāvahi II BAK-109.01 II
A monk does not withhold even the most esoteric truth. When a monk finds an afflicted inquisitor, s/he reveals even the most esoteric mysteries. She said, I am surrendered to you and I am afflicted, please reveal the most esoteric mysteries to me.

Cāhahu Sunai Rāma Guna Gūḍhā I
Kīnhihu Prasna Manahu Ati Mūḍhā II BAK-46.02 II
Lao Tsu says, it's difficult to identify or know an Enlightened Being. The first identification of an Enlightened Being is that we are unable to know Him. Akha has written a line that when a bird takes a flight its feet cannot be seen for long. Akha connects this metaphor with an Enlightened Being. When an Enlightened Being takes a flight, his foot marks cannot be seen. It's an impassable journey. It's a bird-like journey, where the Guru does not leave any footmark. An Enlightened Being is esoteric. His innateness is such that we are unable to understand His esoteric nature. We feel that He is just like us. Kabīra would sit amid everyone. The Hindus and the Muslims felt that he was theirs alike. This was his innateness.

Lao Tsu says, the second trait or nature of an Enlightened Being is that He stays constantly alert. A Guru is always cautious. Even Zen philosophy considers subtle caution utmost inevitable. Lao Tsu explains this with an illustration that an Enlightened Being stays as cautious in the mundane world as one needs to be in the camp of an enemy. A monk is the one who appears like an ordinary man staying in the mundane world, but in fact He is extremely cautious. Brahmālin Dongreji Maharaja often repeated the following sentence in his discourse, 'Śukadevajī sāvadhāna kare che'. And Tulasī says,

Sāvadhāna Mana Kari Puni Saṃkara I SDK-32.02 I
An Enlightened Being is constantly cautious. An Enlightened Being is cautious amid the enemies. The spiritual interpretation of enemies is lust, anger and greed. Our philosophy describes six vices, which don't

suite me. Please pardon me, it's my personal opinion. Why do you consider lust as enemy? Why do you consider anger as enemy? Why do you consider greed as enemy? Their deformed state is analogous to an enemy. When anger becomes deformed, it acts as an enemy. Moderate anger is necessary in life. The element of wind, phlegm and bile in our body are not our enemies. The realized seers and sages have considered them as enemies. Please forgive me, but why should we consider them as our enemies? Why be hostile with every vice? Can't we befriend them? Why consider every negative element as a vice? Can't we transform a vice into a virtue? Why condemn lust as a vice? If that was true then why do we regard marriage as a sacred ritual? Moderate lust is necessary, Sāheb! Don't abuse it. Do you know that in Indian philosophy every ritual has an associated deity? The deity of wedding ritual is Kāmadeva (cupid). Lust is not bad, but lustfulness is. A deformation in any emotion is evil. When our emotions get deformed, its cure becomes mandatory. Any sort of deformation is indeed evil. Lord Kṛṣṇa says that lust employed for the act of procreation is my part manifestation. Don't regard anyone as enemy.

Lao Tsu considers it as an enemy. Our religious scriptures also describe them as our enemies. He has described these vices as the path to hell. It could perhaps be true five thousand years ago! Extreme anger is bad; moderate anger is necessary. Bile or pitta is necessary in body; but an outbreak of bile is evil. This is Tulasī's Ayurveda. Just like the balance of wind, phlegm and bile keeps a person physically healthy; similarly the balance of anger, lust and greed keeps a person's mind healthy. Our sins are personal to us. The outcome of our sins is to be reaped by us alone. But addiction has to be reaped by the entire family. Addiction is called as vyasana in Devanagari. And vyasana also means suffering or pain. If you have an alcoholic person at home, the entire family suffers because of one person.

Bāpa! Just like we are cautious in the camp of an enemy, an Enlightened Being stays constantly cautious. I concur with the idea of caution or awareness, but not with the idea of enemies. Why consider anything as our enemy? Hold a conversation

with them. Deformation is bad. Extremity is bad. Vivekanandaji has said that anything in excess becomes poison.

Thirdly, Lao Tsu's trait which I like a lot is that an Enlightened Being is synonymous to the present moment. S/He neither stays in the past, nor in the future, but in the present. Therefore, even though we cannot change the words of Gaṅgāsati, I have modified one word with due respect,

Śilavaṃta Sādhu Ne VāreVāre Namie PānaBāi!

Jenā Badale Nahi VrataMāna Re;

The original word is 'vratamāna' (observer of vows), but for me 'vartamāna' (the present moment) sounds better. A monk constantly lives in the present moment. This trait of Lao Tsu sounds lovely. The Guru is always present. He is neither the element of past, nor the element of future, He is present here and now.

The next identifying trait of an Enlightened Being as per Lao Tsu is that He is the one whose life, conduct, words and deeds are densely interwoven by simplicity. Zen philosophy lays great emphasis on simplicity. Ostentation is employed by the one who knows that s/he will not be accepted without it. One who accepts one's own self by simplicity and innateness need not employ ostentation. An Enlightened Being is the one whose life is filled with simplicity and guilelessness. The aphorisms that we are discussing innately are given by Lao Tsu and the same are found in Zen philosophy as well. Let's look at the next aphorism. Lao Tsu says, one who accepts everyone is an Enlightened Being. This is not my aphorism. The fact that I have been saying this since several years is a different matter, but someone else has also spoken this prior to me. I had no clue about it. When I find similar aphorism by Lao Tsu, it only adds to my support. But Lao Tsu says that one who accepts is a monk. Yesterday we were recalling RajendraBapu,

Niṣedha KoiNo Nahī, Vidāya KoiNe Nahī,

Hu Śuddha Āvakār Chu, Hu SarvaNo Samās Chu. Acceptance is Zen thought as well as Tao thought, which in turn turns the fundamental thought of Indian philosophy. When a nagarvadhu (bride of the city) invited Buddha for alms and requested him to observe the holy austerities in Cāturamāsa. Buddha said, today you have enough people to visit you. The bejeweled

crowns of the kings and the emperors fall in your feet at the jingling sound of your anklets. But the day everyone abandons you, come to me. I will be there for you. This is acceptance. I am repeating once again that for the first time ever from the dais of Kathā, I have stated that had Rāma not emancipated Ahalyā, MorariBapu would not have recited RāmaKathā. Accepting others is a must. To err is human. Who except the Supreme Spirit is perfect in all respects? Accept everyone. I request all those who love my VyāsaPīṭha to accept one and all, whoever it is. It's easy to call others fallen beings. RāmaKathā is nothing but sanctifying the fallen beings.

I am recalling one aphorism of Lao Tsu. He says, the Guru is a chasm. The chasm accepts anything that falls into it. It could be a stone, a stream, a crow, a cuckoo etc. It accepts regardless of how the being is. Lao Tsu regards it as the sign of enlightenment. And this exists in Indian tradition since ages. What is the need for Tulasī to recall a courtizan at the conclusion of the scripture? When a virtuous scripture like 'Rāma Carita Mānasa' was about to end, He could well have mentioned a meritorious soul. But whom did He recall?

Ganikā Ajāmila Byādha Gīdha Gajādi

Khala Tāre Ghanā II UTK-130 II

Jāki Kṛpā LavaLesā Te

MatiMaṃda Tulsidāsahū I UTK-130 I

Rāma has emancipated such beings. Therefore, Tulasī says that now I can say 'Rāma Samāna Prabhu Nāhī Kahū', who is as capable as Rāma to accept everyone? So, one who accepts everyone is an Enlightened Being. The last aphorism, Tao regards any ordinary being as complete as the Supreme Element. No one is looked upon as ignorant, foolish or unaware soul. The Enlightened Being knows that every person is latently enlightened despite being ignorant. Tulasī has written a sentence in 'VinayaPatrikā', 'Biṭapa Madhya

Putarikā'. Every tree contains marionettes. No tree is void of marionette. Buddha said that every stone contains an idol. If someone discards the unwanted part of stone with discretion then the idol can emerge. Osho said, "The question is not about attaining something, the question is about identifying." I openly share the thoughts which I like and if I don't concur with some thought then Osho would not feel displeased about it. We are not bound to accept everything. But we cannot deny the facts. You all must have heard one sentence of Osho which I like the most. He said that "I have not come to speak in front of you, I have come here to call you." It's easy to speak, persuade people, sing or smear people in one's glory! If it's natural then it's a different matter. But wisdom does not mandate one to speak. Tulasī says, the first identity of wisdom is absolute lack of pride or burden. Wisdom is burdenless. The second identity is to perceive the Supreme Element in everyone equally alike. It's the same Supreme Element who speaks in the anklets of an ant and the azāna of the mosques. Kabīra has spread the idea of seeing the Supreme Element in everyone. Lao Tsu says the same point that everyone is complete by nature, but they are just not awakened. This is the only difference. Let me tell you one last point today before I conclude the Kathā. As people listen to the Kathā, everyone sends me ghazals and poems. Today, Milind Gadhvi has sent a ghazal. Milind is doing a good work in both the languages.

Tere Caraṇo Ko Pānā Hai I

Phūlo Jaisa Bana Jānā Hai I

Terā Pyālā Merī Mālā,

Apanā-Apanā Mayakhānā Hai I

Yesterday, we had recalled Pranav. He has sent the ghazal of 'Idam Na Mama'.

Hoya Thoḍu Ghaṇu Idam Na Mama I

Ābha Hoya Ke Aṇu Idam Na Mama I

Ghāṭa Tāro Ane Tu Ja Ghaḍanāro,

Śū Lau Ṭākaṇu Idam Na Mama I

For the first time ever from the dais of Kathā, I have stated that had Rāma not emancipated Ahalyā, MorariBapu would not have recited RāmaKathā. Accepting others is a must. To err is human. Who except the Supreme Spirit is perfect in all respects? Accept everyone. I request all those who love my VyāsaPīṭha to accept one and all, whoever it is. It's easy to call others fallen beings. RāmaKathā is nothing but sanctifying the fallen beings.

Life is nothing but going with the natural flow

'Mānasa-Sahaja' is the theme of this Kathā. Let's proceed with its pious discussion in accordance with reality as innately as we can. Water has an innate trait to maintain the same level. It's also a scientific principle. But the innate nature of water is to flow. Maintaining equilibrium is its principle, but flowing is its nature. This is our perspective. It could be a mere imposition from our end. Let the river speak about the reason it flows. It's our perspective that the river flows to unite with the ocean. The author of 'Mānasa' as well accepts this fact,

Sarita Jala JalNidhi Mahu Jāi I

Hoi Acala Jimi Jiva Hari Pāi II KKK-13.04 II

This is our comment about the flowing river; it flows to unite with the ocean. But if we let the river speak about the reason it is flowing, then perhaps it may say that "I am not concerned with whether or not I unite with the ocean, but it's my very nature to flow." It's our belief that beneficence to others can earn us merits, honor and a place in heaven or Vaikunṭha. The scriptures claim this as well,

Para Upakāra Bacana Mana Kāyā I

Samta Sahaja Subāhu Khagarāyā II UTK-120.07 II

Bhuṣuṅḍi says, O Garuḍa, a monk knows least about the reward of beneficence. A monk is definitely least aware of this fact. The scriptures would probably know this, but not the monks. Being beneficence to others by thoughts, words and deeds is the innate nature of the monks. A poet asked Mīrā: "Mīrā, you are going to Vrindavan after five thousand years! Kṛṣṇa has long left this earth. How would you meet Him now?" Harindrabhai's poem on Kṛṣṇa from 'Mādhava Kyāya Nathī' also touches my heart,

Phūla Kahe BhamarāNe, Bhamaro Vāta Vahe
GumjanaMā,
Mādhava Kyāya Nathī MadhuvanaMā,
Śira Para GorasaMaṭukī,
Māri Vāṭa Na Keme Khūṭī,
Aba Laga Kaṃkara Eka Na Lāgyo Gayā
Bhāgya Muja Phūṭī.

Tharo Bhagat who also hails from Kutch says, 'Śyāma Vinā Vraja Sūnu Lāge...' and the phrase 'Sūnu Lāge' cannot be explained. One of his lines is really lovely, where the Gopis tell Uddho: "Uddho, please tell Goviṃḍa that if He doesn't like staying with us then He is free to never return to Vraja." Who can rule the master? They further add, "Uddho, please tell Him to not get enraged on the poor people of Vraja." Harindra Dave is a litterateur from Kutch. The only book that I have read from start to end for the very first time is Harindrabhai's 'Mādhava Kyāya Nathī'. It was not my innate nature to read extensively. But when I began this book, I could not stop. Its each and every line made me cry! Nārada was missing Kṛṣṇa by one step every time! We all are wanderers like Nārada. Mīrā was asked, "Kṛṣṇa has left five thousand years ago, how would you meet Him now? Don't act like a crazy woman." Mīrā said: "You have been wrongly informed that Mīrā is rushing to attain Kṛṣṇa. I am not rushing to attain Kṛṣṇa. It's my very nature to align the course of my life with Him." Kṛṣṇa is the absolute gravitational force of the globe, for He attracts. He is not an iron magnet. He is the magnet of love. My regular listeners know that I often say that it has been five thousand years since this man has passed away, till date He has not sent me any money. Yet, why do we call upon Him? Why do we glorify Him? Do we expect anything in return? No, we don't. Life is nothing but going with the natural flow.

So, it could be our imposition on the rivers that they flow to unite with the ocean. If we make the rivers speak then perhaps they may say that flowing is their innate nature. And they don't overtake the pits coming in their way. But they fill the pits before flowing ahead. The condition to move ahead is to satisfy the deprived elements on the way. This is the

condition to progress in life. You cannot overtake the deprived people who meet you in the course of your life. You cannot progress in life by ignoring them. Never! So, the water flows. The river flows. We may say in poems that 'Saritā Sāgara Malavāne Cālī', which is a good thought. But flowing is the innate nature of water. Blackness is the innate nature of smoke. Mutual animosity between each other is the innate nature of certain animals. For instance, cat and mouse have natural animosity with each other or dog and cat are naturally hostile to each other. Tulasī terms it as 'natural animosity' (sahaja vaira). Smoke is black in color by nature. However, if we burn certain ingredients with chemicals then it can also emanate golden smoke. I have seen it myself. But it's a forced experiment and therefore, not natural. I feel that the new age Zen has also been alloyed with such forced experiments! It does happen periodically over certain intervals. I do wish that the original Zen nature should remain intact. I would not state that the course of Zen becomes deformed over a period of time, but it does get alloyed. There was a monk of Zen nature named Hote. He is believed to live in Tokyo. He did not do anything. He would carry a loose jute sack on his shoulder and ask for One Yen from everyone. He was a highly realized contemplator, but he had not built a monastery. This is the original Zen. I find four points of Hote extremely inspiring. Despite being a highly realized monk, he stayed away from building a monastery. I often quote a lovely couplet of Wasim Barelvi Sāheb,

Vo Jahā Bhī Rahegā, Rośanī Phailāyegā I

Carāgo Ko Koī Apānā Makāna Nahī Hotā I

This morning when I was having breakfast, Nareshbhai came to me. Usually, my smile gets half the job done. Being vocal is not my nature. My job is to smile. I gave a gentle smile, so that he does not feel that Bāpu didn't even look at me! While sitting there he started,

Ye Viśāla Nayana Jaise Nila Gagana...

Today, Nareshbhai sang this copāi! I was observing silence, else even I wished to join him! He stopped

after one line 'Ye Viśāla Nayana Jaise Nila Gagana!'. Oh, it's a lovely song! Does it become untouchable just because it's sung in a movie? Accept the good regardless of the source. Why abstain? Earlier people used to discriminate between various castes like Brāhamin, Patels, Vaiṣya etc. One caste would deem other as untouchable. It would not work anymore now! People like me are engaged in getting rid of this division. Now that even though caste discrimination has effaced by a great extent, religious people abstain from singing movie songs by considering it as untouchable. They abstain from poetries! Don't abstain from auspicious elements which have descended in someone as the gracious blessing of the divine. I sing movie songs quite naturally. Initially many religious people disliked this practice! By Hanumānaji's grace and your goodwill, no one tells me anything in person, but our religious preceptors definitely wonder, with pain, as to what is Bāpu doing! How can a movie song be sung in a spiritual discourse? But now everyone is pleased, because now they understand my context of the song. For instance, I choose the songs with classical tunes and which sound beautiful,

Koī Matavālā Āyā Mere Dvāre,

Akhiyo Mein Kara Gayā Ajaba Išāre I

During the advent of Bodhidharma, the creation of Kyoto would have sung that an inebriated soul has arrived here from India! And he did not utter a word, but chose to remain silent! What did he do? Why discriminate? Why abstain? Pay attention to the context in which the song is sung. I do encourage beautiful classical dance and music.

So, 'Ye Viśāla Nayana Jaise Nila Gagana Paṃchī Ki Taraha Kho Jāu Mein...' O my Enlightened Being, I want to get drowned in Your eyes. The song conveys such a lovely emotion! May I get a place in Your eyes, because You possess the broadest vision, Your vision is not narrow. Your vision is as vast as the sky. Do you know that when Nizamuddin Auliya would go to sleep, he would let Amir Khushrow sleep

next to him. He had stated in his will that if Islam permits then he would like to bury Amir Khushrow in the same grave as his own! Probably the creator of this song is more cautious than swooned! Our first perspective is by default physical and therefore the creator said 'Tana Bhī Suṃdara', but the next line is spiritual 'Mana Bhī Suṃdara'. Physical beauty is a wall which the creator has pierced with the second line 'Tana Bhī Suṃdara, Mana Bhī Suṃdara' and we later realize that 'Tū Suṃdaratā Ki Mūrata Hai'.

Madhurādhi Pater Akhīlam Madhuram...

It's written for Jānakī in 'Mānasa',

Suṃdaratā Kahu Suṃdara Karaī I

Chabigṛha Dīpasikhā Janu Barāī II BAK-229.04 II

The creator is cautious. If a gold coin drops in sludge, its value does not diminish. Similarly, can using a good line in a movie song make it untouchable? My Vyāsa Piṭha does agree with this notion. Therefore, I do sing movie songs. Earlier few religious preceptors were pained by this act. Now I have habituated them! I mean, one must evaluate the context in which the lines are being sung. Saṃskṛta language also contains several abusive words. In 'Bhāgvat', Maitreyī was reciting the exploits of Śiva to Vidūrajī. You can read this chapter of 'Bhāgvatjī'. Tulasī has inherited several points from this episode while describing the story of Satī. When Dakṣa was appointed as the Prajāpati, he was felicitated everywhere. It's natural. This is our ancient practice. When someone is appointed at a specific position, initial few days just pass in his/her felicitation. I am not against this practice. It reflects people's honor. Nonetheless, there should be a limit. Such people must get felicitated, but over-felicitations are inappropriate. Anyways! It causes expenditure of time and money. And people in the field of service must save both time and money and utilize it for the nation. But this still continues. So, Dakṣa's public felicitations were announced. Who were to attend this function? Brahmā, the creator himself, Lord Viṣṇu himself and of course his son-in-law Śaṃkara! Everyone arrived in the function. Now the one who was to get felicitated

Prajāpati Dakṣa arrived later. Since he is the person to be felicitated, it's natural that everyone rose on his arrival. Three people did not rise. Lord Viṣṇu, Brahmā and Śaṃkara did not rise. Lord Śiva is anyways introversive, so He chose to remain seated! Now, when an honor-hungry person enters the function, instead of seeing how many attendees have risen in his/her respect, s/he will see how many are still sitting! Having seen Brahmā and Viṣṇu still seated, it did not matter to him. What pinched him instead was that his son-in-law did not rise! Dakṣa felt extremely bad. As Dakṣa was appointed at a higher position, he got intoxicated by pride.

Nahi Kou Asa Janamā Jaga Māhī I

Prabhutā Pāi Jāhi Mada Nāhī II BAK-59.01 II

Never is a soul born in this world whom power cannot intoxicate. Mr. Dakṣa was highly intoxicated by pride! The words which Dakṣa has used to abuse Śaṃkara at that moment... you can read it sometime! He says that my daughter Satī is fawn-eyed, whereas this man has the eyes of a monkey. Śaṃkara has the eyes of a monkey! Vyāsa compares two eyes in that mantra. Dakṣa compares the eyes of Satī and Śaṃkara! He blamed Śaṃkara of being constantly accompanied by ghosts! He abused Him to be indecent! He insulted Him to possess monkey-like eyes! Dakṣa blabbered many such insulting words! In the same assembly, he resolved that he would not rest until he seeks vengeance from Śaṃkara. And he then organized a massive yajña. This story is part of the conversation between Maitreyī and Vidūra, which Tulasī pulls in 'Mānasa'. But Tulasī has described in His own way. He enriches it with His own thoughts. The yajña is

organized. A lovely yajña canopy is built. All the deities were invited but for Brahmā, Viṣṇu and his son-in-law! The deities were flying to the yajña in their private airbuses. Śiva and Satī were sitting there. Satī asked Māhādeva, Lord, my father is organizing a yajña, shall we attend it? Lord Śaṃkara told that she may attend if she so wished. Note that this is the conversation between Vidūra and Maitreyī. Satī goes there. She walks a few steps and returns to Śiva with the thought that her husband is everything for her. Look at how Vyāsa conducts the story! While we do know about the thoughts of Vyāsa, do observe his conduct as well.

Satī is in a dilemma. Initially she leaves, but returns half-way through. And after returning, she began to massage Māhādeva's divine feet. Lord asked, O good lady, I understand when you massage my feet during the night when I retire for the day, but why during the daytime? She said, Lord, it's my duty as a wife. But Śaṃkara is extremely humorous. The realized beings are humorous, joyful, mirthful and harmonious to talk with. They are only not controversial. Śaṃkara said, don't you feel that today you are fulfilling your duty as a wife a bit more? Satī thought that may Lord Śaṃkara be pleased with my love and accompany me to my father's home to mend up the broken relationship. A daughter is always eager to keep both the families united. But when the situation slips off her hand, this helplessness compels her to take a wrong step. She could not help any further. She left all alone. Śaṃkara called Naṃdī and ordered him to transport Satī with due honour. They reached the yajña. Satī entered the father's abode and met her sisters. Here Tulasī mentions one aphorism,

It's our perspective that the river flows to unite with the ocean. But if we let the river speak about the reason it is flowing, then perhaps it may say that "I am not concerned with whether or not I unite with the ocean, but it's my very nature to flow." Life is nothing but going with the natural flow. So, it could be our imposition on the rivers that they flow to unite with the ocean. If we make the rivers speak then perhaps they may say that flowing is their innate nature. And they don't overtake the pits coming in their way. But they fill the pits before flowing ahead. The condition to move ahead is to satisfy the deprived elements on the way.

