

॥ २१७ ॥

II RAMKATHA II

MORARIBAPU

Mānasa-MātṛDevoBhava
Vaishno Devi-Katra (Jammu)



जगत मातु सर्वग्य भवानी। मातु सुखद बोलीं मृदु बानी।
पारबती भल अवसरु जानी। गई संभु पहिं मातु भवानी।।



II RAM KATHA II

Manas-MatruDevoBhava

MORARIBAPU

Vaishno Devi-Katra (Jammu)

Dt. 01-10-2016 to Dt. 09-10-2016

Katha : 801

Publication :

September, 2018

Publisher

Shree Chitrakutdham Trust,
Talgajarada (Gujarat)
www.chitrakutdhamtalgarada.org

Copyright

© Shree Chitrakutdham Trust

Editor

Nitin Vadgama
nitin.vadgama@yahoo.com

To subscribe, please e-mail
your name, address &
preferred language to
ramkathabook@gmail.com
+91 704 534 2969 (only sms)

English Translation

Harini Rana
harini.rana@gmail.com

Design

swar-anims

PREM PIYALA

Morari Bapu recited RāmaKathā during the holy days of Ashwin Navaratri from October 01, 2016 to October 09, 2016 in the sacred pilgrimage of Goddess Vaishno Devi in Katra, Jammu. Bapu recited the discourse on this land with the auspicious intent of progress and restfulness of the entire region of Jammu and Kashmir, which may eventually spread peace in the whole world.

In this RāmaKathā that focused on the theme of 'Mānasa-MātṛDevoBhava', Bapu presented the glory of the Mother Goddess and Her diverse forms as found in 'Mānasa'. He also extolled the Mother Goddess' majesty in the context of her greatness, vastness and generosity.

Giving an aphorism that "A mother can neither think small, nor be narrow-minded" Bapu stated that "Mother and motherhood are as generous and infinite as the sky. People follow different religions and some believe in multiple Gods. Everyone is free. Nonetheless, every home invariably has a mother. We cannot exist without a mother and therefore, mother or Mā means the sky."

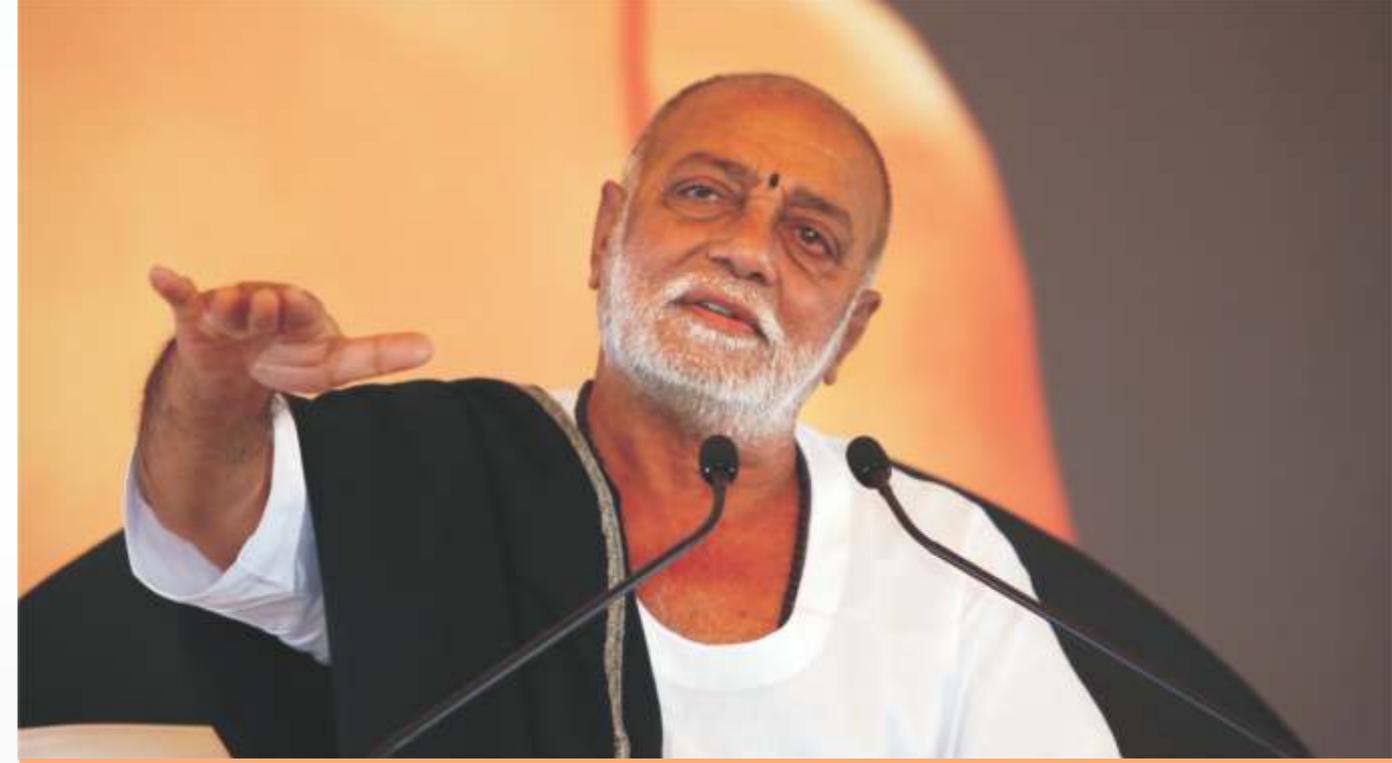
"The masculine divinity cannot be attained without pleasing the feminine divinity" and "The mother Goddess is extremely strong protection for us", stating so Bapu glorified the Mother Goddess by adding that "A devotee can get acquainted with the Supreme Element only through reverence or devotion, both of which are the feminine in nature. The protection in a fort is confined, but one who surrenders to Durgā receives infinite protection."