Bhaginī Milī Bahuta Musukātā II BAK-62.01 II
The sisters taunted Satī. People change with time. She said, sisters, you have a misunderstanding about my husband. She defends Śaṃkara! I agree that my husband is addicted. He is not addicted to Hemp or Datura, but He has an addiction of breaking the fears of mundane world. Even if everyone would turn hostile in the world, our mother is the only one who would never abandon us. Satī's mother rushed to receive her with love and embraced her. When Satī went to meet her father, he did not even ask about her wellbeing. He instead turned his face away! And driven by Dakṣa's

order, everyone insulted Satī. When she entered theyajña canopy, she saw all the deities sitting there. Everyone was allotted their appropriate seat and were being worshipped. But nowhere did she find a seat set apart for Śaṃkara! Satī's heart burnt within Her looking at the insult offered to her Lord. She addressed the members of yajña in a furious accent: all those who have reviled Śaṃkara or heard Him reviled would forthwith reap the fruit of your sin! She burns her body in the fire of yoga. Śiva received the news of this incident on Kailāsa! He summoned his attendant named Vīrabhadra, as per the dialogue between

Maitreyī and Vidūra. Tulasī describes it as 'BīraBhadru Kari Kopa Paṭhāe...'. Vīrabhadra is sent to the yajña and he destroyed the sacrifice! Thereafter, Lord Śaṃkara pined in Satī's separation for a very long time. Wherever He found someone reciting a spiritual discourse, He would quietly attend it. If an inquisitive devotee was found, He Himself would begin to recite a discourse. Śiva is extremely pained in Satī's separation. Finally, Lord Śaṃkara passed into a deep samādhi.

Meanwhile, a demon named Tāḍakāsura is born. He tormented the celestial deities. The deities collectively approach Brahmā requesting him to resolve their concern. Brahmā said that Śaṃkara's son would be able to kill Tāḍakāsura. They insisted Śaṃkara to get married. And later even God Himself orders Lord Śaṃkara to get married to which He agrees. On the other hand, Satī was reborn as Pārvatī, as the daughter of Himālaya. She practiced a rigorous penance to attain her husband. Lord blessed her with the boon of attaining Śiva. Māhādeva sent the SaptṚṣis to test Pārvatī's love, which she passed with flying colors. They told Śiva that Pārvatī is totally surrendered to You, hence You must accept her.

On hearing the tale of Pārvatī's love, Lord Śaṃkara once again immersed Himself in deep samādhi. The deities now requested Kāmadeva to disrupt Śiva's samādhi. Śiva's mind

was disturbed. He opened His third eye and Kāmadeva was burned to ashes. A loud wail went up through the universe. Tulasīdāsaḥ has presented the glory of Kāma in 'Mānasa'. I am just walking on His footsteps. Though the presentation is mine, the thoughts belong to Tulasī, please remember this. Kāmadeva's wife Rati got the news of her husband's death! She went to Śiva. Lord Śiva, who is easy to please, melted on seeing Rati who was wailing and mourning. He prophesied that Satī, henceforth your husband shall be called Anamga (bodiless). He would not have a physical body. He shall dwell in everyone's mind without a body and shall dominate everyone without a body. Rati said, I am a woman and I need a husband in a physical body. Śiva said, you will have to wait for a while.

Jaba Jadubamsa Kṛṣṇa Avatārā I
Hoihi Harana Mahā Mahibhārā II
Kṛṣṇa Tanaya Hoihi Pati Torā I

Bacanu Anyathā Hoi Na Morā II BAK-87.01 II

Rati was satisfied to hear Śiva's words. Tulasī recited the entire story of Kṛṣṇa to Rati in only two lines. Śiva is the reciter of both RāmaKathā and KṛṣṇaKathā. And 'Mānasa' contains both the references. But RāmaKathā is described in detail, whereas KṛṣṇaKathā is described in brief. There are two types of VyāsaPīṭha. By nature, VyāsaPīṭha can abridge the story and also describe the discourse at length. Looking at the new thoughts the youngsters are coming up with nowadays, I am feeling that these are abridged VyāsaPīṭhas in the making.

So Bāpa! Rati was satisfied. The entire story of Kṛṣṇa's birth was recited in two lines. Lord Śaṃkara bestows a boon to Rati. Māhādeva is sitting all pleased. The selfish deities approached Śiva under the leadership of Brahmā. They began to praise him exorbitantly and said, Lord, it's been a long time since we have attended a wedding, we would be glad if you marry! Śaṃkara realized the matter! One who gets deceived knowingly is Māhādeva and one who deceives others strategically is Deva (deity). The Devas are the people who cunningly brainwash others by forming strategic networks! Poet Kaag has written a poem,



Huśiyārīnī Gāsaḍīo Saune Bamdhavje,

Paṇ Chetarāje Samjya Chatā Tu Ekalo.

Cauda Ratno MaṁthanaNā ViṣṇuNe Dai Deje,

Śiva Thāje SāgaraKināre Ekalo.

O deities! Please don't forget that you are deities, whereas I am Māhādeva! I shall marry for the beneficence of the world. Māhādeva agreed. The selfish deities got busy in their own preparations. The tribe of ghosts joined the wedding procession. Śaṁkara's attendants adorned the Lord. The Lord mounted the bull Namdī. Herds of ghosts and evil spirits arrived from every corner of the world! They began to dance by mounting on the bull! They were enjoying the wedding procession. Śiva and His attendants reached the kingdom of Himachal where Empress Mainā, Pārvatī's mother, arrived with her companions to ritually welcome the groom. Mounted on the bull, Māhādeva arrived on the gate! Just when Mainā began the ritual, she fell unconscious after looking at Māhādeva's dreadful form! Her companions carried unconscious Empress Mainā to her private chamber.

SaptR̥ṣis, Nārada, Himachal arrived. Nārada cleared everyone's doubt. We have the divine feminine power at our home and Śiva is always before us, but until an Enlightened Being like Nārada lifts the curtain, our doubt does not dispel. Everyone began to offer obeisance to Pārvatī. She is the mother of the universe. The parents were grateful that she was born as their daughter. Māhādeva arrived at the wedding canopy. The king of mountains, Himālaya, welcomed the groom. Lord Śiva offered obeisance to the Brāhamaṇa and the deities from the wedding canopy and sat on the wedding throne made of gold. The eight companions adorned Pārvatī and brought her to the wedding canopy. The mother of the Universe, Pārvatī, took a seat. The wedding was conducted as per Vedic rites and traditional rituals. The wedding procession stayed back in Himachal Pradesh for a few days. Soon arrived the moment of farewell. Himālaya is also called as Himachala i.e. acala (steady or unwavering). But which

father can remain steady during the moments of his daughter's farewell? Himālaya's eyes overflowed with tears. Mainā is standing with tearful eyes. Today their daughter is going to her husband's abode. Whether it's Janaka who does not identify himself by a physical body or it's the unwavering Himachal or the foster father Kaṇva of Kālidāsa's Shakuntala – all are bound to get overpowered by emotions during such moments. The episode of the daughter's farewell is extremely compassionate event in our tradition. It's difficult to find a father who has not wept while seeing off the daughter, because father-daughter relationship holds a lofty status in our tradition.

Pārvatī reached her husband's abode. The deities sang the hymn of praise of Umā and Maheśvara. I cannot say for sure, but in Saṁskṛta literature no deity has as many hymns as devoted to Lord Śiva. This is as per my knowledge. Yet if I get some other information, I will happily correct myself. All of these stotras were sung when the deities, who participated in Śiva's wedding procession, were seeing off Śiva after welcoming the couple in Kailāsa. Each hymn is more amazing than other. Śiva is indeed Śiva! I hail from Nimbarka tradition. We worship Kṛṣṇa in our tradition. I recite the discourse of RāmaKathā. Although Dada has given me RāmaKathā, but my heart has been stolen by the Lord of Kailāsa! I have devoted my tongue to Rāma, my eyes to Kṛṣṇa, but my heart has been stolen by the Lord of Kailāsa! Yes, Śiva is extraordinary! Śaṁkara and Pārvatī enjoy a new delight every day after the wedding. This one line includes everything. Tulasī describes their dalliance with utmost propriety. Few days elapsed. Pārvatī gave birth to a son. Kārtikeya, the six-faced deity, was born. Tulasīdāsajī spiritually interprets him as an epitome of exertion. And every person's exertion should be six-fold. Kārtikeya gave nirvāṇa to Tāḍakāsura. Tulasī writes, the exploits of Girijā's Lord are illimitable like the ocean and even the Vedas cannot reach their end. How, then, can Tulasīdāsa, a most dull-witted illiterate, succeed in describing them?

Leading a natural lifestyle is Zen

Bāpa! In the beginning of today's Kathā, I once again make obeisance from my VyāsaPīṭha to all the consciousness brimming over with Zen nature, you all listeners and the rest. Yesterday evening we attended the session of 'Bhadraṁ Karṇebhiḥ Śṛṇuyāma Devoḥ'. Respected Bhadrayubhai, in my view it was indeed 'Bhadraṁ Karṇebhiḥ Śṛṇuyāma Devoḥ'. You gave us immense bliss. Bhadrayubhai culled various Zen personalities from India through the era of Mahāvīra, Buddha and Jagatguru Shankaracharya and presented them before us in a wonderful manner. I felt extremely pleased. In the same order, my utmost affectionate Tusharbhai also shared his thoughts. He speaks honeyed accent; even I wish to hear such personalities again and again. You gave us immense bliss. Please consider bliss synonymous to joy for this matter. After Tusharbhai, my utmost affectionate Vinodbhai presented his study and experience before us on the basis of the word 'bhāva' (emotions). Gunvantbhai's speeches were equally good. It was our wish to relay the event from here so that the audience, across One Hundred and Seventy countries, who are interested in Kathā can also listen to these thoughts.

My young friends, I wish to tell you to keep your windows open. The idea of breaking the walls of discrimination can materialize through the medium of Kathā and through the thoughts shared in such events. Someone asked Vinobājī, are you are Deśasatha-Brāhamaṇa or Koṁkaṇastha-Brāhamaṇa? He said, I am a Svastha-Brāhamaṇa (a hail and healthy man). It was a good response. But Osho changed its interpretation! And I agree with him as well. Osho said that Vinobājī has given this reply in humor; one who is healthy belongs to no castes like Brāhamaṇa, Vaiśya, Kśatriya or Śūdra. A healthy person is only healthy. The words of a wise man open countless doors for us!

Na Dharmo Na Cārtho Na Kāmo Na Mokśaḥ

CidānandaRūpaḥ Śivo'ham Śivo'ham II

Jagatguru Śaṁkara is also Rūkhaḍa! He says that he does not discriminate between castes, classes or genders. He is only absorbed in 'CidānandaRūpaḥ Śivo'ham Śivo'ham'. It's believed that Shankaracharya is a hidden enlightened



soul! His thoughts are enlightened. We must not confine Shankaracharya only as a Hindu preceptor. We must not confine Narsinh to a specific community. Keep them universal. Shankaracharya says, "What good are the scriptures for me if I cannot understand them? And, what good are the scriptures for me once I understand all of them?" He has interdicted the scriptures to such an extent! Shankaracharya is considered as an authority! All of them are Rūkhāḍa for me. All of them are ancient and primordial Zen monks. In the later era, the practice of pretense, evil charms, black magic etc. dominated the Zen tradition. The then King eradicated such practices, for it's far from Zen nature. Zen nature is as follows: the moon shines in the sky and its reflection falls on a lake on the earth. The reflection falls so naturally that neither the moon, nor the lake is aware of this fact. It's called as Zen. The moon is least aware of its reflection on the lake and the lake is clueless of reflecting the beautiful moon. A bird flies in the sky. Its shadow falls on the ground. The sky is unaware of the flying bird. The bird is unaware of its shadow on the earth. The earth itself is unaware of the bird's shadow. Yet, it happens. Something happens despite no one knowing and despite the incident no one is aware. This is Zen. Naturalness is naturalness.

Leading a natural lifestyle is Zen. The yoga practice of Pranayama also appears unnatural to me. The rhythm of my breaths is natural. I don't mean to oppose the science of Pranayama. I have no habit of yoga, nonetheless I do accept that it is extremely necessary. But I don't practice yoga. My yoga practice gets done on the VyāsaPīṭha. Every form of yogic breathing is taken care of on the VyāsaPīṭha. When I sing in high and low notes, it becomes equivalent to yogic breathing. VyāsaPīṭha completes my exercises even without my knowledge. I have passed seventy years in this way! I wish to pass the rest of my life as well in this way. I don't want to die. Why think negative, yaar! My children, even if you fail in life, don't ever think of dying. Since you are listening to MorariBapu, make an auspicious resolve to live your life. Why die? We are the offspring of ambrosia.

Ambrosia is our ancestor. But every human is living unnaturally and therefore, people are failing due to illusory beliefs, vices, false notions of the society and big and small religious groups! The listeners are asking me many questions about "How to become innate?" Gunvantbhai just shared his thoughts. He went to a businessman's house that was too huge. He said that if their house is so huge then imagine how poor they must be? I recalled Nida Fazli. He once told me that Bapu, "During a mushaira in Islamabad, Pakistan, I had a narrow escape from death! When I recited the following two lines, few people strongly opposed me. But I somehow managed to convey what I wanted to in Pakistan!"

Baccā Bolā Dekhakara Masjida Ālīšāna,
Allāha Tere Eka Ko Itanā Baḍā Makāna?

They opposed me stating that I have insulted the mosque! Gunvantbhai said that the owners of the huge house must be too poor. He then said, "When I sit on my swing, I feel myself immensely blessed." He also mentioned the incident of Uttarkashi that Bāpu spoke about a businessman in slightly loud tone. It was Vrindavan Kathā. Brahmālin Swami Akhanda Ananada Sarasvatī had also attended the discourse for one day. He insisted me to stay in his hermitage. I did so. I was also benefitted by his discourse. A business tycoon would sit very close to me towards my left. He is no more now. He sat very close to my VyāsaPīṭha. He was a great Kathā lover. As I was reciting the exploits of Bharata, he was shedding tears on each and every line! Suddenly something went wrong! May be someone must have instigated him or he must have heard a rumor! He commented something inappropriate about VyāsaPīṭha. He was anyways a businessman. In Kaliyuga, the element of gold is believed to contain all good virtues! A person who possesses gold is blessed with all virtues. He said that Bāpu recites the Kathā very well and the listeners enjoy the discourse as well, but Bāpu lives in opulence! I had then responded to this comment in brief. A more detailed response was given in Tirupati Balaji Kathā, which was organized in a hall. I had said that I definitely live in opulence. I drink the holy water of Gangajala; it's my opulence. I stay silent;

it's my opulence. I go anywhere in the world with my Holy Scripture to recite a Kathā without accept a single penny from anyone; it's my opulence. I go with my Holy Scripture and return with the same Holy Scripture. The organizers only arrange for my travel, stay and food. As for food, it's already destined in my name. I breathe the air of my Hanumānjī and drink the holy water of Mother Gaṅgā. What have you given me?

I said that I drink the holy water of Gaṅgā, which is my opulence, yes! I don't take money from anyone, which is my opulence. I stay in a plain and simple room, with attached bathroom. I even ask them to remove television, if it's present! I have not slept on bed since a long time now. I sleep on the ground. It's my opulence. I wear khadi clothes; it's my opulence. I love all of you; it's my opulence. I recite the spiritual discourse and enjoy; it's my opulence. I listen to the erudite men and gain inspiration from them; it's my opulence. What else could be my opulence? Who would be blessed with such opulence? Can you ever find the opulence we are experiencing here elsewhere? No, Sāheb! Because this is sheer joy. Gunvantbhai thus shared the incident of the huge house and that of Uttarkashi, which he has remembered. He remembers a lot! He holds affection and respect for me. Even I remember such incidents for long. We get to learn several new things from this. You spoke about the four aphorisms of Buddha: friendship, compassion, disregard and joy. I came to know today that these four aphorisms belong to Buddha, when Gunvantbhai shared this information. It was always in my mind that these aphorisms are told by Patanjali. Today Gunvantbhai has opened a new direction by presenting Buddha's thought. You elaborated on friendship, compassion, joy and also interpreted disregard to dispassion. The world contains only four elements: bliss, sorrow, sin and merit. There is no fifth element. We all know that sin results in sorrow and merit results in bliss. When we see a blissful person, we commonly believe that the person must have earned religious merits. When we see someone suffer, we assume that s/he must have committed sins. The world

contains sins, merits, bliss and sorrow. What can we do, if it is so? How do we leverage these four aspects to brighten our life? God willing may sorrows disappear from the world, but it's not possible. There is a verse of Tulasī,

Dukha Sukha Pāpa Punya Dina Rātī I BAK-05.03 I
The world is intermixed. My young friends, wherever you see sorrow in the world, bestow compassion. Don't scold that person for having performed evil karma! First of all, s/he is already fallen in a pit. Do you want to bury the person under the ground by scolding him/her more? Bestow compassion instead. The suffering in society must be dealt with compassion. Wherever you see bliss in the society, befriend that individual. Pay attention, everyone would like to befriend a blissful person. Everyone tries to find a connection with a blissful person! Be compassionate with the sufferers, whether the person is your own kinsman or a stranger. Compassion does not discriminate. Lord Śaṅkara gives a seat to His ghosts as well as the strangers with equal honor. Śaṅkara, an embodiment of compassion, bestows compassion on everyone without discrimination. Wherever you observe bliss, befriend that individual. What I mean is that if your genuine friends are blissful then you would experience double bliss from within. Don't be friends for benefit. We don't wish our friends to suffer. We suffer more when we see our friends suffering. When you observe meritorious deeds like virtuous activity, charity, a poor being treated in a hospital or thoughts being shared then you must feel joyful. Everyone is appreciating the arrangements in this Kathā. This is a joyful feeling. Feel joyful wherever you see meritorious deeds. The last aphorism is extremely important: wherever you witness a sin, disregard not the sinner but the sin. Don't push down the sinner, for s/he may have committed the sin out of helplessness. Just be mindful that we must not commit the same sin and hence, disregard the sin.

I am here to speak on Zen nature. Many people are asking me the method of Zen. There is no method. There is no path. There is neither path, nor method, nor an accomplishment. Just be innate. Being



innate needs no method or principle. Do the birds flying in the sky follow a method? There is no method to be innate or natural. We want to get lost in a mysterious void; what method can it have? Think about it. Be innate. I would like to present the dictionary meaning of the word 'sahaja'. Our Gunvantbhai Sādhu from Savarkundla has sent the dictionary meaning of the word 'sahaja' today. On the basis of what he has sent, I can say that Sahaja can be broken down as Saha+Ja. 'Saha' means together or with us and 'Ja' means birth. Therefore, 'Sahaja' means the disposition that has been with us since our birth. It's the congenital disposition inherited in us genetically. Zen doesn't come later; Zen gets inherited in us right from our birth, just like the look and feel of our parents that get inherited in us genetically right from our birth. Similar is the concept of innateness. It refers to one's innate or congenital disposition. Even if you try hard to explain a few people, they would not become innate and remain rigid because rigidity is present in their genes! Being innate needs no method or penance. We must respect technology in the Twenty-First Century. But there is a lot of difference when a child is born

totally naturally versus otherwise. Nowadays, you can even request the doctor to schedule a child's birth at your chosen date and time. But it's not natural. Technology should be leveraged in the right manner. Don't you feel that your natural look and feel bestowed by god is your innateness? It has come to you through your natural birth. Why do people go for plastic surgeries and the kinds? Not every discovery of science is useful! Utilize the inventions of science with your discretion. It is essential. Discretion is extremely essential with scientific inventions. It's necessary for a mother to go through labor pain during a child's birth. Nowadays, mothers are given pain killers to bypass the pain! I don't mean to disregard science. But new inventions have definitely introduced some sort of unnaturalness! Leverage the beneficial part of today's science by ensuring that it does not make us unnatural. Nonetheless, change is necessary. One must not be adamant to till the soil only using cows. New age instruments must be leveraged. Man must be new daily. Let's not make few natural aspects unnatural. Naturalness and innateness is essential.

The sitar should be played only by fingers. Imagine a machine playing sitar for you! It's not bad, but the music emanated by the touch of live fingers would sound more natural. Anything that's natural is called as Zen. And you should be aware that Zen nature has also influenced Japanese art including Japanese drawing, Japanese sculpting, Japanese music etc. There was a time when Kavivar Rabindranath Tagore's natural innateness has invented 'RabindraSangit'. Every form of Japanese art is backed by Zen and touched by spirituality and consciousness.

I accept the discoveries of science. If I condemn science then my discourse won't work without microphones or loudspeakers. These few listeners can perhaps listen to what I am saying. But what about when there are thousands of listeners? Science should be applauded for helping us transport our thoughts far and wide. This scientific invention is worth accepting. But few natural matters must not be proselytized. Yesterday I had shared with you that several hints have been provided to recognize the natural course of Zen. The idea of severalness was added in the later era. Over time, the course of Zen was also appended with karmic rituals, miracles, enticements and fear. Therefore, there was a time when the King of China oppressed false practitioners of Zen and expelled them from the country.

Yesterday, I had stated that there are several points associated with one stream of Zen nature. I think that severalness would have been added later. All in all, I feel there are seven points which I have culled out. I had touched upon one point of Zen philosophy yesterday, it is incessant youthfulness. One who learns the innateness of Zen or one who naturally imbibes the innateness of Zen can stay young forever. The matter of physical body is different. Body will play its own role. I have heard that Japanese people live relatively longer than others. But body will indeed wear out. However, inner youthfulness remains incessant. One lives with an innate young consciousness which can never grow old. The vice of senility cannot touch such a soul. Respected Bāpā (NaginBapa) is ninety-five years old. Do you think his thoughts are old? His thoughts

are forever young. I am almost completing seventy. Do you feel that my thoughts are old? One who is innate cannot grow old. The physical body can grow old, but how can one's consciousness age? In the same context we were discussing yesterday that Jesus has said to wear new clothes daily. I change the cloth of my Holy Scripture daily. Why? Does it become dirty in twenty-four hours? Does anyone clean hands with this cloth? No. It's not that I change the cloth only during the Kathās. Even when there is no Kathā, I open my Holy Scripture, read a couple of verses, recite my regular scripture 'Mānasa' and then change the cloth of this Holy Scripture. By doing this I wish to convey to the youngsters that your thoughts should be new daily. I am not saying this to condemn anyone. A heart filled with hatred condemns and criticizes others. But when a heart becomes free from hatred then instead of criticizing, it cures others. This is a cure, not a criticism. Criticizing is evil. The Enlightened Being cures everyone, instead of criticizing. So, man must be new daily.

Young friends, these are absolutely simple and intuitive points, which the pundits have complicated! Probably the namesake Zen masters have made them complicated! There are seven aphorisms. And I feel these are the seven cantos of 'Rāmāyaṇa', absolutely simple and intuitive. One need not do anything in Zen. First point: practical life. I can simplify it further to unpretentious life. You are what you are! Practical! Kṛṣṇa leaves Arjuna very naturally. After explaining everything to him Kṛṣṇa says, 'Yathechhasi Tathā Kuru', I have told you what I felt. Now, you must do as you deem right according to your innateness. I would not force you. Live a practical life, as we are. If you learn to live as you are and go with the natural flow then you will appear beautiful in every situation. Accept the state of every situation utmost innately. Earlier when I used to grow my hair, I liked it. Now that I don't keep any hair on my head, I like it even more. Learn to live a practical life. Stay happy in the natural boon that nature blesses you with at any given point in time. There is no need of adoration, methods or ordinances. Go with your natural or innate flow.

Live a practical life. Live an unpretentious life. And please don't copy what others do. You must live in your own innateness. Every individual is unique and peerless in one's own self. Accept yourself. This is what it means to live a practical life. This is Zen nature. Aren't we becoming more and more impractical? We need to be disciplined since we are staying in the society, but it's really inappropriate to abandon our innate nature. Going against our innate natural is fearful. Practical life is the point of Zen nature. Stay as you are.

Second point: Creative disposition. The natural stream of Zen doesn't talk about making a man inactive and indolent. The whole stream of Zen is creative by nature. The Zen followers are engaged in some or other creativity. They paint, sculpt, dance or compose poems or haikus. They do so very decently! Yesterday, the two girls who presented the dance did not walk on the dais with their footwear. Few points are certainly worth learning for Indians, undoubtedly, undoubtedly! Third point: Absolute awareness. A person with innate Zen nature remains constantly mindful. I perceive Lakṣmaṇa in this point. He is the primordial being who has lived in Zen nature. Krishnamurti calls it as awareness. Living in a peaceful state or with peace of mind is Zen nature. It comes with a subtle danger! The state of peace manifests from within. At times, one cannot be peaceful even by sitting in a lonely place. And if you have imbibed innateness then you can feel detached even in a crowded place. The next point speaks about innate simplicity in every aspect of life e.g. attire, words, conduct, food and mutual social affairs of daily life. Goswāmijī explains this point as,

Sarala Subhāva Na Mana Kuṭilāi I

Jathā Lābha Saṃtoṣa Sadāi II UTK-45.01 II

The last point is about incessant youthfulness or being new and novel daily. Man should be new daily. Our contemplation should be new and novel every day. This is 'Mānasa-Sahaja'. I have culled these seven points out of several of them for the innateness of our lives and I feel that they are enough, at least for me. If you feel that they would benefit you then do ponder over it.

Bāpa! Yesterday I recited the story of the wedding of Śiva and Pārvatī before you. Few initial points were taken from 'Bhāgvat' and the latter points were from 'Rāmāyaṇa'. Śiva and Pārvatī took a seat innately beneath the banyan tree on Kailāsa. Pārvatī asked a question to Lord Śaṃkara: Lord, please be kind to recite the story of Rāma to me because I was gripped by doubt after beholding His divine pastime. Śiva expressed His pleasure and said, Goddess, you are worthy of gratitude. You are a great benefactor for the world for you have asked the story of the Lord of Raghu's race. Even though there are several causes of Rāma's birth, He is not bound by any cause, whatsoever. Everything in this world happens by His will. Rāvaṇa began to torment the world to such an extent that the earth was perturbed. The earth assumed the form of a cow and along with the seers, the sages and the deities, she approached Brahmā. They collectively called forth the Lord under the leadership of Brahmā. A divine annunciation echoed from the sky that as such there are no causes for my incarnation, yet there are a few causes due to which I shall bear an incarnation with my part manifestation on the earth in the lineage of Raghu's race. Please wait till them.

Venerable Goswāmijī takes us to Ayodhyā. Ayodhyā is ruled by the race of Raghu. Its present emperor is Daśaratha. It appeared as if the three cantos of Vedas had assumed an embodied form as Daśaratha. He is such a realized man. He is married to queens like Kausalyā. But he pained for not having a son. He thought, "To whom should I articulate this pain except my Guru?" I always say that when we cannot find resolution to our problems from anywhere then resort to the Enlightened Being in whose divine feet we have complete reverence and trust and share the matter of your heart with Him. Civilized people don't sell their private possessions of home openly in the market! Similarly, don't share your problems here and there with others except for the Guru, because that's the only real place of faith for us. The only option then is to wait patiently. The Gurus are present in this world so that they can resolve the problems of the disciples. The Gurus don't live in this world to

worship the god, because they have already worshipped enough before coming to this world. The reason they worship in this world is only to inspire us. Does the Guru have a need of meditation? Whom does the Guru need to meditate upon? Whom does Śaṃkara need to meditate upon? They do so only to inspire us. The Enlightened Being is already affluent by every kind of spiritual wealth in advance.

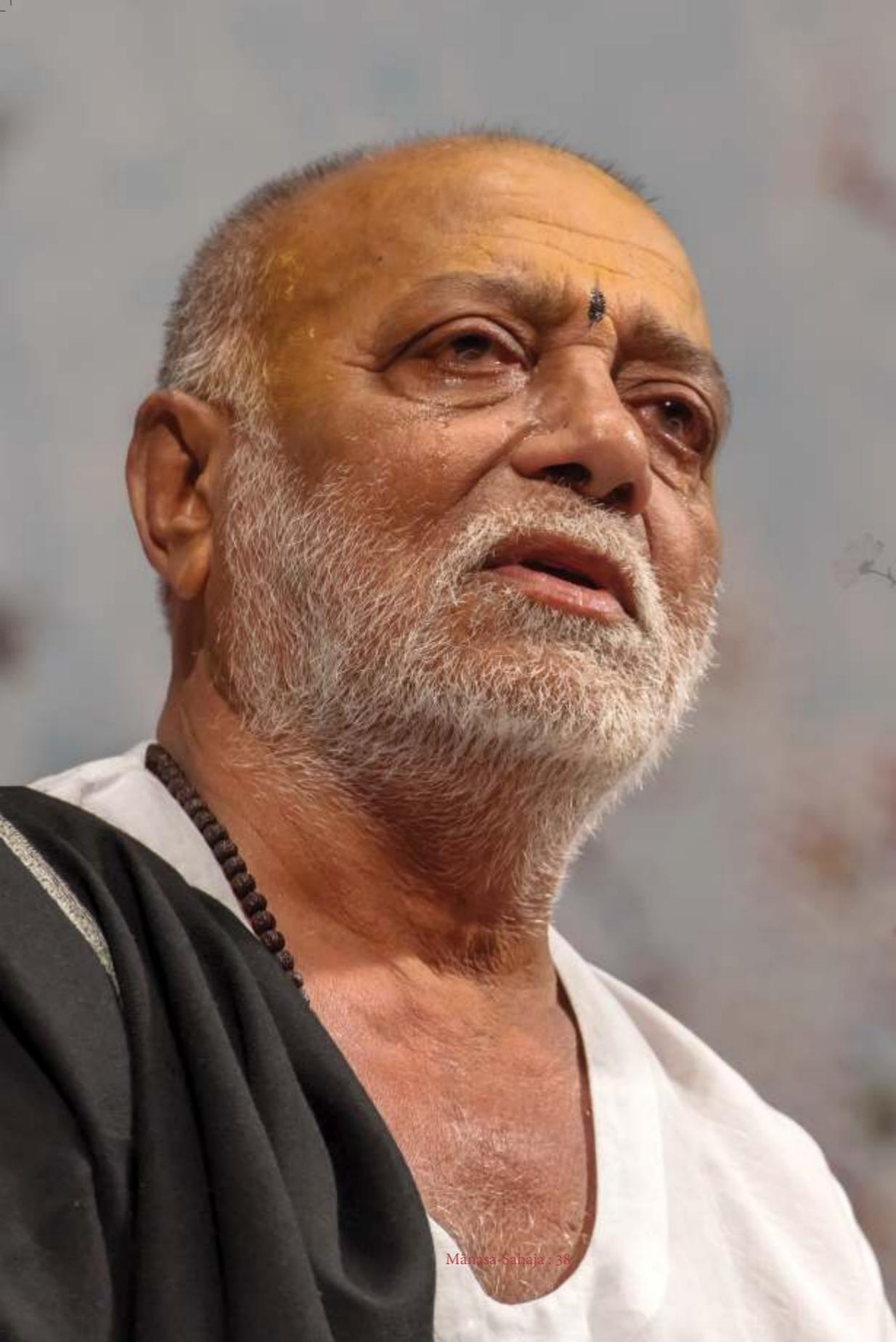
Daśaratha went to the Guru's hermitage and presented the matter of his heart that he lacks the bliss of the son. The Guru said that one yajña needs to be performed. Sage Śṛṅgī was invited. A yajña that would get the boon of a son was performed. On adding the last oblation, the fire-god appeared from the altar with an offering of grace. He handover the offering to Vaśiṣṭha. The king was told to distribute the offering among the queens appropriately. The king sent for his beloved queens to distribute the offering. One-half of the offering was given to Kausalyā. One-fourth was given to Kaikeyī. The remaining one-fourth was divided into two equal halves and given to Sumitrā by the hands of Kaikeyī and Kausalyā. After consuming the divine offering, the three queens began to experience the state of being conceived. Few months elapsed. The moment of Lord's manifestation arrived closer. Auspicious omens began to manifest. The atmosphere began to turn divine. The almanac consisting of the position of the sun and the moon, the zodiacal sign into which the sun had entered, the position of the seven other planets, the day of the week as well as the of the lunar month (yoga, lagana, graha, vāra and tithi respectively) turned propitious. The entire creation, living and non-living, was full of delight because the birth of Rāma is the source of joy.

The composer of 'Mānasa' says that it was Tretā Yuga (the second age of this world), sacred month of Caitra (start of Spring), Śukla Pakṣa (the bright fortnight of a month, waxing moon), the sun was at the meridian and it was that time of the noon when people were resting after having their lunch. The deities began to sing Lord's hymn of advent. The sky resounded with the beat of kettledrums. 'Jaganivasa' i.e. the one who dwells in the whole world or the one in whom the whole world dwells, that Supreme Element, the Supreme Soul, the Supreme Personality of Godhead, the Supreme Spirit is about to manifest. A light began to glow in mother Kausalyā's chamber. Gradually the mother saw a divine incarnation assuming a form with four arms.

Bhae Pragaṭa Kṛpālā Dīna Dayālā Kausalyā Hitakāri I
Haraṣita Mahatāri Muni Mana Hāri Adbhuta Rūpa
Bicāri II BAK-191.01 II

The revelation fell upon the mother. Lord smiled. The mother then said, Lord, you are welcome. But I want the God to appear in human form. You have four arms, please change Yourself to have two arms. Lord assumed two arms. She then said, I want God in the form of a child, but currently You look like an adult! Assuming a minor form, Lord eventually became a newborn infant. This is called as Puṣṭi in Lord Vallabhacharya's terminology. This does not happen by anyone's spiritual penance, but only by His grace; this is called as Puṣṭi. Lord began to cry in the mother's lap. The glory was hailed aloud in the entire Ayodhyā. King Daśaratha was informed of being blessed by a son. On hearing the news, the king was drowned in supreme joy. This is the land of Buddha's thoughts, the holy month of Śrāvana and we are celebrating the birth of my Rāma! Many greetings of Lord Rāma's birth to all of you!

Leading a natural lifestyle is Zen. The yoga practice of Pranayama also appears unnatural to me. The rhythm of my breaths is natural. I don't mean to oppose the science of Pranayama. I have no habit of yoga, nonetheless I do accept that it is extremely necessary. But I don't practice yoga. My yoga practice gets done on the VyāsaPī ha. Every form of yogic breathing is taken care of on the VyāsaPī ha. When I sing in high and low notes, it becomes equivalent to yogic breathing. VyāsaPī ha completes my exercises even without my knowledge.



Kathā-Darśana

I consider the spiritual discourse as supreme-solitude.
Kathā does not reward you later. If you listen to the Kathā today, you experience joy the same moment.

'Rāma Carita Mānasa' is the scripture of accepting everyone. Everyone is accepted in this scripture.

Hanumāna is non-secular even in an elemental form.

An Enlightened Being is constantly cautious.

An Enlightened Being does not criticize, but cures.

An Enlightened Being teaches us through hints.

When an Enlightened Being offers you something even when you are fasting then it's the reward of your fast.

Even God cannot change one's nature. Only the saints have the potential to change human nature.

A monk is not just the believer of principles or doctrines.

A complaining consciousness fails in the spiritual journey.

It's difficult to ascertain whether or not a great person is innate, but an innate person is always great.

One who is innate is all-capable and one who is non-innate is absolutely incapable.

Innateness has no limit. It's an infinite journey.

Innateness is not attire, but an attitude.

Innateness is our nature; non-innateness is against our nature.

A fair distance is necessary in order to know and understand someone.

Experience is the matter of the organs of body; realization is the matter of the soul.

Discretion is extremely essential with scientific inventions.

Those who kill are not strangers but our very own people.

Even the most expensive pearls would get scattered without a string.

A spiritual discourse has no confined form, it's universal

Bāpa! In the beginning of today's Kathā, I once again make obeisance from the VyāsaPīṭha to all the Buddha consciousness, you all listeners and to the rest. As per my unqualified reverence, today is Inter-Universal Day. Many greetings to everyone on the occasion of Janmāṣṭamī. Today's day does not belong to one specific country or religion. Today belongs to all the Universes of the space because the beholders have witnessed all the Universes hanging in Kṛṣṇa's embodied form in which He had incarnated on this earth. Therefore, Kṛṣṇa is hailed as 'Kṛṣṇaṃ Vaṃde Jagatgurum'. Today from the land of Kyoto, let's mentally take a dip in the holy Yamunā of Vrindavan, behold the Lord BakaBihari as soon as they lift the curtain, make obeisance to the divine feet of Lord Dvarkadhish in Mathurā as well as the King and Lord Dwarkadhish in Saurashtra and let's proceed ahead. Once again my greetings and best wishes to everyone across the globe on the day Kṛṣṇa's birth anniversary.

The natural flow of Zen is free from rules. The original Zen nature contains an aphorism which I wish to share with you in today's talk. It's a tiny aphorism as follows: Where there are rules, there is no Zen and where there is Zen, there are no rules. Everything gets included in this little aphorism. The Zen monks are humorous and live in a light mood, they laugh and smile freely. They don't live by the conventional rules defined by the mundane world. The monks of original Zen philosophy don't seem to follow the old beaten or stereotyped path. Therefore, on reading the Zen literature or after listening to authoritative Zen masters, you shall realize that they have accepted death in a way that's absolutely against the conventional rules. Few Zen monks have renounced their lives while practicing a headstand. Some Zen monks accept death casually in a sitting posture. Few accept death while laughing. Few accept death by dancing. Few accept death while sleeping. They are absolutely opposite to the mundane world. They have lived like KabīraSāheb. Respected Gunvantbhai just said that the whole world goes to Kashi during their final moments of life, for it's a religious belief that renouncing our life in Kashi will bless us with salvation. Kashi is believed to be the bestower of salvation. I myself know a few people who have spent last days of their life in Kashi because Lord Śiva runs the warehouse of salvation there. Whoever passes away in Kashi is blessed with salvation unconditionally. Someone asked Śiva, "You freely distribute salvation to everyone in Kashi, how have you gathered the limitless treasure of salvation?" He replied in this verse,

MahāMaṃtra Joi Japata Mahesū I
Kāśī Mukuti Hetu Upadesū II BAK-18.02 II
Śiva said, I gather the treasure of salvation by chanting
the greatest mantra 'Rāma' and bless the people who die
in Kashi with this boon. My Goswāmījī says in the
beginning of 'KīṣkindhāKāṇḍa' in 'Mānasa',
Mukti Janma Mahi Jāni
Gyāna Khāni Agha Hāni Kara I
Jaha Basa Saṃbhu Bhavāni So
Kāśī Seia Kasa Na II KKK-So.00 II

Kashi is the mine of wisdom, dispeller of sins and bestower of salvation, where Śiva and Pārvatī eternally dwell. O worldly soul, why don't you serve the pilgrimage of Kashi? Tulasī says these words in the beginning of 'KīṣkindhāKāṇḍa'. The seven cantos of 'Rāma Carita Mānasa' represent the seven salvation bestowing pilgrimages in one context viz. 'Sapta MokśaDāyikā Nagarī - Ayodhyā Mathurā Māyā Kāśī Kāṃcī Avāṃtikāpurī Dvārāvatiścaiva...'. However, 'Mānasa' has not given as much importance to salvation as to devotion and love. The whole world resorts to Kashi for dying to gain salvation. But Kabīra wanted to break this rule. I am happy to share that it's for this very reason that my VyāsaPīṭha has also been to Maghar for a nine-day discourse. We offered our homage to Kabīra through the discourse. So, where there are rules, there is no Zen and where there is Zen, there are no rules. But the rules follow a person like a slave who gets blessed with the natural flow of Zen. Please don't think that Zen philosophy does not accept the idea of rules. Does it mean that they lead a self-willed life without adhering to the bounds of propriety? Not at all! On the contrary, the virtue of discretion follows them. My dear listeners, please don't believe these words only because Morari Bapu is speaking. I understand your reverence and respect for VyāsaPīṭha, but you must believe these words only after they come true in your experience and only if you deem right.

In 'Śrīmad Bhāgvatjī', Lord Narsinh apologizes to Prahlad by saying that, my son, please forgive me, I was late to assist you. But don't forget that whenever your father Hiranyakashyapu pushed you from the mountain, along with you even I have fallen down every single time. This is empathy. Whenever your father has attempted to burn you in fire, not only you got burned, but I was burned as well. Therefore, my

'Rāma Carita Mānasa' glorifies Prahlāda not only as a devotee, but a crest jewel of devotee. At times, the Enlightened Beings synchronize with us at the plane of our intellect to know whether our intellect is wandering here and there or hooked to one single place of devotion? The reason being that intellect is vulnerable to wander. 'Bhagavad Gītā' speaks about disloyal intellect. The realized beings like RamKrishna, Kabīra etc. have done this. Whom all should I name? Raman is Raman. I have recited a discourse even in the pilgrimage of Raman. As long as I live, Allah willing, may no such realized place be missed out of a discourse! So, these realized consciousnesses synchronize with us on the plane of our soul, the plane of our intellect, followed by our subconscious-mind and eventually reach the plane of our mind.

Lord Kṛṣṇa wanted to bless the Gopis by the divine dance of rāsa. Śuka said that when He wanted to immerse them in the divine emotions of rāsa, He accepted the faculty of mind. Lord Kṛṣṇa requested the mind: O mind, I cannot perform rāsa without you. Please enter my body. Kṛṣṇa does not possess the faculty of mind. And we beg for something that we don't possess. If we don't have money, we would beg for money. What did Kṛṣṇa beg for in 'Gītā'?

Mayyeva Mana Ādhatsva Mayi Buddhiṃ Niveśaya I
Nivasiṣyasi Mayyeva Ata Ūrdhvaṃ Na Saṃśayaḥ
II GT-12.08 II

He is no other than God Himself, "CidānandaRūpaḥ Śivo'ham Śivo'ham". He accepts the faculty of mind for the sport of divine rāsa. The Enlightened Beings resonate with us at the frequency of our mind. When an Enlightened Being reaches the plane of someone's physical body, He begins to empathize with that person and starts feeling the same as the person in concern. The state of empathy lands the Enlightened Beings in extreme distress. The more He tries to connect and identify Him with the disciple, the more pain He goes through. Thakur must be experiencing the empathy of someone's pain because of which he was not able to pass water through his throat. The point I was trying to convey is that the Enlightened Beings who empathize with us at the plane of our mind, intellect, subconscious-mind and soul don't have to follow rules. Instead, the rules follow them by becoming the slaves of their innateness. You

will never find an innate person breaking a rule. They don't stay within rules, but rules become their protective shade. It's said that 'Mukti Enī Dāsī Re...'. And it's written in 'Mānasa' as well,

Rāma Bhajata Soi Mukuti Gosāi I

Anaicchita Āvai Bariāi II UTK-118.02 II

My dear listeners, Zen has no rules and where there are rules, there is no Zen. I don't mean to say that the Zen monks don't follow any rules, but the rules will follow the person with Zen nature. On observing such a person, you may feel that you haven't seen anyone as civil and decent as him/her. Yesterday he asked me, "Bapu, does discretion follow innateness or does innateness follow discretion?" It was a good question, son! I really like when I see such curiosities coming from the youngsters born and brought up in a different country and studied in English medium. I welcome their curiosities!

Son! There is a slight difference between innateness and discretion. One who cultivates innateness, gets endowed with discretion invariably, gradually. Please don't waste time waiting for discretion to manifest within you. Live innately. Discretion manifests by a good company. Innateness is inborn. Discretion is born through a good company. A good company refers to a spiritual discourse. 'Mānasa' very clearly defines the birth place of discretion. It is not only an aphoristic line, but a mantric verse written by Tulasī about the source of discretion. What is the source of discretion?

Binu Satasaṃga Bibeka Na Hoī I

Rāma Kṛpā Binu Sulabha Na Soi II BAK-02.04 II

Discretion is obtained through spiritual discourse. And spiritual discourse is obtained by Lord's grace. Lord's grace gets bestowed by renouncing artfulness in thoughts, words and deeds. I shall try to simplify it further as follows: A child is innate but lacks discretion. It pees in the bed or even in the mother's lap. But as and how the child begins to grow up, s/he begins to understand the mother and the father closely, gets into a good company and hence, discretion manifests gradually.

I recite spiritual discourse back to back and will do so in time to come! For as long as I am alive and even beyond, please don't interpret spiritual discourse only as someone speaking from the VyāsaPīṭha and

others listening to it. A poem can also become a spiritual discourse. A spiritual discourse can also exist in form of a novel or even a short article. A good picture can also play a role of a spiritual discourse and so can a sculpture. A spiritual discourse can very well exist in form of a musical tune or dance. A spiritual discourse can also be in form of silence, tears or surrender. Please don't confine the idea of spiritual discourse. What is 'AsmitāParva'? It's a spiritual discourse. What is 'SaṃskṛtaSatra'? It's a spiritual discourse. What is our celebration of 'HanumānJayantī'? It's a spiritual discourse. All such activities are a spiritual discourse. I spend time with literary scholars. Even when I happen to speak with them on the phone, I request them to share their recent articles, thoughts or compositions. Such activities are no lesser than a spiritual discourse for me, Sāhab! A spiritual discourse has no confined form, it's universal instead. If you cannot perceive spiritual discourse in a flowing stream of water then RāmaKathā can never become a spiritual discourse for you.