Quoting the reference of 'Mahābhārata', Bapu said that the Mother Goddess has eight arms which fulfill the desires of the seekers. The Mother Goddess satiates us with eight aspects by protecting our money, offspring, health, worldly journey, righteousness, heaven, seers and ancestors. Bapu also remembered one thousand names of Goddess Durgā as enlisted in 'DurgāSaptaŚatī' and interpreted her various names from Saṃskṛta literature viz. 'Mātṛ', 'Jananī', 'Śivā', 'Dharatī', 'Dayā', 'TribhuvanaŚreṣṭhā', 'Devī', 'SarvaDuḥakhaharā' etc.

Bapu also elaborated on Umā, Āmbikā and Bhavānī and said that any unmarried girl in the world is called as Umā. Any married woman in the world is Āmbikā. Lastly, when a woman becomes a mother, she becomes Bhavānī. These are the three stages. As a daughter, she arrives at our home at the time of her birth. When she gets married, she departs from our home and goes to her in-law's home. But once she becomes a mother, she stays a mother forever, regardless of whether she dwells on the mountaintop or in the nether region in form of Rāvaṇa's cherished goddess.

Thus, during the holy days of DurgāPūjā, Morari Bapu offered obeisance to the Mother Goddess from the VyāsaPīṭha in the forecourt of Goddess Vaishno Devi.

- Nitin Vadgama

**A mother can neither think small, nor be narrow-minded**

Jagata Mātu Sarbagya Bhavānī IMātu Sukhada Bolī Mṛdu Bānī II BAK-71.04 II

Pārabatī Bhala Avasaru Jānī IGaī Saṃbhu Pahi Mātu Bhavānī II BAK-106.01 II

The Mother of the Universe, the all-knowing Bhavānī, then spoke the soft words, which brought delight to her mother. Finding it a good opportunity, Mother Bhavānī called on Śaṃbhu.

Baap! Mother VaishnoDevi's unintentional grace has blessed us with an opportunity to recite the nine day discourse on Lord Rāma during the holy days of Durgā Pūjā or Navaratra here in the forecourt of Goddess Vaishno Devi. It is only, only and only the result of the Mother's grace. It was my VyāsaPīṭha's wish to recite a nine day discourse of RāmaKathā near the holy cave of Baba Amarnath. It was in my mind to recite a discourse in the forecourt of Goddess Vaishno Devi. However, the discourse was postponed twice for some reason. At that time, the host was Janeshvar and their family. By the Mother's grace, a lovely coincidence has manifested this time. Along with Janeshvar, several families devoted to the VyāsaPīṭha have come together to host this discourse in the Mother's grace and in Her lap. And here we are to discuss about 'MātṛDevoBhava' during the holy days of Navaratra.

I have been invited to recite a discourse in Srinagar as well as Jammu. On a feasible opportunity and if God wishes then I shall take my RāmaKathā to Srinagar as well. We have already recited a discourse on a mountain. Today we have an opportunity to recite the discourse in the Mother's lap soaked in Her grace. I also wish to recite a discourse in one of the deep valleys of Kashmir. If Lord wishes then we shall recite a discourse there

as well. This discourse has materialized only by the Mother's grace. It was my wish, the host family's wish and the wish of my listeners to host a Kathā here. The other objective of this Kathā was my wish to recite a discourse in Jammu & Kashmir for the overall progress and restfulness of this entire region. It has manifested by the Mother's grace.