The Zen philosophy has simplified the idea of spiritual discourse to such an extent that beholding a moon in a pot of water is also deemed as spiritual realization, lifting a stack of sticks is also deemed as spiritual realization etc. It does not mean that Kathā is not a spiritual discourse. Nonetheless, the idea of spiritual discourse cannot be limited to Kathā alone. Look at the people of Vrindavan. Who had sat on the VyāsaPīṭha for them? Who played the musical instruments like sitāra, harmonium or ṭablā for them? When the Gopis misinterpreted Kṛṣṇa's generosity and got intoxicated by pride, He disappeared! The Gopis then began the spiritual discourse of searching Kṛṣṇa. The Gopis role-played as Kṛṣṇa and Gopi, they sang and wept, which is nothing less than a spiritual discourse. Lord Kṛṣṇa was eleven years and fifty-two days old when He left Vrindavan and went to Mathura. After He went away, on whose support has the people of Vraja survived? They lived on the support of Kathā. But this Kathā was not recited from the VyāsaPīṭha. The Gopas of Vraja who had spent time with Kṛṣṇa day in and day out would gather beneath a tree and recall the incidents of their time spent with Kṛṣṇa. This was their spiritual discourse, free from dais, free from

platform, free from uniform and free from a specific subject. It was innate.

The third spiritual discourse took place in Vraja when Lord Kṛṣṇa sent Uddhava to Vraja from Mathura. Uddhava reached Vraja. He came there with a heap full of spiritual wisdom. The Gopis are universal by nature, just like the Lord who is all pervasive by nature. The unlettered Gopis wept their heart out in Kṛṣṇa's separation. It looked as if they were crazy. Uddhava had visited Vraja to understand these Gopis. After realizing the love of the people of Vraja, Uddhava's pride of spiritual wisdom had mellowed and thereafter, he stayed in Vraja for the rest of his life. He then supplicates the Gopis to forgive him and seeks atonement of committing the offence of Kṛṣṇa's lovers. The Gopis tell him, "Uddho! It's your perception that you have committed an offence, but if you do feel so then please be kind to recite Kṛṣṇa's stories to us. Please speak about any episode of Kṛṣṇa in Mathura." And Sahib, even Nanda and Yaśodā arrive there with their walking-stick to hear Kṛṣṇa's stories. They would sit in the last row and weep their heart out. Uddhava recited the stories of Kṛṣṇa to everyone. His pride of spiritual wisdom totally sobered down and fundamental discretion manifested in him through this spiritual discourse.

What role does the spiritual discourse of Kathā play? It dances Kathā and performs the divine pastime like Kṛṣṇa. It does not discriminate between genders. Whether it's a short poem or a poetic epic, what difference it makes? Everything is a spiritual discourse, after all. A spiritual discourse is pervasive by nature. The only condition is 'Athāto Brahma Jijñāsā'. The fourth episode of spiritual discourse takes place in Vraja when Nanda was extremely emaciated! He could rise only with the support of two people. Yaśodā soon realized that the only means to keep Nanda healthy was Kṛṣṇa Kathā. It had no rules. This was Zen! Nandababa would sit on a jute cot. Yaśodā, who would recite the Kathā, would sit on the floor. Note that the listener was sitting on the VyāsaPīṭha, whereas the reciter i.e. Mother Yaśodā is sitting on the floor!

When Nandababa feels extremely anxious, Yaśodā sings the songs of Kṛṣṇa and narrates the stories of Kṛṣṇa to him. The spiritual discourse happened in

each and every home of Vraja. It had no specific arrangements. The spiritual discourse of Vraja was more about an emotional spiritual state that manifested discretion. Allow me to say that fifth spiritual discourse has also taken place in Vraja. These five spiritual discourses are the procreators of five discretions. I often feel like describing these episodes elaborately. 'Bhāgavata' contains a hint about this fifth discourse. One fine day in Dwarka, Dāudādā Balarāmajī tells Lord Kṛṣṇa, "Govinda, do you recall that when we were leaving Vrindavan everyone was weeping inconsolably and you had consoled them by saying that we shall return soon. A long time has passed since then. The town of Dwarka is shining in gold. You are married with children. Govinda, don't you feel that we must visit Vrindavan once? I understand your busy schedule. But let's visit Vrindavan for a couple of days." Dāu had proposed this. Kṛṣṇa maintains silence. A few moments later, Dāu seeks Kṛṣṇa's permission to visit Vrindavan. Kṛṣṇa liked the idea. He permitted him to go there. Kṛṣṇa asked, "How long would you stay there? I would not like here without you."

The story of Kṛṣṇa is the story of love and feelings. It's a competition of sacrifice and renouncement. Dāudādā i.e. Balbhadraji mounted the chariot. The chariot began its journey from the western quarter to the northern quarter. When Vibhīṣana left from Lanka to meet Rāma, he indulged in the expectations of several kinds on the way. Today, Dāu is going to Vraja in the same manner. An era has passed, Sahib! But he still feels an eternal youthfulness of emotions. 'An eternal youthfulness of emotions' is the phrase of Zen philosophy. Love never becomes old. If it becomes old, it's not love. On hearing the news of Dāu's arrival, everyone rushed to behold his holy sight. Dāu remembers each and every lane and corner of his hometown. As he arrived, everyone rushed to meet him. They are glad to see Dāu, but somewhere deep down they were expecting Kṛṣṇa to surprise them! They were eager to hear Dāu's words that Kṛṣṇa is expected shortly! When Sumanta's chariot had returned to Ayodhyā after leaving Rāma on the bank of Ganga, the citizens of Avadhā had surrounded him expecting Rāma, Janakī or Lakhana to return. In the similar manner, the entire town of Vraja surrounded

Dāu. Dāu stayed there for two full months of Aṣāḍha and Sāvana. Aṣāḍha month was elapsed in meeting everyone. He visited each and every home during the first month. Sāvana arrived thereafter. Dāu spent the month of Sāvana in reciting the stories of Kṛṣṇa. The people of Vraja would sit down to hear the stories. He recited three episodes. The first episode was about the happenings of Mathura soon after they had left Vraja. They first visited the home of Tribhaṅgī, followed by Kubjā. Dāu's Kathā began from Kubjā. Kathā must begin from a hut. Kathā must begin from the last man. When Tulasī concluded the scripture, he recalled Gaṇikā instead of Gandharva!

The first Kathā that continued for few days was the Kathā of Mathura. The second episode of Kathā was about how Mathura was faced by obstacles, as a result of which Goviṁda left Mathura. It glorified Kṛṣṇa's form of Raṇachoḍa. Kṛṣṇa's divine pastime was so mysterious that He just kept going farther and farther from Vraja. Dāu then recited the story of Dwarka to the citizens of Vraja. This was followed by the core objective of Kṛṣṇa's incarnation 'Madhye Mahābhārata'; Kṛṣṇa is extraordinary! Kṛṣṇa is complete. Kṛṣṇa is Kṛṣṇa. The next episode was all about 'Mahābhārata'. In the end, few issues had arisen in Dwarka. Dāudādā was somewhat fed-up with the ongoing issues and hence, he suggested Goviṁda to visit Vraja for few days. However, Kṛṣṇa did not accompany Dāu either due to busy schedule or 'Ati Bichitra Bhagavaṁta Gati'. After witnessing the episode of 'Nṛga Ākhyāna', Dāu took the decision of visiting Vraja. Kṛṣṇa's grandsons were of tender age. Whenever the King of Dwarka had spare time, as a grandfather He would take the children near the well or on the shore of ocean. He would recite stories to them. He would tell them to play with a ball. This was their spiritual discourse. When small children play cricket, it's a spiritual discourse for them.

Once, I was attending Saṁtavāṇī program in Junagadh. A religious man of one specific faith arrived there with small children already initiated in their faith. They might be seven to eight years old. I was sitting in the program and so was the religious man. Saṁtavāṇī was being sung. The little children came and sat in the row behind me. I smiled at them now and

then. They were trying to touch me by some or other excuse. Saṁtavāṇī was going on. The program was graced by elderly religious realized men and I was too insignificant as compared to them! However, I could neither focus on the Saṁtavāṇī, nor the religious men, but the lovely children 'BālaṁMukunḍaṁ Manasā Smarāmi'. I can never be imprudent, but I could not resist. I gently asked the children, do you play cricket? They denied with a frown face. I enquired the reason. I am telling you the fact. The children pointed towards the religious men who were sitting there and said that they don't let them play! This is not initiation, but punishment. It's cruelty. It's a great violence.

We have followed many beliefs in our country which might not be appropriate. We have killed girl infants. We have initiated little boys into religion thus snatching away their childhood. All so in the name of religion! Lord Kṛṣṇa encouraged His grandsons to play with a ball. One day, the ball fell into a well. The children realized that there was a big chameleon in the well. They rushed towards Kṛṣṇa seeking for help, "Grandfather, the well contains a big chameleon." Lord Kṛṣṇa emancipates the chameleon. During this incident, the chameleon revealed his history. He said, I hail from Iśvāku race of solar dynasty. Having committed an offence of the saints and the Brāhamaṇa, I was born as a chameleon. Such incidents happened now and then. As the children began to grow up, they became mischievous. When children of lofty lineage take the wrong path, even God fails to realize its pain. God is too busy to know every pain. It's our Enlightened Being who alone knows each and every pain of ours. He is most free as well as busiest of the busiest. In the last part, Dāudādā narrates the then state of Dwarka to the people of Vraja. At the end of two months, Grandfather Balbhadrā takes his leave from Vraja. The people of Vraja make an entreaty to him to visit Vraja at least once in a year. They request him that even if Kṛṣṇa cannot come, he must visit Vraja. Dāu knows that none will ever be able to visit Vraja again. And he wonders how will the people of Vraja tolerate what is destined to happen in near future!

The exploits of Kṛṣṇa is abundantly rich with various episodes. The young folks of Yadu lineage had

become self-willed and uncontrollable. They began to make fun of saints and monks! Let me tell you an important point my listeners, there is nothing to worry if we cannot arouse reverence in a monk, you may not even assay if the opposite person is a monk is true sense. But if possible, don't commit an offence of a monk. My 'Mānasa' writes,

Sādhu Avagyā Turata Bhavāni I

Kara Kalyāna Akhila Kai Hāni II SDK-41.01 II

The children born in Kṛṣṇa's lineage had become unruly! They began to mock the monks with vile comments! As a result, they were cursed that they would be destroyed soon! Somnath is most primordial, but Talgajarda vouches that Kṛṣṇa has worshipped Mahādeva in the end. He offered adoration to Mahādeva. Dāu has accompanied Him. He performed Śiva's anointment. Don't look into history. History contains facts, spirituality contains truth. Everyone has their own Mahādeva. Everyone has their own Kṛṣṇa. Everyone has their own Rādhā. Everyone has their own Narisn Mehta. Everyone has their own Mīrā. What I mean is that everyone must have their own perspective. Today a lot is being explored on 'Mahābhārata'. Everyone is presenting 'Mahābhārata' based on their own experience, own study and own feelings. And this is important. It must happen. The priest gave a bilva-patra (holy vilva leaf) already offered to Śiva in Kṛṣṇa's hand. Today, for the first time Goviṁda touched the bilva-patra on Dāudādā's eyelids. Kṛṣṇa knows that Dāu would have to leave soon. And gradually He Himself would be departing as well. Goviṁda's eyes filled up with tears as He recalled that Dāu had always had His back while taking difficult decisions. Kṛṣṇa is pained by this thought. Dāu had supported Him through the thick and thin. Kṛṣṇa also realized that Dāu was such a person who never opposed Kṛṣṇa even if he would disagree with Him. Do remember that we are their

descendants. There are only two dynasties, 'Sūrya Soma'. One is the solar dynasty and other is the lunar dynasty. The story of Rāma is recited first and later in the tenth chapter the story of Kṛṣṇa who hails from the lunar dynasty is recited. I am disturbed by Kṛṣṇa's memory since morning! Today is His day of advent. Goviṁda eyes filled up with tears. He is pained with the thought that while taking decisions in difficult situations, Dāu is that one who has always supported Him by saying, "Goviṁda, go ahead with it. Do not worry." Kṛṣṇa further recalls, Dāu is a person who does not oppose me even when he fails to agree with me. He rather becomes detached. He never agreed on the war of 'Mahābhārata'. At that time, Dāudādā had left for a tour of India. There is a couplet by Badayū Sahib,

Tere Jaisā Koī Milā Hī Nahī I

Kaise Milatā, Thā Hī Nahī.

Rāma is Rāma. Kṛṣṇa is Kṛṣṇa.

So, spiritual discourse manifests discretion. The virtue of innateness does not manifest by someone's company, but by birth. And we must not confine spiritual discourse in a frame of VyāsaPīṭha, Holy Scripture or performing āratī. These aspects are definitely part of a spiritual discourse. But an art form can also be considered as a spiritual discourse. Reading a good book is also a spiritual discourse. I have no objection. If our mind is pure then watching a good movie is also a spiritual discourse. But our mind must be pure. And if our mind is corrupt then we will perceive inauspicious even in the most auspicious element.

Tane Pitā Nathī Āvaḍato Mūrkhā Mana Mārā,

Padārtha Evo Kyo Che Ke Je Śarāba Nathī?

- Ghayal Sahib

With a sense of understanding, every aspect appears sweet. And lack of understanding convert seven the sweetest aspect into a bitter element. Where does spiritual discourse not exist? These are not my

Please don't interpret spiritual discourse only as someone speaking from the VyāsaPīṭha and others listening to it. A poem can also become a spiritual discourse. A spiritual discourse can also exist in form of a novel or even a short article. A good picture can also play a role of a spiritual discourse and so can a sculpture. A spiritual discourse can very well exist in form of a musical tune or dance. A spiritual discourse can also be in form of silence, tears or surrender. Please don't confine the idea of spiritual discourse. A spiritual discourse has no confined form, it's universal instead.

thoughts. I speak with the backing of 'Rāma Carita Mānasa'. When Janakī went to Puṣpa-Vāṭikā for Gaurī's worship and beheld Rāma for the first time, Tulasīdāsajī has elaborately described erotic aesthetic sentiment in that episode. This is not a real incident, but everyone has their own perspective. When Tulasīdāsajī wanted to unite Rāma and Janakī in Puṣpa-Vāṭikā and describe their union with erotic sentiment, He requested Suradāsajī: "I am confined by the bounds of propriety. Please be kind to write the erotic episode of the union of Rāma and Janakī." It's believed that Suradāsajī has written this episode. When Janakī beholds Rāma, Rāma looks at Her in return and says,

Jāsu Biloki Alaukika Sobhā I
Sahaja Punīta Mora Manu Chobhā II BAK-230.02 II
Suṃdaratā Kahu Suṃdara Karaī I

Chabigra Dīpasikhā Janu Barāi II BAK-229.04 II
The episode describes Janakī's beauty. Rāma recites the story of Sītājī's beauty and the listener is Lakśmaṇajī. On hearing the tinkling sound of Sītājī's anklets, Rāma tells Lakśmaṇa: O Lakśmaṇa, I am feeling as if cupid, the god of love (Kāmadeva) has sounded his kettledrum! And he is aggressively approaching to conquer my world of mind! We are the descendants of Raghu's race. It's a natural trait with the race of Raghu that they never set their heart on evil courses. Sītā's beauty is transcendental and my mind is pure, which makes attraction a natural phenomenon. She is Maithili. When Janakī was getting inundated in emotions, a wise companion has interrupted in the episode of Puṣpa-Vāṭikā. It's the duty of a friend to save a drowning companion. One of the friends thus told Janakī, I feel that we are getting late, the mother will scold us if we reach home late. Now Sītājī is returning from where she had come. If she beholds Rāma openly in presence of Her eight companions, it would not look decent. Therefore, She looks at Him with an excuse of seeing streams, moving aside creepers from Her way, looking at the deer around Her etc. God cannot be seen only in temples. We can see God even through natural streams or flower laden stems and branches. We have forgotten to behold God through nature. The greatest aspect in Zen is that they don't have idols in temples; it's only about one's nature. Nature is the backdrop of

god. Unfortunately, we have changed the backdrop to passionate elements! Tulasī says, if you get rid of useless aspects, the useful aspects will reveal on its own accord.

Maṃdira Tāru Viśva Rupālu Suṃdar SarjanaHārā Re,
PalaPala Tārā Darśana Thāye Dekhe DekhanaHārā Re I

The point I wish to emphasize is that spiritual discourse must not be confined. Even silence can act as a spiritual discourse. Baap! A spiritual discourse is the sky. Being associated with an auspicious element is a spiritual discourse. Establishing a relationship with the good is a spiritual discourse. And the virtue that manifests through such a spiritual discourse is called discretion.

A child is innate, but lacks discretion. But it learns gradually. Discretion gets cultivated through a good company, our parents and by listening to the short stories narrated by our grandparents. When I went to deliver an address in a University, the Vice-Chancellor announced that Morari Babu narrates stories. Yes, I do narrate the episodes of Rāma. It's not bad. But he said so lovingly! There are different types of love! He said, Morari Babu narrates stories! There is a vast difference between story and Kathā. I appreciated him in my mind. I was scheduled to speak in the end. While I stuck to my topic, I did respond to his comment by stating that in your context the stories put us to sleep, whereas Kathā awakens us.

Baap! Don't consider spiritual discourse as trivial. It's as vast as the sky. It gives birth to discretion. Innateness is inborn, it's genetic. Innateness gets inherited in our genes. And Zen nature refers to this very innateness. Where there are rules, there is no Zen; where there is Zen, there are no rules. Therefore, the Zen masters are quite sportive by nature and hence, few of them passed in the posture of headstand! They rejoice till the last moment and embrace death with elated mindset. Zen is nothing but utmost simplified form of one's innateness. And Tulasīdāsajī has written about this innateness in 'Rāma Carita Mānasa' one hundred and six times. We have just begun with this subject. But forgive me for today my memory is enormously overwhelmed with Kṛṣṇa. Hence, I would like to conclude today's Kathā over here.

Mānasa-Sahaja : 7

Where there are rules, there is no Zen; where there is Zen, there are no rules

We are discussing about cultivating innate nature in this Kathā of 'Mānasa-Sahaja'. Many thoughts are being shared. A young flower has asked, "Bapu, do we face any obstacles in Zen nature?" Even yesterday Nareshbhai had given me a letter about the following:

Kāma Koha Mada Māna Na Mohā I
Lobha Na Chobha Na Rāga Na Drohā II
Jinha Ke Kapaṭa Dambha Nahi Māyā I
Tinha Ke Hṛdaya Basahu Raghurāyā II AYK-129.01 II

Those who recite 'Mānasa' daily or listen to Kathā regularly know that in 'Ayodhyākāṇḍa' Lord Rāma goes to Valmīki's hermitage and enquires about an appropriate place where they can stay. Since they are to stay in the woods for fourteen long years, Lord wants to stay at a place which would cause least disturbance to the sages, the living beings, the insects and the animals.

As you know in 'Mānasa', Rāma has asked three questions to the three sages. First of all, Rāma asks Bharadvājajī about which way they should go from Prayag? The Lord, who is glorified by the Vedas as 'Neti Neti', asks the way ahead to a sage! This is an independent episode all together which I don't want to discuss right now. If someone asked us the way ahead then we would show the way based on our selfish interests. But if someone asked the same to a monk then the monk would show the way based on the highest truth. The way people do Masters in music, few are masters in selfish interests. Tulasī proclaims Bharadvāja in my 'Mānasa' as the Master of highest truth.



Bharadvāja Muni Basahi Prayāgā I
Tinhahi Rāma Pada Ati Anurāgā II
Tāpasa Sama Dama Dayā Nidhānā I

Paramāratha Patha Parama Sujānā II BAK-43.01 II

In the second incident, Lord enquires with Valmiki about an appropriate place to stay. As Lord's journey proceeds in 'Aranyakāṇḍa', He seeks a maṁtra for Sage Kumbhaja. He tells the sage, "As part of my campaign, I want to destroy evil elements from the society and establish divinity for which I wish to consult with you. Please be kind to give me a thought." My young friends, I would like to tell you once again: Accept auspicious thoughts regardless of the source. Never live under that assumption that you know everything. Keep your curiosity alive. The last stanza of a ghazal goes something like this,

Raśida Kise Sunāu Galī Mein Terī Ghazal I

Unake Makāna Kā Koī Daricā Khulā Na Thā II

We are closed. Lord has blessed us with ears, which do not have doors. Our tongue is though enclosed by teeth and lips to keep it cautious. But ears are not closed, which means that we must be open to listen auspicious from everyone.

Bhadraṁ Karṇebhiḥ Śṛṇuyām Devaḥ I

Bhadraṁ Paśyemākśabhīryajatrāḥ IṚgVeda-1.89.8 I

The first point of this Vedic maṁtra says, listen to good thoughts. 'Śrīmad Bhāgavata' describes listening as the very first devotion. The Vedāṁta of Upaniṣad which mentions the three-fold process of śravaṇa, manana & nididhyāsana i.e. listening, contemplation and profound meditation respectively also begins from listening. When Valmiki shows the way to the Lord, he says 'Jinha Ke Śravaṇa Samudra Samānā'. Abode in the heart of those devotees whose ears never feel satiated despite listening to Your auspicious exploits incessantly.

So, auspicious thoughts must be accepted regardless of whether you receive them from Bible, Quran or Dhammapad. We have forgotten to accept good thoughts because we are under a wrong belief of knowing everything. Lord seeks a thought from Sage Agastya as follows: "O Sage, as part of my incarnation I

want to destroy the evil elements and establish the divine elements. Please bless me with your thoughts on how to accomplish this task." Valmiki was asked about an appropriate place where they could stay. Nareshbhai's copāi of curiosity is present in the same episode. Valmiki shows fourteen destinations in response. These are spiritual destinations. One of the points is,

Kāma Koha Mada Māna Na Mohā I AYK-129.01 I

The sage says, Lord, dwell in that devotee's heart which is free from lust, anger, arrogance, infatuation, greed, excitement, attachment, aversion, deceit, pretense and illusion. This is a lengthy condition, my friends! And if Rāma is to dwell in our heart on this condition then we would never pass! This condition cannot work in Kaliyuga. Tretāyuga is a different matter.

My listeners, only three things are obstacles in Zen nature. As I repeatedly say that absence of lust does not sound practical. If you have a body, lust is inevitable. We are born because of our parents' body. Hence, lust is bound to be present. And so is anger, for we are humans. With fame one is bound to feel proud. Feeling proud when one is really famous is not a grave concern. Even though pride is not appreciable in any situation, but it's certainly excusable. May I give you a great advice? Remain calm when the wife speaks; and when the wife is calm, speak nothing. Isn't it a maṁtra? Practice it. Insignificant souls like us do fall prey to pride. Lust and anger are inevitable. Daily social affairs push us into illusion, make us deceitful and compel us withhold facts. We arouse attachment and hatred towards one another. We live a pretentious life 24x7. Such a lengthy condition is not viable for the souls of Kaliyuga. Rāma is already dwelling in our heart.

Īśvaraḥ Sarva-Bhūtānām

Hṛddeśe'rjuna Tiṣṭhati I GT-18.61 I

But in absence of these evils can we feel Rāma, who is already sitting in our heart?

I feel that there are three obstacles in the innate Zen nature. As such there are five. I have picked up this subject very naturally, but I have discussed the sequence of obstacles enlisted in the episodes of 'Rāma

Carita Mānasa' in several past Kathās. The five obstacles of Zen nature are however not in the same sequence as enlisted in 'Mānasa'. Even though the order is different, they are the same five obstacles as described in 'Mānasa'. I shall discuss it in a while. Our earlier point was that lust, anger, greed, infatuation, arrogance and illusion are scariest words. While one must remain cautious, they are not a big deal. The scriptures have written about them, which is good. We cannot deny them. It would be really great if we can remove them completely.

I have a request to everyone and I am extremely serious about it. I am pleasingly serious that we must safeguard ourselves from the three evils. Firstly, avoid from criticizing others. Secondly, stay away from jealousy. Thirdly, stay safe from mutual hatred. That's it! Lord Rāma would dwell in the heart of these devotees, 'Tinha Ke Hṛdaya Basahu Raghurāyā'. This is all that I wish to convey. This is the three-fold aphorism. Think calmly. Why do we criticize others? Why? Even day before yesterday I said that an Enlightened Being does not criticize, but cures. He is just like a doctor who points our wrong eating habits or incorrect lifestyle. A doctor must always point out our flaws. They are not criticizing us, but curing us towards a healthy life. Why should we criticize each other? The second point is jealousy. The third point is hatred. The lesser they are, the more bliss we can feel. The pleasurable state of mind becomes a slave to the one who steps out of these three vices. You may ask, how can these vices go away? I would once again like to present the following three aphorisms before you. The more truthful we become, the more we can renounce criticizing others, because we use our words to criticize others. And when truth is established in our words 'Satya Pratiṣṭhāyaṁ Kriyā Phalā-Śrayatvaṁ', we get the result without working for it.

Do experiment my dear listeners. I am not saying that I have become absolutely truthful. But the more truth gets established on the foundation of our tongue, the lesser we would criticize others. And I feel that the newer generation is more attracted towards truth than the older generation. Practicing truth

effaces criticism. And if someone criticizes you then please smile with the thought that s/he is not criticizing you but introducing his/her family tradition to you. With the establishment of truth, the evil of criticism effaces. Gandhiji was quite upfront even during a face-to-face conversation, but he never criticized anyone, not even his enemies. He had learned from Narsinh Mehta,

Sakala Loka Mā Sahu Ne Vaṁde

Niṁdā Na Kare Kenī Re

Vāca, Kācha, Mana Niscalā Rākhe,

Dhanya Dhanya Jananī Tenī Re...

This verse of Nagar Mehta has become universal because of Gandhiji.

Vaiṣṇava Jana To Tene Kahīe Re

Piḍa Parāi Jāne Re I

As per my analysis, this verse contains eighteen aphorisms. It is eighteen-fold 'Gītā' for people like us.

Baap! One who has tasted the sweetness of truth finds criticism insipid. One does not get interested in the evil of criticism then! After realizing this fact, a person would repent having wasted several years criticizing others. And just cursing oneself for being evil and wicked will not work. You cannot deny the fact. Tell the Lord: You are the Lord. We are helpless souls. You are whole and we are a tiny part of You. We ought to have evils. How long shall we keep crying? God who is all compassionate and merciful does not exist only to count our shortcomings.

There are three points. We must not worry much about lust and anger, though they are not good. Anything in extreme is bad. The scriptures have not criticized them when they are present in moderation. The question is about criticism. It's written in 'Rāma Carita Mānasa',

Parama Dharma Śruti Bidita Ahimsā

Para Niṁdā Sama Agha Na Garisā II UTK-120.11 II
Kāgabhuṣuṁḍi told Garuḍa: There is no virtue better than non-violence and no sin worse than criticizing others. The word used here is 'Para Niṁdā'. Vinoba says, one must not even criticize one's own self severely. Praise yourself instead. A person must feel

good about one's own good nature.

Baap! We all must think about the fact that the more truth gets established, the more disinterested we become in criticizing others. My listeners, criticism can be renounced by augmenting the degree of truth. The second point is jealousy. I feel that criticism happens by tongue, but jealousy is the matter of heart. One's tongue would not speak, but a jealous person would burn from within by looking at others' progress! I feel that there is only one medicine for the disease of jealousy and that is love. Love can reduce the degree of jealousy.

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

In my experience, jealousy can be cured by loving the person. Please remember my request. You will not be jealous of the one you love. Never! The reason is that you love that person. And if you do feel jealous of the person you love then realize that you are living in a myth that you are in love. You are not in love. You are not a lover. A lover never complains, Sahib! Yes, our preceptors have certainly described few emotions in our scriptures as seen in Gopis when they try to convince Kṛṣṇa. But Gopis are essentially the epitome of love in Vallabha tradition.

So Baap! Be affectionate to those who are younger than us. Love is free from rules, constitution or principles. It's the state which is free from everything. Yet, be affectionate to those who are younger than us because it's written in 'Mānasa' that 'Baḍe Saneha Laghunha Para Karahī'. An elder person is elder in true sense when s/he loves the younger ones. A mountain is great because it carries tiny grass blades on the mountaintop. An ocean is great because it carries the froth of waves on its surface. Be affectionate to the younger. Love the ones who are at same age as yours. Respect and revere the elders. People who love or have experienced love become free from jealousy. Since they have tasted ambrosia, they cannot gulp

down bitterness. I feel that the third aphorism is compassion. One who gets filled with compassion begins to get rid of hatred.

So lust, anger, greed, infatuation and arrogance are too great conditions for us. Being worldly people, we are bound by them. My only demand is to forsake criticism. Lust is necessary in moderation. When we speak about lust or kāma, we are focused on only its carnal aspect. But don't forget that feeling passionate while listening to music is also a form of lust or kāma. Painting a good picture is impossible without passion, which is also a form of lust or kāma. It's impossible to do so without kāma. But our mindset interprets kāma as a carnal act. This is an incorrect interpretation. It's an injustice to kāma. We have not understood kāma correctly. Where is kāma not present? Beholding beautiful scenery which gives pleasure to our eyes is also a form of lust or kāma. The utmost unnecessary elements are only and only criticism, jealousy and hatred.

The question being asked today is that Bapu, are obstacles present in Zen nature? Yes, they are. A river flows innately. Its force may increase or decrease, someone may block the flow by building a blockade or the flow may get fouled, which are its obstacles. I was telling you that 'Rāma Carita Mānasa' also contains a flow of love which is our innate journey. It contains five obstacles which are also present in Zen nature. The order though is different. What is the need of order anyways? When Rāma went to Chitrakuta, Bharata followed Him to convince Him to return. Bharata made it clear even to Sage Vaśiṣṭha that: "I am not the man of power, but I am the man of truth and pādukā. If you wish my welfare then please take me to Chitrakūṭa at least once." As a result, Bharata leaves for Chitrakūṭa along with entire Ayodhyā. By my Guru's grace, I have found five obstacles in his journey from Ayodhyā to Chitrakūṭa. These obstacles are faced by every seeker whether one is Sufi, Zen, Bāul, Akāla or Islam. These are five fundamental obstacles of our spiritual journey barring the difference in order, form and description.

Let me first narrate the episode of Kathā and then we shall correlate it with Zen. 'Mānasa' writes that when Bharata left for Chitrakūṭa the mothers were seated in palanquin, the Gurudeva was offered a chariot, others took the medium of travel based on their worth and capacity, but Bharata was determined that he would walk by his own feet. It was Bharata's innate decision. And he must have thought that no one would notice him amidst a crowd. Bharata thus began to walk by feet. The citizens soon noticed that Prince Bharata was travelling by feet. Few people thus began to walk by foot considering it as their duty to follow the prince. Few followed Bharata due to respect and discipline and few only to imitate him. As a result, the entire town of Ayodhyā, began to walk by feet. Mother Kausalyā was informed. She was sitting in a palanquin. When the mother observed everyone, she thought that people's physical state is not strong enough to undertake a distant feet journey considering the jolt Daśratha's demise and Rāma's separation. They might fall sick. As a queen, it was her responsibility to ensure that the subjects were not afflicted. She requested for her palanquin to be taken near Bharata. The mother lifted the curtain of the palanquin and rolled her hand on Bharata's head: My son! Since you are walking by feet, the entire town of Avadha is following you! Please renounce walking and sit in the chariot.

I usually say in Kathā that the first obstacle is having to renounce our observance. It could be the journey of our spirituality, consciousness, love or supreme element. Please remember my yesterday's statement. Where there are rules, there is no Zen; where there is Zen, there are no rules. (Rules can also exist in form of observances or vows). Bharata was

compelled to break his rule. My dear listeners, the first obstacle in the journey of our life is that we are forced to renounce our rule or observance. Amir Khushrow rightly says 'Chāpa Tilaka Saba Chīnī'. My Guru has snatched away all rules, observances and vows by casting a gracious glance on me. I like this principle of Sufism because they eliminate all rules. Which rules? Which injunctions? Which interdictions? Ignore them! It happens on several occasions in my life. I visit huts in rural areas quite often and consider drinking tea as my duty. It's my vow to consume no other water but the holy water of Ganga and no other milk but cow's milk. But if a poor family has a buffalo instead of a cow, then I ask to them add the holy water of Ganga with buffalo's milk while making the tea. If the holy water of Ganga cannot convert buffalo's milk into cow's milk then how can it wash away my sins? This is the power of Ganges. Why should we worry? Be flexible. Don't be adamant. If a little child asks you something even as you are observing silence then speak a word or two to please the child. Don't be adamant. If an Enlightened Being offers you something to eat even when you are fasting then don't be adamant on your fast, His offering is the reward of your fast.

The rules ought to be broken in innateness. But Bharata presented a beautiful analysis on why his observance was broken. He thought that everyone came to know about his observance and they began to follow him and as a result his observance was broken! Don't advertise your vow. It's a simple remedy. Hide the vows and keep them secret, so suggests the scriptures. But being worldly souls we desire the world to know our vows! Instead of experiencing the bliss of

Where there are rules, there is no Zen; where there is Zen, there are no rules. Bharata was compelled to break his rule. My dear listeners, the first obstacle in the journey of our life is that we are forced to renounce our rule or observance. It happens on several occasions in my life. I visit huts in rural areas quite often and consider drinking tea as my duty. It's my vow to consume the holy water of Ganga and cow's milk. But if a poor family has a buffalo instead of a cow, then I ask to them add the holy water of Ganga with buffalo's milk while making the tea. If the holy water of Ganga cannot convert buffalo's milk into cow's milk then how can it wash away my sins? This is the power of Ganges. Why should we worry? Be flexible. Don't be adamant.

our vows, we feel more bliss by announcing them to others. I am not criticizing our attitude. Being worldly souls, it's our nature. Advertising our observances becomes an obstacle in our innate flow. Bharatajī sat in the chariot, without being adamant. They reached the bank of Ganga. They crossed the holy river by a ferry and reached the opposite bank. As the journey furthered from the opposite bank, Bharata realized that his observance was broken because everyone came to know about it.

The first obstacle of our innate stream is breaking of our observance. The second obstacle comes when Bharatajī reached the tribal town Śringaberapura. The bhīlas including Guharāja stood against Bharata. They misunderstood him for evil intentions being the son of Kaikeyī. They thought that Bharata is approaching Rāma with the full-fledged army only to attack Him and thereafter, enjoy an undisputed reign. Being the worshippers of Rāma, they resolved to not let a single person from Bharata's army cross their village! Later as they realized Bharata's intention, their perspective changed. The second obstacle in the journey of love is when the people whom we meet on the way misunderstand us. This is the second obstacle. The contemporary society has always impeded the journey of the saints and the Enlightened Beings by spreading misunderstanding about them! This is certainly true. A Zen monk Bokuju has faced these five obstacles. The first obstacle was misunderstanding. The second obstacle was renouncing his observance. The society where he lived had spread rumors and misunderstanding about the authenticity of him being a mendicant! They defamed him as a pretentious being. They began to counter his actions and spread rumors! This is an obstacle. But when people spread misunderstanding, an Enlightened Being must become extremely mindful in his journey because when the reality will be revealed, misunderstandings and rumors will falsify. When Guha and his team realized Bharata's reality, they began to cooperate with him. But initially the obstacle of misunderstanding did arise, which was also faced in Bokuju's life.

As Bharatajī proceeded further, they reached Sage Bharadvāja's hermitage. Bharadvājajī decided to test Bharata by inviting the goddess of supernatural powers and riches by the power of his penance. They manifested equipment of pleasures which would enamor any living being. Bharadvāja thought to test Bharata's renouncement. He wanted to check if Bharata has really renounced his kingdom or whether he was still covetous. He wanted to check his intention. The sage manifested enormous opulence in Prayag. He also made lovely women available to Bharata to test whether Bharata gets intimidated by lust or not? It so happened that the citizens of Ayodhyā got indulged in various pleasures as per their interests. But Tulasī presents a beautiful metaphor. He says that even if one tries really hard to unite cakavā and cakavī birds imprisoned in a cage, they would not get united because they are habituated to stay separate in the night. The riches in Bharadvāja's hermitage were personified as cakavī and Bharata was compared to cakavā. The hermitage was given the metaphor of a cage. The sage was trying to unite both of them. But even until dawn, the riches in form of cakavī failed to enamor Bharata in form of cakavā.

A young listener has asked me that "Bapu, yesterday you spoke about 'Mahābhārata' and 'Rāmāyaṇa' and you do advise us to read these scriptures since they are readily available in the mobile phones nowadays. But Bapu, we are least interested in reading these scriptures, we are rather interested in chanting 'Rāma, Rāma'." This is the best, the best, the best my dear. Because when you utter 'Rāma', the syllable 'Rā' stands for 'Rāmāyaṇa' and the syllable 'Ma' stands for 'Mahābhārata'! Hence, uttering 'Rāma' will have 'Rāmāyaṇa' and 'Mahābhārata' dwell on your tongue.

The third obstacle of our innate flow is being tested by the seers and the sages. I am trying to include Bokuju all throughout this discussion because he has faced all five obstacles. He was tested by his Guru. His own master tested him. His Guru takes a test of his dispassion to know how far he has reached.

Eventually Bokuju passes with flying colors. The next obstacle encountered by Bokuju does not exactly match with that in 'Mānasa' but essentially they are one and the same.

Bharatajī passed the test by the seers and the sages. The journey of love proceeded ahead and as you know, the king of deities Indra and his fellow deities felt insecure on observing Bharata's love, renouncement and dispassion for they thought that Bharata would succeed in convincing Rāma to return, which would fail their plan! Indra approached Bṛhaspati, the guru of the deities, requesting him to lay an obstacle that would avoid the union of Rāma and Bharata. This is the fourth obstacle, wherein the deities lay an obstacle. Along with the earthly elements, the deities of the sky also lay an obstacle! The deities tried to form a plan, but they failed. My dear listeners, beware! The deities also lay an obstacle, because despite being good, they are selfish by nature. 'Mānasa' describes them as 'Sura Svārathī'. They thought that despite us being great, how can a mortal on earth surpass us? Sahib! Bokuju's fellow seekers could not tolerate his progress and tried to pull him down, which is an obstacle as per 'Mānasa'.

The fifth and last obstacle in Bharata's journey is when Bharata reached utmost close to Chitrakūṭa. It was morning time. The assembly of seers and sages were sitting around the Lord. Lord Rāma was done with the morning chores. Lakṣmaṇajī was present there as well. As Lord looked towards the northern quarter, He saw the clouds of dust rising in the sky. The birds and the beasts were rushing towards Lord's hermitage to seek shelter! Lord Rāma rose from His seat. He was astonished. In a while, the kaulas, the kirātas and the bhīlas rushed towards the Lord and informed Him of Bharata's arrival with the entire town of Ayodhyā. On hearing the auspicious words about Bharata's arrival, a thrill ran through Lord's body and His mind was overjoyed! His eyes, that resembled the autumnal lotus, were filled with the tears of affection! Bharata is arriving! The very next moment, Lord was anxious wondering the reason of Bharata's arrival! On seeing the Lord disturbed at heart, Lakṣmaṇa who is

constantly awakened rose from his seat and said: "Lord, I see you disturbed. Bharata is coming with a full-fledged army and the entire town of Ayodhyā. Please forgive because I am speaking without your permission. Bharata and his mother have done enough with us!" Lakṣmaṇa went to an extent of saying that he would kill Bharata. On hearing someone planning to kill Bharata, Lord's heart melted instantly. Lord then beautifully pacified Lakṣmaṇa. But Lakṣmaṇa said: "I shall kill Bharata?" What does it mean? This is the fifth obstacle when a close family member resolves to kill a seeker. In our spiritual journey, these obstacles are bound to occur whether we are following Sufism, Zen, Hinduism or Islam. Please remember. When our family member strongly protests against us then realize that Rāma is not farther anymore. One who manages to survive in that moment can experience the state of attaining the supreme element, analogous to the union between Bharata and Rāma.

Bokuju's life-story says that his wife had planned to kill him. She thought that when the mendicant would fall asleep in the night, she would sit on his chest and cut off his neck with a knife. I have read these episodes in Zen stories. I realized that 'Mānasa' also speaks about the same obstacles. So, whether or not Zen lifestyle faces obstacles? Yes, these five obstacles are often faced in Zen lifestyle. But if our worship is staunch then remember these lines of 'Suṃdarakāṇḍa',

Garala Sudhā Ripu Karahi Mitāi I

Gopada Simdhu Anala Sitalāi II SDK-04.01 II

Dayanand Saraswati, the pioneer of Arya Samaj, who has presented his own perspective of Vedic philosophy was believed to be killed by his own cook. Who was Judas? He was a close aide who revealed secrets of his own Enlightened Being. The killers are not strangers but their very own people.

Āga To Apane Hī Lagāte Hai I

Gaira To Sirpha Havā Dete Hai II

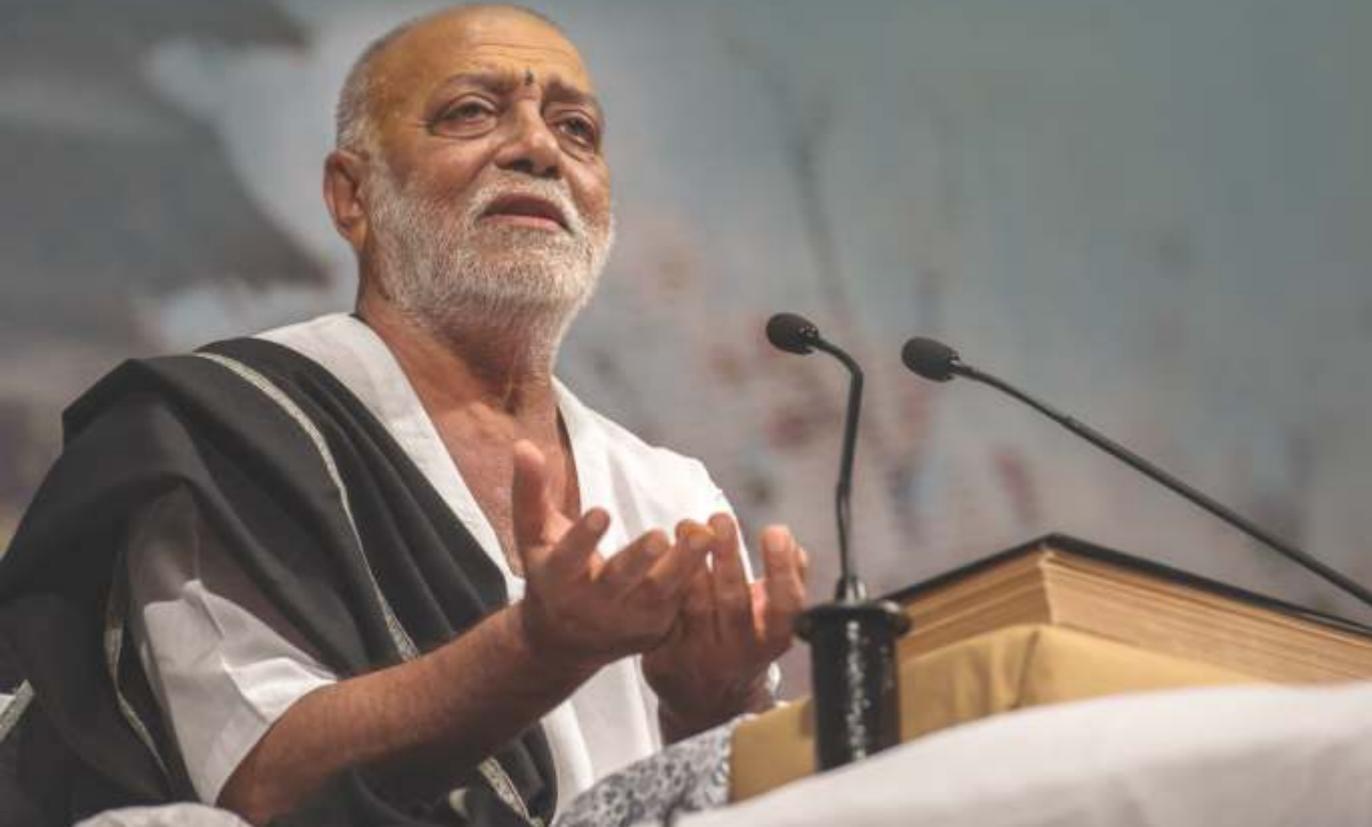
So, Zen lifestyle contains these five obstacles as found in 'Mānasa'. Therefore, we are innately discussing 'Mānasa-Sahaja' and having a conversation about it.

Innateness is the greatest wealth of life

In this Kathā, we are having a pious discussion in accordance with reality on 'Mānasa-Sahaja'. Yesterday evening a serene program was held. I wish for your happy life! Today I have received a letter where the writer has appreciated Zakirbhai's innateness. And it's truly so. A great person is always innate is only half-truth because we would observe many great people in this world who are not innate. It's half-truth that a great person is always innate. The complete-truth is that those who are innate are alone great. In yesterday's program, he performed especially innately. I know this young man since last thirty-five years. Yesterday Zakir himself said that Bapu, I had performed before you for the first time thirty-five years ago with Sultan Khan Sahib. He is living more and more innately! Many, many congratulations. Our best wishes for both the artists. Stay happy; may Allah keep you safe! The great people are innate is only half-truth. But those who are innate are truly great. I express my pleasure for the beautiful performance delivered yesterday evening. You must have marked that no one was certain about who was applauding whom! But Zakir was directing every applaud he received towards Niladri. If one has earned erudition in true sense then it will invariably make the artist humble.

'Mānasa-Sahaja', there is a maṁtra from Chāṁdogya Upaniṣad. I wish to present its one part before you. To ensure that I don't forget the maṁtra or I don't recite it incorrectly, I have written it down in the morning. Let me present it before you. On this land of Buddha, let's offer homage and obeisance to Buddha through a Vedic maṁtra.