In the beginning from the VyāsaPīṭha, I would like to deeply thank the government of Jammu & Kashmir, His Excellency the Governor, the soldiers of our army, the policemen and all others who are extending a whole hearted support and cooperation for this discourse. We are thankful to one and all, right from the government to the most insignificant man who has cooperated for this Kathā. Our intent is to recite a discourse for the progress and restfulness of the entire region of Jammu and Kashmir, which may eventually spread peace in the whole world.

Sarve Bhavantu Sukhinaḥ,
Sarve Santu Nirāmayāḥ I
Sarve Bhadrāṇi Paśyantū... !

Mā Kaściduḥkha Bhāga Bhavet II

I always wanted to recite a discourse for everyone here and here we are today by the Mother's grace. I welcome all of you and offer you an obeisance from the VyāsaPīṭha. Jaya Mata Di to everyone !

Baap ! An affectionate gentleman from Katra expressed his feelings while honoring VyāsaPīṭha and its listeners. I thank you and the locals from the bottom of my heart. I have received a note from a listener who I believe is a local. He has written: "Bapu, welcome to India!" I have understood your intent. I have recited four Kathās back to back in foreign countries. I have not been able to recite a Kathā in India over last few months because there was a Kathā in Toronto, Canada, followed by a Kathā in Ethens, further followed by Japan and most recently in Abu Dhabi. My listener has written the note in a light mood welcoming me to recite the discourse in India. Many, many thanks. Jagatguru Shankaracharya, Tukaram and others have proclaimed the idea of 'Vasudhaiva Kuṭumbakam', the whole world is my family.

So, first of all I express my pleasure for coming here and offer my obeisance to all of you. I announced early on that the subject of Ashwin Navaratra Kathā shall be 'Mānasa-MātṛDevoBhava'. It will focus on the glories of the primordial Goddess Āmbā and Her other forms as extolled in 'Mānasa'. By my Guru's grace, I shall try to present before you the interpretation of the verses that contain the word 'Mātṛ' on the basis of 'Mānasa'. 'Mānasa-MātṛDevoBhava' shall be the core theme of this Kathā. The two lines chosen for this Kathā are from 'Bālākāṇḍa'. The regular reciters of 'Mānasa' must have realized that the two lines are picked up from different episodes. One of the lines is:

Jagata Mātu Sarbagya Bhavāni I

Mātu Sukhada Bolī Mṛdu Bāni II BAK-71.04 II

It means the Mother of the universe, the great Māyā, the primordial source of power, one who is all-knowing, one who is soft spoken, one whose words bring immense bliss to the listeners spoke to Her mother. The second line is,

Pārabatī Bhala Avasaru Jāni I BAK-106.01 I

On the peak of Mount Kailāsa beneath the shade of the Banyan tree, finding it a good opportunity Pārvatī approached Lord Śiva and raised a curiosity about Lord Rāma's exploits. On the basis of these two lines, we shall contemplate on 'Mānasa-MātṛDevoBhava'. I shall speak with you based on what I recall and what I have read in the scriptures. The lovers of Rāma Kathā also share their thoughts with me on the presiding subject in their own way. I express my pleasure for their self-study. I would like to tell you that 'MātṛDevoBhava' consists of three words. Mātṛ means the mother. Our scriptures have used twenty-one words in order to explain the word 'Mā' or Mother. There are twenty-one synonyms and cognate words of the word 'Mā' or Mother. I shall present this discussion before you in form of a conversation, as and how I recall. However, one meaning of the word Mātṛ is sky. We had not known that Mātṛ means sky. Indian scriptures are extremely profound; they exist for everyone and they have been composed for everyone. A mother cannot think small. A mother

cannot be narrow-minded. Mother and motherhood are as generous and infinite as the sky.

People follow different religions and some are completely non-religious. Some believe in multiple Gods and few are completely atheists. Everyone is free. Nonetheless, every home invariably has a mother. We cannot exist without a mother and therefore, Mā means the sky. Deva (deity) means monks and sages. We have Vedic and Paurāṇic deities. Therefore, 'Mānasa' has presented the idea of worshipping the five deities. Our religion speaks of Thirty-Three Crore deities. But for me the following five deities are worth worshipping. The first deity is Rāmadeva i.e. Lord Rāma. The second deity is Nāmadevai.e. Lord's name. The third deity is Jñānadeva i.e. thoughts, wisdom and discretion of 'Mānasa' are Jñānadeva in my view. The fourth deity is Kāmadeva whom we cannot deny in reality. And the fifth deity is my Mahādeva. One meaning of deva (deity) which I have known is monk, sage or saint. They are not one of those selfish deities found in heaven, but they are the seekers of the highest truth. They are of different kind. Deva also means bull. Deva also refers to a genre of cotton. A type cotton is known as Deva. So, the word 'Mā' signifies sky, monk, cotton and bull. It also means showering cloud or rain. What do these interpretations signify about a Mother? A mother is like a sky. A mother is as pure as a cotton flower 'Sādhu Carita Subha Carita Kapāsū'. Bull signifies righteousness. Hence, a mother symbolizes righteousness. A mother showers down the rain of grace. And she is as universal as the clouds.