Annamayaṁ Hi Somya Mana Āpomayaṁ Prāṇastejomayī Vagiti Bhūya Eva Mā
Bhagavānvijñāpatvīti Tathā Somyeti Hovāca II CHU-6.6.5 II



This aphorism is propitious to the word 'Sahaja' and therefore, I have sought shelter of this Vedic maṁtra. 'Annamayaṁ',anna means food. Anna is innate. Note thatanna is so innate that if you just sow it in the soil then under proper environmental conditions of air, light and water and enough protection, it would grow innately. Anna is innate. The Vedic sage says, 'Annamayaṁ Hi Somya Mana', be as innate as anna because anna gives birth to mind. Annacreates our mind and it also knows our mind. When the sage of our country says 'Annam Brahmeti Vyajānāt',annagets the status of an Enlightened Being. Our Enlightened Being, our spiritual master is the creator as well as knower of our mind.

Anna is the Supreme Element, Guru is the Supreme Element. Annabuilds our mind, it is extremely scientific, Sahib! The sage of our country says that when we eat food, a part of it is used in building our bones, skin and nerves. The gross part of food that we eat aids in building our flesh. The remainder subtle part of food builds our mind. So, anna is innate. Our mind must also be innate, because the source of our mind is innate. You may argue that our mind is not innate! Is our mind innate? 'Gītā' says,'Cañcalaṁ Hi Manaḥ Kṛṣṇa Pramāthi Balavad Dṛḍham', our mind is wavering. But thewavering nature of mind is innate to itself. The wavering nature of mind is not non-innate. It's innate. If we are able to assimilate this innate trait of our mind which is born from foodby some practice, some self-study, some discussion or by simply sitting quietly near an Enlightened Being then we can understand our own mind. Our problem, my dear listeners, is that we have fought with our mind too much! When we get into a fight, we are no longer innate and we become non-innate. The person who had bombed Hiroshima would not be innate. I don't have complete information, but it's believed that the person who bombed Hiroshima became a moron shortly thereafter.

A gentleman has asked me that "Bapu, after observing Hiroshima no atomic violence must be committed anywhere in the world. What do you think?" Personally, I don't favor any weapons.

Therefore, it was my personal decision to replace the weapons from the hands of Lord Rāma's idol in Talgajarda's Rāma temple with a flower. I took this decision just so that my personal idea and belief of non-violence does not remain confined to me alone. Bows and arrows are not relevant in the current age. And as you all know that since the last two to three years on the auspicious day of 'Hanumāna-Jayaṁtī' we have replaced Hanumānaji's mace with a sitāra.

I am not in favor of any weapons personally. Personally, it's my opinion that India must not keep atomic weapons. It's my personal thought. But I understand that it is not practical. When it's a concern of national security and as our neighboring countries and other nations are investing heavily in atomic weapons, India should be self-sufficient for its own security. It's a national question. But if someone asks my opinion than I personally feel that no country should possess atomic weapons. Please try to understand me. Let's assume that a country equipped with atomic weapons drops them on another country which does not possess atomic weapons and destroys it completely then what would the attacking country gain? Partition was expected to peace out both the sides! But did it really happen? Millions of people from both the sides died during partition. This catastrophe is not worth remembering. There are several Urdu poets who are close to me. They are elder to me in age and wisdom. But even today as they perform before me, they do express their regret that their native home is across the border and they are living on the other side. They don't feel at rest anywhere, which ultimately gives rise to painful couplets. Dhananjay had once broken down! He is a Kashmiri pundit and an eminent classical singer. During one of his performances, his eyes were shedding tears! I realized that he is missing his country. Everyone feels a pain in their heart. What is the result? Why are people researching to destroy this beautiful creation? We are considering ourselves too helpless!

I know that no one would agree with me. When I was in New York, I had sought permission from the UNO to circumambulate their building by chanting Lord's Name. I am a monk. I just wished to

circumambulate it once. They asked, what was my intention? I have no intention. I just wished to circumambulate the UNO building once. Allah willing, may the message of peace go out from here! They gave me the permission. I circumambulated the building. I have also circumambulated White House in Washington, as you all know. When I went to Mosco, Russia, we had been around there as well. I said that if it's in my hands then I would write the maṁtra of love on the building of UNO 'Prema Devo Bhava'. Who would listen to me, after all!

Please understand that this is my personal opinion! I repeat again and again that these are my personal thoughts; I am not in favor of weapons. I cannot even tolerate if one person pushes away another. Even if parents scold their children in a loud voice, I can barely tolerate. The earth is all yours, but not for destruction. Shankaracharya says, 'Kśamāmaṁḍale', earth is symbolic of forgiveness. Why harbor cruelty even as you stand on the ground of forgiveness? Why this aggression? I fail to understand! Personally, I am against any kind of struggle. The struggle related to scriptures is equally unacceptable. Why struggle in proving your knowledge of scriptures? The seers and the sages have passed centuries arguing about scriptures. They gained nothing! What more can they do than defeating others' logic? No scissor can stich a cloth. A scissor is inherently disposed to cutting; whereas a needle, insignificant and invaluable, plays the role of stitching instead of cutting.

Baap! The reason of such violence is our non-innate disposition. The weapon-bearers cannot be innate. Our innateness is being refuted. Allah willing may this Kathā become a boon for me and you to live an innate life. We are discussing innateness. I have chosen this subject with Lord Śaṁkara in my mind. Śaṁkara's samādhi is also innate. His posture of sitting is also innate. And so is His solitude and His indifferent disposition.

So, anna is innate. Hence, human mind built from the subtle part of anna should also be innate. Accept the fact that our mind's wavering nature is

innate, and don't fight with it. Mind is Kṛṣṇa's divine opulence. It's no lesser than Kṛṣṇa. Baap! Even if our mind is wavering, its wavering nature is innate because it's born from anna. Accept everyone with their innateness. Let them live in their innateness! If it's wavering, so be it!

Many people come and tell me that "Bapu, we cannot concentrate our mind during meditation. While chanting, our mind goes astray." Ignore the course of your mind and continue your spiritual discipline. My listeners, all I would say is that whatever happens innately, let it. While meditating on Buddha, if Mahāvīra comes to your mind then think that Buddha himself has sent him. Don't lose innateness. One who knows his/her true nature surpasses the seven yogic aphorisms of Patanjali. One who realizes his/her innate nature, need not perform the seven steps. Such a person directly reaches the state of samādhi! This is the very reason we have chosen this line.

Śaṁkara Sahaja Sarūpa Samhārā I

Lāgi Samādhi Akhaṁḍa Apārā II BAK-57.04 II
It doesn't mention about Śaṁkara's yogic posture, prāṇāyama, pratyāhāra, meditation or dhāraṇā. 'Sahaja Bimala Mana Lāgi Samādhi', it directly jumps to samādhi. This bypass is possible. One who can innately connect with one's sinner self need not climb the steps to samādhi; such a person directly reaches the state of samādhi.

The medieval saints have held a conversation with the mind. You should be pleased if your kids are naughty. Many parents complain to me that their children are naughty! A child ought to be naughty. Let it be. Therefore, the medieval saints have held a conversation with the mind. Even if they have disliked something about mind, they haven't treated it as an enemy. Even Tulasī says, 'Rāma Bhaji Sunu Saṁtha Manā'. Reconciliation with the very nature of mind is useful for the innateness of mind. Mind is born from anna. Anna is fundamentally innate. 'Āpomayaḥ'; āpa refers to water. The vital force of life (prāṇa) is born from water. Water is innate. It flows innately. But its innateness is rigid by nature. It's written in 'Mānasa',

Gagana Samīra Anala Jala Dharanī I

Inha Kai Nātha Sahaja Jada Karanī II SDK-58.01 II
Its rigidity is innate. Chāṁdogya Upaniṣad says that water helps build the vital force of our life. Imagine the depth of contemplation of the authors of Upaniṣad! Food builds our mind and water builds our vitality of life. Since the vital force of life is built by water, our life cannot endure bereft of water. One can pass days without food, but it's difficult to live longer without water. Our vital force of life is water-oriented. A human must be as innate as water and equally innate should the vital force of our life be. Please don't misinterpret. The yoga of Prāṇāyama is a spiritual discipline, but it will make you slightly non-innate as far as the innate course of the vitality of life is concerned. Innateness is such a magic that it balances the vital force of our life on its own accord. I know how to practice Prāṇāyama, because these Prāṇāyamas are mandatory in saṁdhyā. Every branch of Vedas has its own maṁtra of Prāṇāyama. As I hail from Sāmavedī, we follow the method of Sāmavedī-Saṁdhyā where Prāṇāyama is mandatory, undoubtedly. But today as I am reciting 'Mānasa', the exercise of yogic breathing happens innately with me. Practice yoga under the guidance of a yoga master. Yoga is an amazing science. But it also contains an arrangement wherein by the Guru's grace one who can directly connect with one's inner-self can bypass the steps and directly reach the state of samādhi and that samādhi is not evanescent. The course of our vital force of life should be innate because it originates from water and water is innate; although, water is crass. The five elements of nature exist in their innate nature and hence, their crassness is also innate.

So, anna creates mind. Hold an innate conversation with our mind instead of being hostile. The vital force of life has manifested from the innateness of water. We cannot live without it. Deal with it innately for it is water-oriented. And radiance originates speech, says the Upaniṣad. Fire is the god of speech. The radiance of the sun is innate. The rising of the sun in the morning is innate. And it's because of radiance that our speech originates. This is the science of Upaniṣad; therefore, human speech is innate.

However, over ages we have suppressed mind, vital force of life and speech! We have suppressed our mind by being hostile towards it. Why deform our vital force of life? Speech is the offspring of radiance 'Bhūya Eva' as per Upaniṣad; let our speech be innate. This is what I have learned. You can try if you want. Based on the letters I am receiving, people are loving the subject of innateness. If you adore this subject, please do give it a try from your end. Let us at least try not to make our mind non-innate. If your mind gets attracted towards beauty, change your feelings. Don't interrupt the innate course of mind. Let our mind be satisfied.

So Baap! Innateness is a wonderful subject. If we cultivate it innately then nothing much needs to be done! The rituals prescribed in Zen nature were introduced much later. I want to clarify these points with due evidence. The joy of Zen people was absolutely innate. Therefore, I had said on the very first day that Zen has no Holy Scripture. It's good. The books or scriptures that were written later were an add-on ritual. This is the innate course of life.

Baap! Innateness is one of the greatest wealth of life. Practical Zen is a crucial point of Zen philosophy. Look at the entire 'Bālakāṇḍa', it highlights practical Zen. How many evidences should I present from 'Bālakāṇḍa'? When Lord Rāma was born, He was crying. This is the first practical incident. A newborn ought to cry. Rāma went to marry Sītā. How can a Supreme Element marry? But this is a practical incident. 'Bālakāṇḍa' thus represents practical Zen, which is one of the seven points of Zen philosophy.

The second point of Zen nature is creative activity. Zen nature creates or manifests something or other. It either creates painting, music, composition, farming etc. 'Ayodhyākāṇḍa' is creative by nature. What does the king want to create for the welfare of the world? What does Ayodhyā want to create? Lord Rāma's innateness manifested an exile in the woods, because countless tribal, forest dwellers, bhīlas, kaulas, kirāta are living far away. They are being oppressed and beaten since centuries. If they cannot come to meet Rāma, Rāma thought to go there by Himself. 'Ayodhyākāṇḍa' has thus spoken about a new creation. It's a royal rule that the elder son is the successor of

being the crown-prince. But Rāma suggested breaking this age old tradition to create something new. Rāma's creative contemplation is described in a copāi,

Bimala Baṃsa Yahu Anucita Ekū I

Baṃdhu Bihāi Baḍehi Abhiṣekū II AYK-09.04 II

This is a stain in my spotless lineage and it's inappropriate to appointing me on the throne just because I am the eldest, leaving aside the three worthy brothers. Hence, He thought to create a new practice. Creative disposition is the second point of Zen nature, which I perceive in 'Ayodhyākāṇḍa' of 'Mānasa'. The Supreme Element begs before Kevaṭa seeking his ferry. Kevaṭa is utmost deprived person. Rāma is the all-capable Supreme Personality of Godhead. Lord wants to convey that even if I am all-capable, an inferior person must not consider himself insignificant. Even an inferior person can give something or other to the all-capable being. Lord Rāma gives everything to Kevaṭa and yet He feels that He has given nothing to him. And Kevaṭa has received nothing from the Lord, yet he feels 'Nātha Āju Main Kāha Na Pāvā'. This is a creative contemplation presented in 'Ayodhyākāṇḍa', which proves the second point of Zen nature.

Awareness, alertness or mindfulness of life is the third point of Zen nature, as seen in 'Araṇyakāṇḍa'. Every sage of 'Araṇyakāṇḍa' is mindful. Even a lady named Anasūyā is mindful. Lakśmaṇaji is anyways mindful, but he is extra-mindful in 'Araṇyakāṇḍa'. Aware state of mind is the third point of Zen nature. A spiritual seeker must be aware. 'Araṇyakāṇḍa' points towards the state of mindfulness. The fourth point of Zen nature is compassionate detachment, which is found in 'Kiṣkindhākāṇḍa'. When Lord Rāma bestowed compassion, poor Sugrīva became a king and the person (Vālī) from whom he was constantly running away was given nirvānā by the Lord. Despite bestowing abundant compassion, Lord Rāma harbored no attachment for the kingdom of Kiṣkindhā. Lord told him: "Enjoy the kingdom. My job was to bestow compassion, which I have done. I shall observe holy austerities on Mount Pravarṣaṇa." 'Kiṣkindhākāṇḍa' teaches us compassionate detachment. Sitting down at one place with pleasing

mindset is the fifth point. In 'Suṃdarakāṇḍa', Jānakiji is slightly anguished, but She has sat down at one place. She is fixed in solitude and therefore, Jānakī Herself is beautiful and the canto describing Her episode is also named 'Suṃdarakāṇḍa'.

Utmost simplicity of life and accepting the very state of life is the sixth point of Zen nature, as in 'Suṃdarakāṇḍa'. How can 'Suṃdarakāṇḍa' represent simplicity of life? It contains the line,

Kanaka Koṭa Bicitra Mani

Kṛta Suṃdarāyatanā Ghanā I

Cauhaṭṭa Haṭṭa Subaṭṭa Bīthi

Cāru Pura Bahu Bidhi Banā II SDK-03 II

Pura Bahu Bidhi Banā II SDK-03 II

The town of Laṃkā is made of gold! Laṃkā is in an innate state; hence, Rāma has arrived there. Rāma is God capable of destroying even the dreadful spirit of time in form of death. He is death even to death! Even at the arrival of such all-capable Lord, Rāvaṇa is innately fearless. He takes it casually. Daśratha's son has arrived! He is swinging on a gold swing. Maṃdodarī is sitting to his left. Kinnara and Gaṃdharva enter the amphitheater. The nymphs came down from the sky. On one hand, death is lingering on his head and on the other hand, he is enjoying a soiree! This is innateness. Even after wearing the most expensive ornaments and jewelry, if you are innate then you are living a simple life. On the other hand, even if you are stark sky clad and yet non-innate then you are not living a simple life. It's just a pretense. Innateness is not attire, but an attitude. I am even hesitant to term it as 'attitude'; 'nature' is the more appropriate word.

Rāma is the Supreme Element, you would accept this fact. For people who believe in incarnation, Rāma is the God, Rāma is the Supreme Element and Rāma is the Almighty. God is the one who contains six types of divine opulence. Our scriptures have given this definition. Rāma contains six divine opulence, yet observe His simplicity in 'Laṃkākāṇḍa'. Living a simple life all throughout is the sixth point of Zen nature. Which simplicity does it refer to? I can point out several evidences. But let me present just one of them,

Rāvanu Rathī Biratha Raghubīrā I

Dekhi Bibhīṣana Bhayau Adhīrā II LNK-79.01 II

Look at Rāghava's innateness despite being God! Rāvaṇa mounted his chariot from Laṃkā to fight with ascetic Rāma. Vibhīṣaṇa observed this sight and said: Lord, You are supreme by nature but being a worldly soul, I feel concerned for You. Rāvaṇa has mounted his chariot, whereas You are barefoot without a chariot. How, Lord, will You then conquer this powerful enemy? Your feet are bare. Neither You are protected by an armor. Rāma tells Vibhīṣaṇa in 'Laṃkākāṇḍa': The chariot that leads one to victory is quite another. It's not a physical chariot, but it's named as the chariot of righteousness i.e. 'DharmaRatha'. What is 'dharma'? Anything that's innate is 'dharma', everything else is not 'dharma'. Every non-innateness is deformation. Therefore, when Buddha realized that yajña has become deformed and it's no longer innate, he began to protest the yajñas. The non-innate people could not accept Buddha's innate thoughts and they expelled Buddha for speaking against Vedas! The world cannot tolerate innateness!

Please remember today's first aphorism. It's difficult to ascertain whether or not a great person is innate, but an innate person is always great. "Vibhīṣaṇa, the chariot that leads to victory is the chariot of our innate duty and not pageantry display." This illustrates Rāghava's innate lifestyle, which is the sixth point of Zen nature. The seventh point is eternal youthfulness. And my 'Uttarakāṇḍa' contains one such man,

Tajau Na Tana Nija Icchā Maranā I UTK-95.03 I

My Kāgabhuṣuṃḍi is eternally young. The listeners of his Kathā have become old, but the reciter of Kathā i.e. my Bhuṣuṃḍi is eternally young. The Guru is young; the disciples have grown old. India is the country that

worships inner divinity. It's the land wherefrom Buddha's ideology has propagated to Japan. This branch of Buddhism has reached Kyoto.

Lord Rāma was born, followed by the three brothers. Their naming ceremony ritual took place. Viśvāmitra arrived and took Rāma and Lakśmaṇa with him. His yajña was completed. Ahalyā was emancipated. Rāma went to Janakapura. Rāma and Sītā saw each other in the orchard. Lord broke the bow in the bow breaking ceremony. Jānakī adorned Lord with the garland of victory. The king arrived with the big fat wedding procession. The day of Māgśara Śukla Paṃcamī (5th day of bright lunar phase in the month of Māgśara, around November or December) was chosen as the day of wedding. The wedding of Jānakī and Rāma took place. The three brothers were married thereafter. And then the wedding procession returned.

In 'Ayodhyākāṇḍa', Lord Rāma was to be enthroned. But He was pronounced an exile into the woods for fourteen years. Rāma reached Chitrakut. Daśratha passed away. Bharata arrived to Chitrakut with everyone and returned with the pādukā. Lord proceeded further in 'Araṇyakāṇḍa'. Satī Anasūyā explained the duty of a chaste woman to Jānakī. A discussion happened. Lord met Kumbhaja and began to dwell in a hut cottage in Paṃcavaṭī on the bank of a holy river. Śūrpaṇakhā arrived and was punished. Khara-Dūṣaṇa and Trisarā attacked. They were given nirvānā. Śūrpaṇakhā instigated Rāvaṇa. Rāvaṇa arrived with Mārīca. Lord decided to enact a lovely human sport. Jānakī's illusory form was kept in the outer world. Her original form was contained in fire. Rāvaṇa arrived. Sītā was abducted and imprisoned in Aśoka-Vāṭikā. Lord Rāma was crying in Jānakī's separation. Jaṭāyu met on the way and narrated the whole story. Lord honored Jaṭāyu on an equal footing

Many people come and tell me that "Bapu, we cannot concentrate our mind during meditation. While chanting, our mind goes astray." Ignore the course of your mind and continue your spiritual discipline. My listeners, all I would say is that whatever happens innately, let it. While meditating on Buddha, if Mahāvīra comes to your mind then think that Buddha himself has sent him. Don't lose innateness. One who realizes his/her true nature surpasses the seven yogic steps of Patanjali.

as His father and performed his last rites. Lord moved further while searching for Sītā. After killing Kabaṁdha, He arrived in Sabrī's hermitage. Sabrī began to sing Lord's hymn of praise. Lord discussed nine-fold devotion with her. Thereafter, Sabrī dissipates herself in the fire of yoga.

In 'Kiṣkindhākāṇḍa', Lord moved ahead. Hanumānājī and Rāma met each other. By Hanumānājī's mediation, Rāma and Sugrīva befriended each other. Vālī was given nirvānā and Sugrīva was enthroned and Aṁgada was appointed as the crown-prince. Lord observed holy austerities in Cāturamāsa on Mount Pravarṣaṇa. The campaign for Sītā's quest began. The monkeys and the bears were dispatched in all directions. An especial team was sent to the southern quarter led by Aṁgada and guided by Jāmavanta. Along with others, Hanumānājī was present in the end. Lord gave the signet-ring to Hanumāna. Sītā's quest began. Saṁpāti met them. Everyone exhibited their might. No one was capable enough to visit Laṁkā and return with Sītā's news. In the end, Jāmavanta invoked Hanumānājī. He soon grew to the size of a mountain. Hanumānājī made obeisance again and again and after seeking guidance with the guide, He left for Laṁkā.

'Suṁdarakāṇḍa' begins. Hanumānājī enters Laṁkā. He ransacked every home including Rāvaṇa, but Sītā was nowhere seen. He befriended Vibhīṣaṇa, who showed him the way to Jānakī. When Hanumānājī reached there, Rāvaṇa arrived in the orchard. After Rāvaṇa left, Sītā was extremely distressed. Hanumānājī then dropped the signet-ring. He then ate delicious fruits and uprooted the trees. Akśayakumāra arrived and was killed. Meghanāda arrived. He captured Hanumānājī and presented in Rāvaṇa's court. Vibhīṣaṇa arrived. He said, the ethics prohibit killing an envoy! He instead proposed choosing another punishment. Rāvaṇa agreed. An emergency meeting was called. The world always tries to harm a devotee who has had a divine realization! Hanumāna's tail was burned, but He in turn burned the entire town of Laṁkā. And Sahib! When the society tries to harm a monk, the society in turn gets harmed but not the monk. Śrī Hanumānājī burned

Laṁkā and returned with the mother's message. They went to meet Sugrīva and showed Sītā's headgear to Rāma. Lord's army began the campaign and reached the shore of ocean. Lord sat before the ocean fasting for three days. Vibhīṣaṇa arrived and surrendered to the Lord. Eventually, when Lord mounted the arrow, the aquatic animals began to feel distressed! The ocean surrendered in the form of a Brāhamaṇa. It was decided to bridge the ocean. Here concludes 'Suṁdarakāṇḍa'.