Please keep in mind this primary interpretation of 'Mānasa-MātṛDevoBhava' which shall help us further our discussion. This interpretation is like a foundation which I have laid and our further discussion would be a temple that I wish to build on this foundation. I wish to create a mental temple which can accompany us everywhere. May the Mother drench us with Her grace and love. 'Mānasa-MātṛDevoBhava' is a completely new subject. When I came here for the first time, I wanted to recite the discourse on the mountain. But they informed me that it's not possible to host a discourse on the mountain, but it can be held in Katra. I happily agreed to this suggestion. Had we recited the

discourse on the mountain, we would have not received the Mother's grace in abundance. But here in the foothills, we can receive abundance of the Mother's grace in form of thoughts and I shall share those thoughts with you as and how we proceed ahead.

My dear listeners, 'Mānasa-MātṛDevoBhava' shall be the subject of this Kathā. In Navaratra, we worship the Mother in form of NavaDurgā i.e. nine forms of Durgā. And in Ashwin Navaratra we worship the Mother as Śailaputrī. Śailaputrī refers to Pārvatī, Śailajā or daughter of the mountain-king in one context. The first form of the Mother is Śailaputrī. My VyāsaPīṭha would like to interpret the meaning of Śailaputrī. Śaila means a mountain. A mother's love and compassion areas unwavering and steady for her children as a mountain. Being the daughter of the mountain, she is steadfast. Jagatguru Shankaracharya has sung 'Kuputro Jāyate Kvacidapi Kumātā Na Bhavati', even as a child can become evil, a mother can never become evil. My VyāsaPīṭha would also like to interpret Śailaputrī in one more way. It's written in 'Rāma Carita Mānasa',

Bumda Aghāta Sahahi Giri Kaise I

Khala Ke Bacana Saṃta Saha Jaise II KKK-13.02 II
'Kiṣkindhākāṇḍa' states that the mountains endure the buffeting of showers from the sky just like a saint who would tolerate the taunts of the wicked. A child can be wicked or evil, a child may have deformed thoughts or may have gone astray, but being Śailaputrī a mother endures the taunts of such a child. Śailaputrī endures every situation. Śailaputrī is the embodied form of a mother and therefore, she is worshipped on the first day of Navaratra. A mother is as great as a mountain. Her character and thoughts are as great as a mountain. A mother can never think small. A mother cannot be confined. Furthermore, I can also say that the taller the mountain, the cooler it is. A mother gives coolness to others. The greatness that burns others is of no use. 'Mātu Sukhada Bolī Mṛdu Bāni', a mother's words should give bliss and coolness to others; it should make one live instead of burning others.

The peaks of Himalayan mountain ranges are covered by snow. What does it mean? It means that the greatness of a mother is harmonious and unstained.

Just like springs flowing from the mountain, a mother in form of Śailaputrī pours out her caress, affection, love, compassion etc. She keeps pouring out these emotions to the last bit. Even though she is as lofty as a mountain, the flow of her affection reaches the rock bottom of the valley. My VyāsaPīṭha believes that no person should reach a height from where one would fall down. There is a couplet in the same context,

Jisa Bulaṃdī Se Insāna Choṭā Lage,
Usa Bulaṃdī Pe Jānā Nahī Cāhie I

But a mother is not this. Even after reaching a great height, a mother pours out her compassion on her children who are lying at the rock bottom of the society. She does so to purify them. Let me recite a couplet that cautions the religious field,

Jisa Diye Me Ho Tela Khairāta Kā,
Usa Diye Ko Jalānā Nahī Cāhie I

This message is given to religious world. So, a mother is steadfast. A mother's greatness is awe-inspiring! A mother's character is unstained. A mother is filled with bliss and coolness. And being Śailaputrī, the Mother's greatness and compassion compel us to circumambulate Her. She invites us to examine Her from all the perspectives. 'Rāma Carita Mānasa' is a mother for me. Tulasīdāsajī clearly writes,

KaliMala Harani Biṣaya Rasa Fikī I
Subhaga Siṃgāra Mukti Jubatī Kī II SRA-04 II
Dalana Roga Bhava Mūri Amī Kī I
Tāta Māta Saba Bidhi Tulasī Kī I
Ārati ŚrīRāmāyaṇajī Kī II SRA-09 II

Gosvāmījī says, 'Rāma Carita Mānasa' is the mother who gives birth to good virtues lying latent in a human being. The virtues represent the deities and hence 'Rāma Carita Mānasa' becomes the mother of the deities. While I am setting the subject of this Kathā as 'MātrDevoBhava' by the mother's grace, we consider 'Gitā' as our mother. We call Ganga as our mother. We call Gayatri as our mother. We call the earth as our mother. We have nine days with us. By the Mother's grace and my Guru's grace, we shall continue our discussion in form of a conversation. The Mother has twenty-one forms, out of which nine are chief. The Mother meets us everyday in some or other form. But we have shut our doors!

Raśida Kise Sunāu Galī Mein Terī Ghazal I
Unake Makāna Kā Koī Daricā Khulā Na Thā II
The Mother exists around us in twenty-one different forms. It's the tradition of our country. We cannot help if someone cannot accept this fact because of narrow mindset. But this is a universal ideology so we must keep our windows open. Why are we failing to feel the Mother's grace? Indian seers and sages have played an amazing role by denoting one night for Lord Śiva, our universal father and named the night as Śivarātri. But for the Mother we have reserved nine nights as Navaratri. This is the very evidence of the fact that the Mother is too great, too broadminded and too generous. So, we shall have a conversation on the subject of 'Mānasa-MātrDevoBhava'.

My dear listeners, on the first day of the discourse the Holy Scripture is introduced. How should I introduce 'Rāma Carita Mānasa'? World reverend GandhiBapu's birth anniversary would be celebrated tomorrow on 2nd October. The world celebrates his birthday as the International Day of Non-Violence. India is engaged in cleanliness campaign. I would request everyone to be mindful of keeping this place clean. We have come from other states, but I would even request the locals to ensure that the atmosphere does not become polluted. Please cooperate in the ongoing cleanliness campaign. It's a good mission initiated by the government. However, I am engaged in the campaign of cleaning the inner dirt since last fifty-five years. May our inner and outer dirt get cleaned. You all can happily go around this place but with a little caution and do take care of your own self.

The first day of the discourse is devoted to extolling the glory of the scripture. In 'Rāma Carita Mānasa', Gosvāmī Tulasīdāsajī has already introduced the scripture. He has not written a separate chapter to extol its glory. I just want to quote GandhiBapu's words. He said that how can a person ignorant of 'Rāmāyaṇa' and 'Mahābhārata' can call him an Indian? This country needs no introduction about 'Rāmāyaṇa' or 'Mahābhārata' or any Holy Scripture. Yet in order to sanctify the speech, Tulasīdāsajī has divided 'Rāma

Carita Mānasa' into seven cantos. Tulasīdāsajī has not used the word 'Kāṇḍa', but Vālmikījī has. Tulasī has used the word 'Sopāna' (steps). This is the ladder of seven steps that ascends us. But my VyāsaPīṭha is not pleased with the thoughts of a man climbing the ladder. It's a good thought though. But it would be worth only if the one who ascends higher also comes down for the masses. The ladder should accomplish both the jobs. You can rise higher and after earning the virtues of penance, realization and worship, you must climb down to distribute its grace to everyone. Therefore, Gosvāmījī has used the word 'sopāna'.

The first step is 'Bālakāṇḍa'. Gosvāmījī has performed its opening invocations in seven maṃtras in Saṃskṛta literature. When this scripture was composed, Tulasīdāsajī was blamed for not knowing Saṃskṛta. I don't promote casteism, but Tulasīdāsajī was born in a holy lineage of Brāhamaṇa. Hence, it's rather difficult to believe that He didn't know Saṃskṛta. He has stayed in Banaras too long to not know Saṃskṛta. Tulasīdāsajī had complete knowledge of Saṃskṛta, but by bestowing compassion on us He wrote the maṃtras in Saṃskṛta and then switched to native dialect of Bhojpuri, Avadhi or simple Hindi to compose the entire scripture, as if the holy ślokas had descended to sanctify the masses. The ślokas are already holy, yes. Therefore, we have the words like 'Puṇyaśloka'. Ślokas are holy, but in order to transport them to the masses after composing the seven maṃtras, Tulasīdāsajī Himself descended in a commonly spoken language. All the realized men on our earth have spoken only in native language, whether it's Buddha, Mahavira, Jesus or Prophet Muhammad. Everyone has spoken in their own native language. Kabīra has spoken in utmost monk-like dialect. Tulasī resolved to compose the scripture in native language. But He first performed the opening invocations in seven maṃtras. Let us recite a couple of maṃtras,