'Laṁkākaṇḍa' began. The ocean was bridged. Lord Rameshwar was installed. 'Rāmāyaṇa' is described in one single śloka. Kāgabhuṣuṁḍī has used this genre of Kathā recitation in 'Mānasa' and therefore, even I get a humble right to recite Kathā in the same genre. Bhuṣuṁḍī has recited the entire 'Rāmāyaṇa' in brief in 'Uttarakāṇḍa'. I have elaborated slightly more than him! Don't worry about how the Kathā will conclude tomorrow! 'Suṁdarakāṇḍa' has already concluded. Lord Rameshwar has been installed. And wherever welfare gets established, it takes no time in killing the evil elements! So Baap! I feel like speaking a lot, because I am enjoying but,

Eka Pala Hai Hasanā, Eka Pala Hai Ronā...

Kaisā Hai Jivana Kā Khelā I

Eka Pala Hai Milanā, Eka Pala Bichaḍanā,

Duniyā Hai Do Dina Ka Melā I

Therefore, grab the particular moment,

Ye Ghaḍī Na Jāye Bīta,

Tujhe Mere Gīta Bulāte Hai I

My copāis will call you again because before whom would I speak in your absence?

Merā Sunā Paḍā Hai Saṁgīta,

Tujhe Mere Gīta Bulāte Hai

Ā Lauṭa Ke Ājā Mere Mīta...

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Maṁgala Bhavana Amaṁgala Hārī I

Dravau So Dasaratha Ajira Bihārī II BAK-112.02 II

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Saṁkara Sahaja Sarūpa Samhārā I

Lāgi Samādhi Akhaṁḍa Apārā II BAK-57.04 II

Baap! The eight day's Kathā concludes here. We shall further our discussion once again tomorrow morning.

Innateness is our nature and non-innateness is against our nature

Baap! Today, on the last day of the nine-day RāmaKathā, I once again make obeisance from the VyāsaPīṭha to all the consciousnesses of this land, to you all listeners and to the rest. Yesterday evening we attended the program where the performers made a good attempt to blend Indian and Japanese culture and we also watched the dance and musical performance presented by the localites. Respected Birju Maharaj is the most eminent classical dancer of this age and his son presented classical Kathak performance. I congratulate everyone. While on my way back, I received a message via phone that Reverend Jaysukhram Bāpā, who was the present abbot of Jalaram Bāpā's tradition, has attained nirvānā. Jalaram Bāpā's worship and charity kitchens have pervaded across the globe. Worship had manifested as Jalaram Bāpā and charity kitchens had manifested as Virbai Ma. Worship and charity kitchens were as if married in Virpur. There are devotees in large number across the globe who harbor faith only on their worship and charity kitchens and therefore, we offered him a homage from here.

I share a close bond with Jalaram Bāpā's tradition in Virpur. It dates back forty years ago. Even they have shared a bond of affection, respect and trust with the VyāsaPīṭha. As you all know that when One Thousand and Eight RāmaKathā was held in Mahuva in 1981, their family had offered a great service to the VyāsaPīṭha without expecting anything in return. And even today, they are offering selfless service to everyone without expecting anything in return. VyāsaPīṭha has been its close witness. The most important point that I would like to mention while offering homage is that Jaysukhram Bāpā and his family has always experienced a pain in their heart. They always had respect and faith for the VyāsaPīṭha. They asked me a couple of times and said that we shall do as you say, but Jalaram Bāpā gives us the inspiration and therefore, we would like to take an extremely strict vow. I said, what I can advise! But he said that every year we receive millions of Rupees as charity in Jalaram Bāpā's trust. We wish to stop accepting charity hereon. I pushed the matter for later, because they were to take a decision based on my permission. I said, Bāpā, I really liked the fact that you feel inspired to take such a big decision. But I would



suggest you to rethink once again and also seek opinion of the little kids in your family. I had told Bāpā that this is the third step of Vāmana. The first step was when JalaramBāpā and VirbaiMa had begun the charity kitchen in Virpur regardless of their financial condition. The second step was taken when God approached them in form of a monk and demanded VirbaiMa in alms. And JalaramBāpā handed over VirbaiMato the monk. I would only say that as JalaramBāpā handed over his wife, he had also given away his desires. It was the sacrifice of desires. I feel that Bāpā must have devoted his desires in form of his wife to the monk and thereafter, the monk who was God in reality would have returnedVirbaiMa. We can interpret this incident in several contexts. But giving away VirbaiMa in charity was the second step of Lord Vāmana. And the third step was to stop accepting charity in their temples.

I still remember that I had pushed the matter for later a couple of times, but when I noticed their intense wish behind this resolve then I said that Bāpā, I feel really happy when someone speaks about renouncing. I really mean it, because ambrosia is obtained by renouncing, says Upaniṣad. Bāpā was about to take a big step. I said, Bāpā, I really like the idea of renouncement. Now that you have decided, I am pleased about it. And Sahib! They stopped accepting charity from that moment onwards! And let me tell you that people might be under the impression that they must have stopped because they would have gathered enough money by now. But I am a witness that they have not collected in abundance. I had told that Bāpā, take a decision after thinking about next hundred years because dearness would increase in future and your charity kitchens should run even then. Virpur is glorified because of 'Brahmakṣetra'. I have termed 'Annakṣetra' as 'Brahmakṣetra' from this Kathā onwards, because it was Brahma, the Supreme Element, who came there to seek alms. I am a witness of their financial condition as well. But renouncement does not count the money. And that very moment, Bāpā took an extremely big step. It doesn't mean that it's bad when people offer money in religious places.

No, please don't misinterpret. We must offer money. The presiding saints and monks use the money for good cause. But this is perhaps the only place where no single penny is accepted. Today, JaysukhramBāpā is not with us. I make obeisance to his nirvānāand extend my consolation to his family members. I also give my consolation to thousands and lakhs of his devotees. And on behalf of countless listeners of my VyāsaPīṭha, I offer homage to Bāpā's divine feet.

RaghupatiRāghavaRājaRāma,
PatitaPāvanaSītāRāma I
SītāRāma, SītāRāma,
BhajaManaPyāreSītāRāma I

Come, let's now proceed with 'Mānasa-Sahaja'! Innateness has no limit. It's an infinite journey. However, when worldly people like us begin an initiative we are bound by place and time. So today I would like to share with you the concluding aphorisms which have proved beneficial to me for my spiritual development and restfulness.

I had once spoken with you about Bokuju, who faced five obstacles in life as faced by Bharata in 'Mānasa'. Today is the last day. There is a small book of twenty-five pages exclusively dedicated to Bokuju. Today I want to share a lovely point of his life. Bokuju was a highly realized Zen master. When someone visits our home, we welcome them with tea or soft drink based on our capacity. Similarly, Bokuju kept two empty cups with him. They were totally empty. Whenever any guests would arrive, he would ask the guest: "What would you take? Would you take this cup or the other one?" An ordinary person would get into trouble wondering which cup should be chosen. The guest would naturally pick up the cups only to realize that they were empty. The guest would wonder if Bokuju was making fun of them. They did not take it kindly. But when a seeker of Zen nature faced this situation, s/he would realize the matter. An immature seeker would ask him to clarify the mystery of his question by saying that both the cups appear empty and look absolutely alike. When Bokuju was ascertained that the seeker was staunchly inquisitive then he would reveal the mystery. He would even

reveal the mystery to an immature seeker.

Please remember my dear listeners, understand the hints of the Enlightened Being. Understand his body language. Ignore the verbally spoken language! Understand his body language instead. Sometimes when Buddha would sit before the devotees, tears would roll down from his eyes and it's believed that Buddha would just rise from this seat and leave without uttering a single word and Anand would announce that today's discourse is done. Hints and gestures can speak volumes. The Enlightened Being teaches us through hints. So, one must not speak much before an Enlightened Being and the Enlightened Being who is naturally innate does not speak much as well. Bokuju would tell an inquisitive seeker that the right cup contains ambrosia and the left cup contains poison. The visitor said that you have complicated the mystery. First of all, the cups are empty and secondly, you claim that one contains ambrosia and the other contains poison, even though nothing is visible to eyes. Holy sir, please clarify the matter. At that point in time, he uses the same word as our current subject of discussion. I would translate the conversation in my own words. Bokuju said that the right cup contains innate ambrosia and the poison in left cup refers to non-innateness. Bokuju says that innateness is ambrosia and non-innateness is poison. As my VyāsaPīṭha earlier stated that innateness is our nature and non-innateness is against our nature. This was Bokuju's method of teaching. And I like his analogy.

My dear listeners, innateness is ambrosia and non-innateness is poison. I instantly recall that Chāṃdogya Upaniṣad has already spoken about innate ambrosia long ago. Bokuju said that innateness is ambrosia and non-innateness is poison. By saying this he intricates the mystery all the more! He adds that the poison of non-innateness needs to be consumed by you, but merely inhaling the ambrosia of innateness will make you immortal. One is to be consumed and other cup is to be lived. The ambrosia of innateness is to be lived instead of being consumed. As I was reading this incident of Bokuju, it struck to me that this thought

is already present in Chāṃdogya Upaniṣad! I have found the maṃtra related to this which I would like to recite and I would request you all as well to recite the same. Come, let us begin today's Kathā from this Vedic maṃtra.

Na VaiDevāAśnanti Na

PibantyetaDevāmṛtaṃDṛṣṭvāTṛipyanti I

There is a type of ambrosia which the deities neither eat, nor drink, but they just behold it! Look at this, Vedas have directly descended in Bokuju right from tapovana to Kyoto, straight from Kailas to Kyoto! The deities merely see the ambrosia and its very sight makes them content. This type of ambrosia is innate ambrosia. It's the ambrosia of innateness. Ambrosia or nectar is also synonymous of joy. Joy can also be interpreted as ambrosia. And who is Rāma? My Goswāmījī says,

ManaMusukāiBhānuKulaBhānū I

Rāmu Sahaja ĀnaṃdaNidhānū II AYC-40.03 II

'Na VaiDevāAśnanti', there is a type of ambrosia which the deities don't eat. 'Na Pibantye', they neither drink. 'DevāmṛtaṃDṛṣṭvāTṛipyanti', its mere sight makes them content. First of all, we need to determine who are the deities who neither eat, nor drink this ambrosia? Are they the deities of the heaven? The deities of heaven are selfish. They fight with each other for ambrosia. In order to gain the custody of ambrosia, they ran away after snatching the pot of ambrosia! Lord then assumed a beautiful form of Mohinī and the demons went crazy behind her beauty! They began to follow her everywhere. They asked her identity, who are you? She said, this ambrosia is invaluable and your cult would not be able to distribute it correctly. Give it to me so that I can serve you rightly. Mohinī began to serve ambrosia to everyone. This ambrosia has fought the deities and the demons. Which is the ambrosia that makes one feel content at its mere sight? The composer of Upaniṣad says that it does not refer to the selfish deities of the heaven. Taitariya Upaniṣad says that first and foremost 'lokapāla' was formed. The next question was to find a place where 'lokapāla' should be deployed. Thus, in order to place 'lokapāla' a human body was

formed. And in each and every part of human body a deity was placed. They formed human mouth and placed the fire-god. They made ears and placed the deities of directions. They built nose to place the wind-god. Our tongue was formed to place the deity associated first with sky and then with taste. Yama was made the god of anus. In the genitals, the deity of Prajāpati was deployed. This is a scriptural description.

SuraSamūhaBinatī Kari PahucaNijaNijaDhāmaI
JagaNivāsaPrabhuPragaṭeAkhilaLokoaBīśrāma

II BAK-191 II

In this dohā of 'Mānasa', the deities sang the hymn of Lord's advent, returned to their designated positions and then Lord Rāma manifested in human form. Where did the deities of 'lokapāla' return? They returned to Lord's holy body. Every deity of 'lokapāla' resides in our body. I feel that even the deities don't know as best use of ambrosia as humans, because every presiding deity of human body can only behold ambrosia. They neither eat, nor drink. Eating and drinking are the acts of sensual gratification. But ambrosia is not a gratifying element. It's a unique element. And please remember that drinking ambrosia despite lacking innateness will make you immortal, but it will not make you fearless. And if you possess innateness then even consuming poison like Lord Śaṅkaracannot kill you. I once again recall the lines of Poet Kaag,

ZaḍapelāAmṛtaThīSuraNā,
CittaKadiNahiSvastaThaśe,
ZoṃṭeluAmī Amara KarePaṇ,
AbhayaNahiĀpīŚakaśe.

KoīNāJivanaNoViṣapyālo, PiJānāro Amara Thaśe,
'Kāga' AvaranuAmṛtaZhoṃṭīPiśe, TePahelāMaraśe I
Immortality without fearlessness is unworthy! In the sixteenth chapter of 'ŚrīmadBhāgavatGītā', the first aphorism is fearlessness. 'Kiśkindhākāṇḍa' also states,

Tehi Sana NāthaMayatṛiKije I

DīnaJāniTehiAbhayaKarije II KKK-03.02 II

Hanumāna tells Rāma to befriend Sugrīva and make him fearless. So the deities of 'lokapāla' reside in each and every part of our body and these divine deities

neither eat ambrosia, nor drink it but experience contentment by merely beholding it, 'Tṛipyantī'.

My dear listeners, innateness is ambrosia. It is not recommended to drink this ambrosia because doing so will exhaust it. It must be lived instead. And one who lives it becomes immortal and eternal. Bokuju kept with him two totally empty cups. One cup signified the ambrosia of innateness and the other cup signified the poison of non-innateness. It was all about subtle spiritual interpretation.

So, Mahādeva is innate and therefore, He can go into an incessant and innate samādhi. Mahādeva is innately indifferent and therefore, the ornaments of serpents adorn His beauty. His acts of sitting down, rising up, sleeping and waking up are absolutely natural and innate. So, innateness is ambrosia and non-innateness is poison. Though invisible to the naked eyes, it can be felt. And it can make you eternal. All wise men think alike. 'Mānasa' contains one hundred and six mentions of the word 'Sahaja'. It relates with the idea of Vedas and it also relates Zen nature being discussed in Kyoto.

I am happy for this innate organization of Kathā. I and you could come here at innate time. The Kathā began and today it's moving towards conclusion. This nine-day discourse continued beautifully and innately. We all could enjoy. Yesterday Naresh Patel told me that Bapu, I have been blessed to host few of your Kathās. He wrote down the two lines of each of those Kathās. He was naturally feeling very emotional when he said that this is my only wealth. Today my pockets are empty. Please drop something in my pocket! The youngsters, the children, whom should I name? I have promised you that I want your nine days and I will give you a divine life in return. If one Kathā does not make your life divine, try one more. If I am unable to make your life divine then it's not the fault of your worthiness, it could be the shortcoming of my capacity. My worship could possibly be weak!

The nine day discourse went on beautifully and innately. We all have enjoyed. I express my pleasure for 'Mānasa-Sahaja'. Let me conclude the

remaining chronology of Kathā. Yesterday the ocean was bridged. Rāma united everyone. The world can be united by the prowess of Rāma's Name. Rāma always unites instead of dividing. Rāma has united everyone. The relationship between you and me is the relationship of Rāma. There is no give and take in the relationship of Rāma. Ours is only the relationship of Rāma. Many families are uniting by the divine grace. The ocean was bridged. Lord Rameshwar was installed. If unity is your intention then the living and non-living beings will come forth to assist you. The ocean was crossed. Lord camped on Mount Subel. The next morning Aṅgada went to Rāvaṇa's court as an emissary of state with the proposal of treaty. Aṅgada is the emissary of state; Hanumānaji is the emissary of Rāma. Lord has given an extremely beautiful thought. Aṅgada went with one-liner agenda. He went to Rāvaṇa's court with the proposal of treaty. He asked Rāma, which point should I discuss there? Rāma replied in a single line 'KājuHamāraTāsuHitaHoi', it should advance our cause to get back Jānakī which would complete my role of incarnation and also serve Rāvaṇa's best interest. Look at Rāma's agenda. This was the key to Rāma's reign. He was of the opinion that if we can come to a compromise then we should avoid struggle. This is Indian ethics.

Rāvaṇa failed to agree. The treaty failed and war became inevitable. A fierce battle was fought. Indrajita attacked Lakśmaṇaji and he fell down unconscious. Suśeṇa prescribed a medicine to bring Lakśmaṇa back to consciousness. Hanumānaji went and brought the medicine of Saṃjivani. Lakśmaṇaji was conscious. The war continued. Kuṃbhakarṇa arrived. He attained a heroic death. And so did Indrajita. Every individual was being given nirvānā. The battlefield had become the forecourt of

Bokuju says that innateness is ambrosia and non-innateness is poison. My VyāsaPī ha earlier stated that innateness is our nature and non-innateness is against our nature. Innateness is ambrosia. It is not recommended to drink this ambrosia because doing so will exhaust it. It must be lived instead. And one who lives it becomes immortal and eternal. Mahādeva is innate and therefore, He can go into an incessant and innate samādhi. Mahādeva is innately indifferent and therefore, the ornaments of serpents adorn His beauty. His acts of sitting down, rising up, sleeping and waking up are absolutely natural and innate. So, innateness is ambrosia and non-innateness is poison. Though invisible to the naked eyes, it can be felt. And it can make you eternal.

attaining enlightenment. I feel that in Rāma's age the war had manifested enlightenment in Laṃkā and this could be the possible reason that Laṃkā was the country where Buddhism first spread its wing outside India. It was after Laṃkā that it spread in other countries. Everyone was given nirvānā. Finally, Lord Rāma gave the last shot by mounting thirty-one arrows targeting Rāvaṇa's ten heads, twenty arms and his navel. Rāvaṇa uttered 'Rāma' for the first and the last time in life deep from his navel! "Where is Rāma?" Rāvaṇa's radiance got blended in Rāma's countenance. He as if attained sārūpya-mukti. Maṃdarīgrieved. She also sang Rāma's hymn of praise. Vibhīṣaṇa was enthroned. Lord Rāma instructed Hanumānaji to inform Jānakī in Aśoka-Vaṭikā. Hanumānaji went and informed Mother Jānakī: Mother, Rāvaṇa has been given nirvānā along with his demons and family. Lord is safe.

Puṣpaka aircraft was prepared. Lord boarded Puṣpakawith Hanumānta and others. One who is innate becomes non-doer. His mere presence gets everything done around him. From the aircraft, Rāma shows Jānakī the spots where Lakśmaṇa killed Indrajita and where Jamvaṃta and Aṅgada killed the demons. Lord shows every spot to Jānakī. While showing the spot where Rāvaṇa and Kuṃbhakarṇa were killed He tells Jānakī that this is the spot where Rāvaṇa and Kuṃbhakarṇa were killed. By not mentioning that He Himself killed both of them, He dropped the sense of doership. Therefore, Rāma is worth worshipping, Sahib!

Hu Karu Hu Karu Aeja Ajñānatā,
ŚakaṭaNo BhāraJyamaŚvānaTāṇe I

There is one place where Lord does mention His name

for one incident. Lord said, I have formed this bridge over the ocean. I did not participated in killing anyone, but I have played the role of uniting everyone and establishing universal welfare. Jānakī made obeisance to Lord Śiva from the aircraft. Lord's aircraft landed in Śringaberapurawhere the deprived people of Niṣāda's cult had washed Lord's divine feet before boarding Him in a ferry and yet not taken their toll. They had said that Lord that we shall accept whatever You give us during the return trip. When Lord arrived, Kevaṭa and other poor people rushed to meet Him. They were astonished that Lord remembered them after a span of fourteen years! They became almost crazy. Lord told Kevaṭa: Dear Kevaṭa, your toll is yet pending. Please tell me what should I give you as your toll? Kevaṭa broke down! He said, Lord, this was my trick to behold You for one more time. We want nothing. What is it that You have not given us? Once we become disposed to surrender, the surrenderee embraces us with arms wide open. Being totally surrendered is the only condition.

'Uttarakāṇḍa' begins by describing Ayodhyā's painful separation. People have been crazily waiting for Lord to return. They wonder what if Lord does not return! While they were eagerly awaiting Lord's return, Hanumānāji arrived and gave them the news of Lord's arrival with His wife and His younger brother. A sense of joy spread in Ayodhyā. Hanumānāji returned to inform Rāma that He should reach Ayodhyā at the earliest without any delay. Bharata informed the news of Lord's arrival to the townsmen and the Gurudeva. The entire city of Ayodhyā has come on the streets. Lord's aircraft landed on the bank of Sarajā. After alighting from the aircraft, Lord made obeisance to His motherland. He saw Bharata and Gurudeva. Rāma had carried His weapons so far, but now He dropped them and clasped the Guru's divine feet. He thus gave a message to the world that weapons must be used until required. But now that He has returned home, the weapons must be renounced. The real need now was to surrender to a realized being. The weapons were renounced. This was



the message of non-violence. Lord manifested in countless forms. He met each person as per individual feelings.

Ayodhyā was inundated in joy. Rāma expressed His desire to the Guru that He would like to meet Mother Kaikeyi foremost. Lord realized that the mother was ashamed. She broke down. Lord told her

that Mother, had you not done this, I would not have become so great! I would not have realized my might had I not gone to the woods. I would have remained oblivion of Sitā's truth. I would have not known my brother's devotion. And I would have remained unknown of the enemy. He pointed towards Hanumāna and said, I would have also not known how

my surrendered devotees are! Lord went into Kausalyā's chamber. On beholding Jānakī's matted locks, tears rolled down from the eyes of the mothers! The mothers-in-law bathed Jānakī. Rāma bathed his brothers. And He Himself took a bath by His own hands. He thus passed a message to the world that until I sit on the royal throne, I have accepted everyone's



service. But now that I am going to be enthroned, I shall serve others. The divine throne was sent for. Giving the reign of Rāma to the world, Lord Vaśiṣṭha applied the sacred coronation mark on Rāma's forehead. Rāma's reign was established. Lord's companions like Sugrīva etc. took their leave. Hanumāna was the only one to stay back in Ayodhyā. The divine reign of Rāma was described.

The stipulated time span ended. As part of Rāma's lovely human sport, Jānakī gave birth to two sons. Tulasī has dropped the story of Jānakī's second abandonment while She was conceiving because He did not want to include the story of controversy, defamation and reproach in the scripture of harmony. After mentioning the names of the heirs as Lava and Kuśa in 'Mānasa', Tulasī has concluded Rāma Kathā. The latter part of 'Uttarakāṇḍa' contains the life-story of Kāgabhuṣuṇḍī. His exploits is amazing. Garuḍa asks seven questions in the end, which Sadguru Bhuṣuṇḍī answers. Surrendered Garuḍa took a flight to Vaikuṇṭha by spreading his fluffy wings. Śiva concluded the Kathā before Pārvatī. Yājñavalkyaji, who was reciting the Kathā before Bharadvājaji on the bank of the confluence of Trivenī where the three rivers are flowing, is perhaps still reciting the Kathā. I hope we can hear it sometime! Tulasī was reciting the Kathā to His mind and to the seers and the sages on the bank of surrender. He writes while concluding the Kathā from His place that an iota of Lord's grace has taken a dull-witted Tulasīdāsa to supreme restfulness.