VaṛṇāNāmArthaSaṃghānaṃ
RaśāNāmChandaSāmapī I
MaṃgalānāmCa Karttārau
Vande VāṇiViṇāyakaḥ II BAK-ŚL.01 II
BhavāniŚaṃkarau Vande ŚradhhāViśvāsaRūpiṇau I

Yābhyāṃ Vinā Na Paśyanti Siddhāḥ
SvāntaḥsthamīśvaRāma II BAK-ŚL.02 II
All in all, He wrote seven maṃtras. The saints have presented their thoughts on these maṃtras. Gosvāmījī has written seven maṃtras in the beginning because this is the scripture of seven cantos. Each maṃtra represents each canto. This is not an exaggeration at all. There is a line in Gujarati,

Ame To Samaṃdara Ulecyo Che, Pyārā!
Tame Phakta Chabachabiyā Kidhā Kināre,
Amone Malī Che Jagā MotīoMā,
Tamone Phakta Budabudā Olakhe Che.
- Shunya Palanpuri

It's not about shallow thinking,

Isa Rāja Ko Kyā Jāne Sāhila Ko Tamāsāi I
Hama Ḍūba Ke Jāne Hai Sāgara Terī Gaharāi II
The realized men who have deep dived in 'Rāma Carita Mānasa' have presented their thoughts on the seven maṃtras. Firstly, every maṃtra represents every canto. Secondly, we have seven heavens and seven nether regions which mean that 'Rāma Carita Mānasa' is the scripture of fourteen cosmic worlds. It can take a flight to seven heavens and also take a dip in the seven nether regions by our Guru's grace. One saint is of the opinion that we have seven oceans. 'Rāma Carita Mānasa' represents the seven oceans. Another monk says that there are seven notes in music and so, 'Rāma Carita Mānasa' is a musical scripture. An adept classical musician can sing any verse of 'Mānasa' in any classical tune. One can also sing the verses in native musical tune. By my Guru's grace, I try to sing the verses in different tunes. So, this is the scripture of seven notes.

First and foremost, Gosvāmījī has made obeisance to the goddess of speech and Lord Vināyaka. Speech is given the status of a goddess. Our ancestors have said, lead us from darkness to light and bless us with light. We are the offspring of ambrosia. We are prone not to death, but life. Hence, lead us to life. So Baap! Live in light. Being humans, we all have weaknesses. I recall the couplet of Dixit Dankauri for the matter of weaknesses,
Yā To Kubūla Kara Mujhe Merī Kamajoriyo Ke Sātha,
Yā Choḍa De Mujhe Merī Tanhāyo Ke Sātha I
Lāzima Nahi Hai Hara Koī Ho Yahā Kāmāyāba Hī,

Jinā Bhī Sikha Lījie Nākāmiyo Ke Sātha I
O Lord, please accept me with my weaknesses. Being worldly souls, we are bound to have weaknesses. We ought to accept this truth. So Baap! We ought to be mindful of this fact. A resolve to live in light is the worship of the sun-god. Performing Lord Śiva's anointment and singing His hymns of praise is certainly glorious, but Śiva stands for welfare. 'Sarve Bhavantu Sukhinaḥ', living with the wish of everyone's welfare is as good as performing Śiva's anointment every day. And lastly, Lord Vishnu signifies pervasiveness. We must live by the vastness of heart, instead of being parochial. This is Vishnu's worship. While we do follow the religious way of worshipping these deities, I feel that it's necessary to interpret their worship essentially. Thereafter, Tulasīdāsaji wrote the first chapter in 'Rāma Carita Mānasa' on making obeisance to the Guru.

Baṁdau Gurū Pada Kaṁja Kṛpā
Siṁdhu NaraRūpa Hari I
MahāMoha Tama Puṁja Jāsu Bacana
Rabi Kara Nikara I BAK-So.05 I

'Rāma Carita Mānasa' begins with the verses of making obeisance to the Guru. Everyone has their own interest

and own decision. Many people are of the opinion that they don't need a Guru and why should they reach the divinity via someone? They want to realize the divine element directly. Few realized men have also insulted the Gurus by calling them agents. However, our flowing tradition holds its own identity. People like us need a spiritual guide. We want someone who can bestow compassion on us by lighting a lamp and giving it in our hand with the maṁtra of 'Appa Dipo Bhava'. We must be the light of our own self. But someone needs to ignite the light for us. The medium which lights our lamp is the Guru and after lighting the lamp he withdraws himself from the way and thus does not become an obstacle in the attainment of the divine. The Guru does not bind us in anyway. Let's recite a couple of lines from where 'Mānasa' begins,

Baṁdau Guru Pada Paduma Parāgā I

Suruci Subāsa Sarasa Anurāgā II BAK-00.01 II

Tulasī has written the first chapter of making obeisance to the Guru. The Guru's divine feet are lotus. This is a lovely word. Which Guru's feet should we follow? One whose feet are like a lotus. Lotus has a lovely trait of being detached. Follow the Guru whose divine feet are detached, unsmear, ungreedy, guileless and unbiased. Follow the Guru whose journey is only and only unintentional, who takes ungreedy steps and who does not harbor hatred towards anyone. He said, I make obeisance to a Guru who takes such steps and whose feet are detached. He then said, I make obeisance to the dust of the Guru's divine feet. Dust represents the ultimate part of a Guru. Even if we are able to inherit a tiny part of the Guru's whole life which gives us some or other exhort, it's will be a great worship of the Guru. Gosvāmiji wrote the third point about the radiance of the nail of the Guru's divine feet. Gosvāmiji says that just by recalling the nail of the Guru's divine feet in our mind, we are blessed with divine



consciousness. There is no need to behold it physically. And by an iota of grace from such a Guru, I am about to describe 'Rāma Carita Mānasa'. He said, I would first purify my eyes and then recite the words. Stating so, Gosvāmiji commenced the Kathā.

My dear listeners, by the Guru's grace Tulasī obtained a discreet vision. The whole world appeared as the manifestation of Rāma to Him. He thus made obeisance to everyone including the demons, the wicked, the evil beings, the deities, the non-living, the living, the men, the women and in the end, He wrote the most famous line,

Sīya Rāma Maya Saba Jaga Jānī I

Karau Pranāma Jori Juga Pānī II BAK-07.01 II

Gosvāmiji said that I make obeisance to the whole world by considering it as the manifestation of Lord Sītā and Rāma, 'Sarvaṁ Khalvidaṁ Brahma'. It looks as if Upaniṣad has directly descended in 'Mānasa'. A discreet vision was obtained by the Guru's grace. The whole world became permeation of Rāma. I make obeisance to the whole world. He then makes obeisance to the Brāhamaṇas, followed by the deities of the earth, further followed by the assemblage of the monks and the wicked. While making obeisance to everyone, Tulasī introduces the main characters of 'Rāma Carita Mānasa' with an excuse of making obeisance to them. He thus made obeisance to Kausalyā, King Daśratha, King Janaka, Lakśmaṇa, Bharata and Śatrughna. He then makes obeisance to Lord SītāRāma. But before them He renders obeisance to Hanumāna,

MahāBīra Binavau Hanumānā I

Rāma Jāsu Jasa Āpa Bakhānā II BAK-16.05 II

My listeners, Hanumānaji is an incarnation of Lord Śaṁkara. Even if someone does not believe in

Hanumānaji, it does not matter. But a person needs to be alive to say so. And one needs to breathe oxygen to stay alive. And Hanumāna is the element of oxygen. In order to deny Hanumāna, one needs His very element. We have five life forces in our body. Similarly, Sītā, Sugrīva, Lakśmaṇa, Bharata and the monkeys and the bears are considered as the five life forces of 'Rāma Carita Mānasa'. And Hanumānaji has protected these five forces of life.

In my personal view, Hanumāna's obeisance is the obeisance of these forces of life, it invokes and awakens our life force. And anyone, including men or women, can recite Hanumāna's hymn of praise. I am clueless about who has spread the aphorism that women cannot worship Hanumāna. It's a different matter if some ritual mandates it. But in general, Hanumānaji belongs to everyone. He dwells in everyone in form of air and breath. It's clearly written in 'Rāma Carita Mānasa' that after Rāvaṇa's defeat when Hanumānaji went to AśokaVāṭikāto inform Mother Sītā about Lord Rāma's victory, the demonesses of Laṁkā began to worship Hanumānaji. I thus say that if the demonesses have the right to worship Hanumāna then why can't the women and daughters of my country have the right to worship Him? Any being can make obeisance to Hanumānaji. Let's sing few lines from 'VinayPatrikā' making obeisance to Hanumānaji,

Sakala-Amāṁgala-Mūla-Nikaṁdana

II VP-XXXVI.1 II

Maṁgala-Mūrati Mārūta-Naṁdana I

Pavana-Tanaya Saṁtana-Hitakāri I

Hṛdaya Birājata Avadha Bihāri II VP-XXXVI.3 II

Our scriptures have used twenty-one words in order to explain the word 'Mā' or Mother. There are twenty-one synonyms and cognate words of the word 'Mā' or Mother. A mother cannot think small. A mother cannot be narrow-minded. Mother and motherhood are as generous and infinite as the sky. People follow different religions and some are completely non-religious. Some believe in multiple Gods and few are completely atheists. Everyone is free. Nonetheless, every home invariably has a mother. We cannot exist without a mother and therefore, Mā means the sky.