Tulasī concluded the Kathā and so did Bhuṣuṇḍī and Śiva. It's not clear about Yājñavalkyathough. The Kathā of Prayag shall probably continue as long as the holy Ganga is flowing. Today is the ninth day that my VyāsaPīṭha has been here. I have been vocal since last nine days. My youngsters, the little kids who keep calling me "Bapu, Bapu..." whenever they see me and my elders, as I proceed to conclude my Kathā this moment, I have nothing much to tell. I am quite content with the entire organization. What blessings should I bestow to the

host family and you all? What is my capacity to bestow blessings? But since I am sitting on the VyāsaPīṭha, I can muster some courage by the penance of the VyāsaPīṭha that 'VaṃśeSadaivaBhavatām-HariBhaktirastu', may pious consciousnesses arrive in everyone's lineage. Baap! I supplicate in my Hanumāna's divine feet for everyone's pleasure.

Lastly, I would like to speak on one point I received in a letter yesterday: "Bapu, tomorrow as the Kathā concludes, please give us some means to rely on until we await the next Kathā." Stay happy. If the feeling of waiting for the next Kathā arises innately in your consciousness then my VyāsaPīṭha would like to say something from 'Bhāgavata'.

AjātaPakśāIvaMātaramKhagāḥ I
StanyaṃYathāVatsatarāḥŚudhārtāḥ I
PriyaṃPriyevaVyuṣitaṃViṣaṇṇā

Mano'ravindākśaDidṛkśateTvām II SB-6.11.26 II
'Bhāgavata' contains a ślokain the hymn of praise of Vṛtāsura. It's one of my favorite ślokas. Lord's grace should not be tested, but instead need to realize whether He is bestowing grace in form of suffering or bliss. The abode of auspicious can never bestow inauspicious.

My dear listeners, to answer your question, you can wait for the next Kathā in three ways. 'AjātaPakśā', imagine a mother bird who has given birth to the newborns. The wings of the nestlings have not yet opened up. The mother bird flies out to bring food for the newborns leaving the newborns alone in the nest. Vṛtāsura is told that, "You shall await the Lord just like the nestlings await their mother." But this analogy has a selfish intent as the nestlings wait for the mother to return with food. Vyāsa gives a second analogy to Śukdevajī: 'StanyaṃYathāVatsatarāḥŚudhārtāḥ'. How should we wait for the next Kathā? Imagine a calf whose mother has gone in the woods for pasture. The calf survives only on the mother's milk. By evening the calfbellows waiting for its mother that "My mother shall arrive soon!" As the thirsty calf waits for its mother, it has a selfish intent. It calls the mother to feed its hunger. The nestlings await their mother for food and security. There is a third analogy, which we can

closely relate to 'PriyaṃPriyevaVyuṣitaṃViṣaṇṇā'. Imagine a newly wedded couple deeply in love with each other and the woman smitten by her husband's love. Vṛtāsura would wait for the Lord just like the newly wed woman who eagerly awaits her husband by checking the door now and then for her lover's arrival. Vṛtāsura tells the Lord, "I shall wait for you in all three ways."

My dear listeners, the finest ascetic Śukdevajī has shown us three ways to wait for the Lord. You can choose any method that suits you innately. Baap! I eagerly wait for the next Kathā to arrive and so do you. Choose any method which is innate to you. This line although from a movie correlates to Ahalyā,

BanaKePaththara Hama
KhaḍeTheSunīSunīRāha Mein.

O Lord! We are as rigid and crass!

JīUthe Hama Jaba Se TeriBāhaĀiBāha Mein,
ChinakaraNainoKāKājalaNāJā Re NāJā,
RokoKoī... O BasantiPavanaPāgalaNāJā Re NāJā...
This is a lovely line. It's worth singing for God and our Enlightened Being.

Yāda Kara TūneKahāThāPyāra Se Samsara Hai,
Hama Jo HāreDilKiBājī, Ye TeriBhīHāraHai I
Suna Le KyāKahatiHaiPāyala,
NāJā Re NāJā, RokoKoī...

O lotus-eyed! May we wait for You in our life in one of these ways. Dear listeners, this nine day RāmaKathā of 'Mānasa-Sahaja' culminates into piousness. You may call it the reward or the ecstasy of the spiritual discourse. Baap! Before I conclude the Kathā and bid farewell to Hanumānaji, let us devote the piousness gathered in last nine days to the divine feet of all the Zen masters of this tradition whether in Kyoto or around the world. Be kind to accept our offering. I devote this discourse to all the Zen masters born so far.

Abbreviations: ARK-Araṇyakāṇḍa, AYK-Ayodhyākāṇḍa, BAK-Bālākāṇḍa, CHU-ChāṃdogyaUpaniṣad, DHV-Dohāvalī, GT-Gītā, KKK-Kiṣkindhākāṇḍa, LNK-Laṃkākāṇḍa, SB-ŚrīmadBhāgavatājī, SDK-Suṃdarakāṇḍa, So-Sorthā, UTK-Uttarakāṇḍa, VP-VinayaPatrikā.

We ought to change the definition of penanceful people in the Twenty-First Century



Morari Babu's address on the occasion of Nagrik Samman Samaroh at ShishuVihar

First of all, I would like to apologize for two points. Firstly, I had initially given the date of 29th September for this program, but due to unforeseen circumstances I requested the organizers that if they could reschedule the program to 30th September then it would be far more convenient to me. They were kind enough to accept my request instantly. I make an obeisance to you all for rescheduling this function and apologize at the same time. Secondly, I was to reach here at 3 PM today. About 99% of the instances, I manage to reach the events at committed time even amidst my tight schedule. However, many a times few programs extend beyond the planned duration due to which I cannot keep up to the committed time. Most often than not, the organizers always schedule me to speak in the end, which is another reason for such delays. As a result, I was about thirty minutes late in reaching here. I had already informed them on the way that I would be delayed by thirty minutes. Please forgive me.

I consider it my pleasure to attend this meritorious program every year, because it's being held in the memory of utmost Respected Mandada who has served the common man. As such the words

like 'PuṇyaŚloka' have been used in Purānas for legendary characters. As time and centuries pass new thoughts, new contemplation and new consciousness are born in the society and hence, I feel that we must revise the ancient thoughts. Using the word 'PuṇyaŚloka' certainly seems appropriate to me and you may accept it as well. Hence, I would like to say that today I have come here to make obeisance to the consciousness of PuṇyaŚloka Mandada.

PuṇyaŚloko Nalo Rājā PuṇyaŚloko Yudhiṣṭhiraḥ I
PuṇyaŚlokā Ca Vaidehī PuṇyaŚloko Janārdanaḥ I
These thoughts are existent with us since ages. However, there is another word much greater than 'PuṇyaŚloka' and that is 'Uttama Śloka Lilayā'. Śukadevajī has used this word in 'Śrīmad Bhāgavatājī'.

Pariniṣṭhito'pi Nairguṇya UttamaŚloka Lilayā I
Gṛhīta Cetā Rājarṣe Ākhyānaṃ Yadadhītvān II
Śukadevajī says, "O Parīkṣita, I am avadhūta, an ascetic free from worldly ties, a detached soul and free from the three virtues but 'Gṛhīta Cetā Rājarṣe' O Parīkṣita, one person has enamored my consciousness and He is 'UttamaŚloka Lilayā', Lord Śrī Kṛṣṇa. He has attracted my consciousness." Thus, we allot the stature of Śloka, PuṇyaŚloka or UttamaŚloka to the

personalities of distinguished fields not on behalf of such organizations, but inspired by our soul.

I feel that Mandada can be considered our PuṇyaŚloka. Though, his terminology had more words for common man than religion. He did not speak religious language. We all know that he sounded more outspoken than civilized. He was quite upfront even with the most influential people. However, considering his speech emanated from his guileless nature, pure heart and hatred free consciousness, it seems absolutely appropriate to me to address him as PuṇyaŚloka. Do think about it from your end as well. In the memory of such PuṇyaŚloka personality of Shishuvihar, Prakashbhai has setup a new center here. He has personally contributed monetarily and so has Sudhaben. In this Twenty-First Century, all those who are serving the society in their respective fields, whether they are men or women, are engaged in an act of penance. It's not an exaggeration to categorize them as penanceful people, Sahib! We ought to change the definition of penanceful people. Few of them are diligent in the field of religion, few in the field of social activities and few in the field of erudition. We ought to make obeisance to the virtuous activity of this institute. I am especially delighted personally to know that Shishuvihar has taken up this activity in the memory of PuṇyaŚloka Mandada.

If you feel like giving something to someone, there are many places where you can give. During my childhood, I have performed pūjā and āratī as a monk in Talgajarda's Rāma Temple. When we would step out to seek the alms of flour, we carried a tiny bowl in the alms-bowl for collecting castor oil, which was used for performing āratī in Rāma Temple. The householders who fostered cattle and livestock would give us butter. The monks and Brāhmaṇas who would seek alms knew that every Saturday they would be given either castor oil or butter. Those who would have sought such alms would know about it.

Ghee i.e. clarified butter is also used for the same. In Saṃskṛta, any oily or sticky ingredient like ghee, oil etc. refers to affection. If you feel like giving

ghee to someone, where should you give? Prakashbhai and others to whom we have offered obeisance by giving them an award are offering their energy, their wisdom, their knowledge and their life for this noble cause. Therefore, when someone gives ghee, as alms to a monk, which can be used for lightening a lamp in Rāma Temple, it's absolutely worthy! But if the monk uses that ghee for cooking his food, then it's the monk's lookout because once something has been given, it becomes the right of the recipient to use in whatever way s/he may deem apt. But I feel that the donor has given alms at the right place!

Secondly, giving away our wealth with the feeling of 'Idam Agnaye Na Mama' i.e. my wealth does not belong to me, but for others is an act of yajña. When a poor man offers even a single drop of ghee from his meal in a lit fire with the mindset of yajña, it's an equally worthy act! Similarly, all those who have contributed in this cause even at small scale have performed a worthy activity.

Thirdly, giving something to those whose huts are void of lamps even during festivals like Diwali or Dussehra is worthier than the former. What does the day of Dussehra signify? Recently I happened to pass through Jawahar Maidan where three statues were installed. One of them must be Rāvaṇa, other would be Kumbhakarna and I wonder who would the third statue represent? The audience is saying Meghanāda. Alright, I get your point. I recite Rāmāyaṇa, but I am unaware of these aspects because I was never inclined towards the acts of burning or killing anyone. Anyways, it's an age-old tradition to burn the puppet of Rāvaṇa on the day of Dussehra. In Ramlila Ground, Delhi, the national leaders shoot an arrow to burn the puppet of Rāvaṇa. It's a way to celebrate our victory over demonic forces.

I would like to share a point from 'Vālmiki Rāmāyaṇa'. It would be relevant being the occasion of Dussehra. I would suggest reading the Vālmiki's canto of 'YuddhaKāṇḍa'! Rāma was fighting a furious battle with Rāvaṇa head-on. Every end of day, Rāvaṇa was more fatigued than the previous day. Lord Rāma

would mangle his chariot in and out. Rāvaṇa's body would be pierced by countless arrows every day. The stream of blood would flow down profusely. His crown would collapse on the ground. It was a fierce and gruesome battle being fought daily. One fine day, Lord Rāma felt that Rāvaṇa was much more injured than otherwise. He had exerted to a different extreme. His face was visibly weary. At that moment, Lord Rāma rested His bow and walked towards Rāvaṇa barefooted. Lord retired the bow on His shoulder, walked towards Rāvaṇa and said, "O, the ten headed one, today you appear extremely weary and fatigued. Your body is severely injured by my arrows. Even I can experience your pain. I am feeling your pain as well. In this situation, I feel that it would be inappropriate if we continue to fight further. You may call another chariot and return home. I don't have a spare chariot. If I had one, I myself would have dropped you home. Although I would have alighted at the boundary of your village due to my father's vow, but I would have ensured that you reach home safely. You may now return home in another chariot. Treat yourself medically, have some food and take rest. When you return to the battlefield the next morning, you will see Rāma welcome you again." When Rāvaṇa heard these words, he responded in the following manner: O the son of Daśratha! I do not know when Rāvaṇa will be killed physically. But today the demonic instinct in me has been killed.

The question is not about physically killing Rāvaṇa! The demonic instinct of Rāvaṇa needs to be destroyed. Perhaps it's for this reason that we believe in burning the puppets of Rāvaṇa. At least being a reciter of 'Rāmāyaṇa', people should invite me to such events where the chief guest is given an arrow to hit Rāvaṇa. They would probably give an arrow to me as well. Nonetheless, having taught by my Guru, I have always avoided such programs because burning, killing or injuring someone is far from my nature. So, the demonic instinct was killed in Rāvaṇa's words. Lord Rāma's eyes were moistened to hear this! I feel that in this episode, Rāvaṇa appears greater as compared to Rāma.

Today is the day of this amazing thought. Diwali is approaching shortly. If we wish to give something to someone, where should we give? Giving gheeto a monk who would be using it to perform āraṭi in a temple is a worthy act. When a rural man, unaware of religious verses, offers a drop of ghee in the fire with the mindset of offering it in a yajña, it's deemed as a worthy act. Yajña means to distribute or to sacrifice something for others. Offering ghee to hungry, afflicted or tribal people than in yajna would make it more worthy.

Recently I stayed in a tribal region. Every night I have begged alms from the homes of tribal people. I ate their roti. During my stay, I observed that few families had no lamp to light up their hut and few lacked ghee and oil in their homes! In this situation, I feel that offering ghee to such people would turn out to be more worthy. Where should we give? I would like to ask the awardees, where should we give? I am not trying to please them. I barely know them and I don't want anything from them. Nonetheless, you have offered charity at the right place. I am happy to have witnessed your contribution towards the virtuous activities in the memory of PuṇyaŚloka Mandada. The contributions like yours are necessary. Many a times we cannot determine the right place for charity. There is a village in Gujarat where ghee is offered to a deity. I have no idea whether it's a god or a goddess. But I am sure that by now the deity must have run away! How could s/he endure such much ghee? If someone pours two pots of ghee over your head, you would definitely run away! How can a deity stand it then? But, anyways! People flow the rivers of ghee and they are unable to forsake this tradition. The question today is finding the right place for charity.

I have narrated a story, even as a humor. There was a businessman who dealt with ghee. His warehouse stocked thousands of containers filled with ghee. The government happens to announce that hoarding ghee is against the law and orders the officials to seize such warehouses. Being highly influential, the businessman got this news well in advance. He gave away most of the containers to others. However, about

hundred containers were still left in the warehouse. Due to the fear of being caught, he told his servant to place the remaining containers three miles away from their farm by digging a large pit. He instructed the servant to hide the hundred containers of ghee by digging a large pit. The servant went away. After working on the master's order for twelve hours, he returned and asked the master, "Where should I keep the empty containers?" The master was annoyed. This is an example of an unworthy act of charity. I am just sharing this incident in light mood. I have seen that the activities of Mandada's institute have been quite fruitful. The time is bad and human mind has been polluted by it. In this situation, let's harbor good hope for future. However, I feel no exaggeration in stating that all those who have contributed for this act have done so at the most worthy place.

Many people were felicitated today. Who is worthy of felicitation? I know all of them directly or indirectly. When I see them in person, I can easily recognize them. They are engaged in a beautiful activity from their respective institutes without wishing to be famous. I make an obeisance to all such activities, Sahib! But who is worthy of felicitation? If Daśratha is PuṇyaŚloka, his son Rāma is UttamaŚloka. Six months after Rāma, the UttamaŚloka was enthroned, He felicitated few people. I would just mention their names to you. Later you can think more about them. The penanceful people engaged in such activities are doing the same act in some or other form. When Rāma bid farewell to His companions after six months of enthronement, a small-scale felicitation function was organized. Lord Rāma sent for Sugrīva and conferred him a cloth woven by His own hands 'Sugrīvahi Prathamahi Pahirāe'. Khādī existed even in that age. But people wove clothes then. Lord Rāma or Bharata gave a cloth which they had woven during their days of penance, thus felicitating Sugrīva. It was not a cloth, but a mindset. It was not a cloth, but an idea. They felicitated a sensuous being with an idea that even a most sensuous being can become glorious with a good company! This idea was felicitated!

Lord next felicitated Vibhīṣaṇa. What could Lord gift Vibhīṣaṇa? He had already obtained Laṃkā, the town made of gold. How could Rāma please him further? While felicitating Vibhīṣaṇa, Lord Rāma told him that while ruling the town of Laṃkā as your responsibility, you must keep in mind Ayodhyā's ideology of not fighting a war. You have obtained power as well as the wealth of gold. In this state, the thought of battlefield must not enter your mind. The meaning of Ayodhyā is a place where no war is fought. I can vouch with full responsibility that none in Ayodhyā has ever picked up a weapon. Give me even a single instance of lifting a weapon in Ayodhyā! If someone is able to cite an incident then I would accept it as a monk and thank that person. Bharatajī did shoot an arrow on Hanumānajī, but it was in Nandigram, a village outside Ayodhyā. When Hanumānajī was flying with Sanjivani, Bharata perceived him as a demon. He thought that the demon would perhaps disturb Rāma and therefore, he shot an arrow. But it was outside Ayodhyā. Lord Rāma has used an arrow to kill Tāḍakā when He left with Viśvāmitrato protect his yajña. But He did so after crossing the boundary of Ayodhyā. No one in Ayodhyā has ever lifted any weapons, Sahib! Yes, Śaṭrughna has raised his hand on Maṃtharā. But that was it. But Vibhīṣaṇa was felicitated with a thought that he has power, he has the wealth of gold and there is nothing that he does not possess. He was told to not resort to violence in the intoxication of power and wealth. He was felicitated by giving this thought. The next person to get felicitated was Aṃgada, the son of Vālī. Lord has given nothing to him. 'Nija Ura Māla', Lord gave him His own necklace of flowers 'Bālī Tanaya Pahirai'. Lord said, as I deck you with this garland, no one will be able to defeat you. You will never be defeated after wearing this garland. But don't fall prey to the pride of victory like your father. Aṃgada was thus felicitated with this thought.

The fourth personality to be felicitated was Kevaṭa. These people are working in tribal region for the last man. Kevaṭa represents the last man who is deprived, disregarded and scorned by the mainstream

society. Lord gives him nothing. Sahib! The last man should be given food, clothing and shelter. It's our duty. But more than these needs they want them to be accepted by someone. People like me and you give them few things, take a picture and leave! It's not bad. Others can draw inspiration even from such acts. But Rāma gave absolutely nothing to this last, deprived, disregarded and downtrodden man. He was in the real need though. Sugrīva was gifted, Vibhīṣaṇa was conferred a noble thought, but Lord did not give him anything. Lord instead asked something from Kevaṭa. It means that no man in the society should feel too inferior with the thought that s/he cannot give anything to anyone. If Kevaṭa can give something to God then others definitely can. The very mindset of giving makes everyone capable enough to give. We are capable of giving to God if He beseeches. We must have the mindset of giving.

I usually narrate a tale in Kathās. A monk and his disciple went to seek alms of flour. It was their daily practice. Every day the master took his disciple to train him on this practice, for he would have to continue seeking alms after he passed away. Therefore, the master and the disciple both went to seek alms. They stood at someone's door. The daughter-in-law in that home was a disbeliever of monks and saints. She looked upon them as indolent beings, who eat food by begging alms, without doing any work. She condemned them for taking drugs and lying down lazily for the whole day. Therefore, instead of giving them flour she gave them a fistful of the stove's ash which appeared similar to flour. The master was eighty years old. He blessed the daughter-in-law with the boon of a son. The disciple was however annoyed. He said, we better get your eyes checked. Instead of giving us flour, she has dropped ash in our alms bowl and spoiled the rest of the flour which was already present in the alms-bowl. Why did you bless her with the boon of a son? The master said, I have been seeking alms since last seventy years. I can identify the kind of flour even from a distance of five feet. I have become an expert in this matter. How would I not know if it was

ash or flour? The disciple asked, did you know that it was not ash? Yes, I knew it beforehand. Then why did you bless the woman? The master replied, even if it was ash, she has at least started giving something! The very thought of giving is important. Rāma says, Kevaṭa, there is nothing I can give you. When Rāma was about to give the signet-ring to him on the bank of Gaṅgā, Kevaṭa himself said,

Nātha Āju Main Kāha Na Pāvā I AYK-101.03 I Lord, what is it that I have not obtained today? A downtrodden man has said this. Lord, today I have obtained everything! Therefore, I shall take nothing from you. When Lord asked from a downtrodden man, Kevaṭa asked, what should I give you? Lord said, my friend, whenever you find time please come to Ayodhyāto meet me. So, who is worthy to be felicitated in the society? A noble mindset and thought are worthy of felicitation.

This felicitation program is held every year in the memory of PuṇyaŚloka Manudada where the personalities who have offered some service are felicitated. These donors have no wish of becoming famous. In Lord Vallabhacharya's words they have offered monetary, physical or mental service in their capacity. You give me an opportunity to witness their obeisance every year. And I feel delighted to share that whenever they have approached me for this program, they have never insisted on a particular date. They accept any date readily. It does not portray my greatness. It's because of my busy schedule that they accept any date that I give them. I am glad about it. Once again I express my pleasure. I make obeisance to the PuṇyaŚloka consciousness of Mandada. I also express pleasure for the way the current President and his entire family has kept this act of service going. I bow to the service disposition of the awardees. Many greetings on the occasion of Dussehra to all of you and JayaSiyāRāma!

(Excerpt from the address presented at Shri Manbhai Bhatt Smarak, Nagrik Samman Samaroh 'ShishuVihar' (Bhavnagar) Gujarat. Date: September 30, 2017; Saturday)

Evening Performance



Zakir Hussain



Niladri Kumar



Dance Performance



Music Performance



Dance Performance



Nagindas Sanghavi





真実 - 愛 - 同情

Zen stories and Zen concepts have a great glory of being innate and mindful. My Rāma is innate. My Kṛṣṇa is innate. In fact, Kṛṣṇa is more innate than Rāma. And Śiva is yet more innate than Kṛṣṇa. So, Rāma is innate, Kṛṣṇa is innate and Śiva is innate as well. Rāma signifies truth. Hence, truth should be innate. Truth cannot be taught in tuition classes. No classrooms can be opened for teaching truth. And love should be innate as well. Kṛṣṇa is love. Rāma is truth. And Śiva is compassion. Compassion too should be innate. Zen tradition gives an aphorism that compassion must be attachment-free. While bestowing compassion on someone, don't get attached to the person as it will bind us! Another aphorism of Zen nature is: Live in the moment. Once you lose a moment, it's gone. It's no longer yours. Every passing moment is pushing things into the past and inviting us to a new future. But there is a moment between the past and the future and Zen speaks about living in that moment. Thus, the innate state of living in the moment is Zen nature. We are becoming more and more non-innate, which is against our nature.

- Moraribapu