'Rāma Carita Mānasa' is the direct introduction of Truth, Love and Compassion

Baap! Today is 2nd October, the birth anniversary of world reverend GandhiBapu. I mentally bow from this pilgrimage of Jammu & Kashmir to the tiny room of Kirti Mandir, Porbandar. I also make mental obeisance to that place in Delhi where Gandhi was shot just before his evening prayer. Lastly, I make obeisance to Rajghat, the place in Delhi where GandhiBapu is not put to rest in samādhi, but where he is still awake observing the activities of our country. On the occasion of Bapu's birth anniversary, let's offer our reverence to the consciousness of Mahatma from the VyāsaPīṭha along with my countless listeners and just for a minute,

Raghupati Rāghava RājāRāma, PatitaPāvana SitāRāma I
SitāRāma, SitāRāma, Bhaja Mana Pyāre SitāRāma I

And Baap! Lal Bahadur Shastri, who has given a great slogan of 'Jaya Javāna Jaya Kisāna' to our nation and who has been our Ex-Prime Minister, let us collectively offer homage and make obeisance to his consciousness today. As you all know, my VyāsaPīṭha has always supported virtuous and welfare-driven activities while maintaining a fair distance, regardless of whether the activity is initiated by an individual, a family, a society, a state, a nation or the entire earth. Therefore, let us cooperate in the cleanliness campaign as well. Let's keep our courtyard, our lane and our nation as clean as possible. A human is pure from within in form of a soul, s/he also appears clean from outside, but there is still some deficiency which we all need to address. Let's succeed the cleanliness campaign. I would like to quote the slogan of 'Sarva Jana Hitāya, Sarva Jana Sukhāya'.

We have chosen MātṛDevoBhava as the core theme of discussion for this nine-day Kathā, which we would discuss in the Mother's lap. Before we begin with its pious discussion in accordance with reality, let me address a few queries. "Bapu, you have recited one Kathā on Rukhaḍa in Junagadh. Is Rukhaḍa a family name or

does it signify a spiritual state of being? Can any individual append Rukhaḍa as a family name?" Rukhaḍa is definitely the name of a person. Zaverchand Meghani, a Gujarati poet, has shed light on the person originally named as Rukhaḍa. Moreover, Harindrabhai Dave, an eminent poet, contemplator, editor etc. has also presented his exposition on Rukhaḍa. Rukhaḍa was born in Junagadh in a specific caste, but he had attained the divinity and he always stayed like a carefree ascetic. Therefore, he is called as Rukhaḍa. It can be assumed that it's the name of that person in Junagadh. However, in my view it's the name of a spiritual state of being more than an individual. You have asked whether or not you can prefix or suffix your name with Rukhaḍa? If you have reached that spiritual state of being then you can definitely add Rukhaḍa to your name. If you ask me to evaluate whether or not you have reached the state of Rukhaḍa then I shall definitely assess by my Talgajardian eyes and if I feel that you have attained the state of Rukhaḍa then I would certainly tell you. I would have no objection in doing so. We need two aspects in the world: Rukhaḍa and Sukhaḍa. Rukhaḍa is hard to understand. Sukhaḍa can be easily understood. Rukhaḍa is a spiritual state, a realization or carefree asceticism. I am creating a global list of all Rukhaḍa like people from my perspective. God willing and by the Mother's grace, I want to look out for One Hundred and Eight Rukhaḍa. They can be found in India or even in foreign lands. In my view, Socrates is a Rukhaḍa. In my view, Jalaluddin Rumi is a Rukhaḍa. In my view, Khalil Gibran is a Rukhaḍa. The aspect of language, country or community is immaterial. There are several Rukhaḍa in Junagadh. In fact, there is a tree by the name of Rukhaḍa where people offer their reverence. Meghanibhai has also presented Rukhaḍa in one of his psalms, which is also like a folk song,

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

In my view, GandhiBapu is Rukhaḍa. He must be especially remembered today. In my view, Narsinh Mehta from Junagadh is Rukhaḍa. A seeker's spiritual state of being is defined as Rukhaḍa.

There is one more curiosity, "Bapu, ever since childhood my mother has only taught me to recite 'Jaya Mata Di'. Our home had the picture of only one

Goddess, Vaishno Devi. After marriage, when I arrived in the in-laws home, they had the picture of all the deities. One day my father-in-law requested me to observe fast of Lord Nārāyaṇa and asked me to offer a feast to the Lord. I asked him, which idol among these represents Lord Nārāyaṇa? He replied, the idol with four hands is Lord Nārāyaṇa. Bapu, the point I wish to convey is that the only deity I search in all idols is my Goddess Vaishno Devi. As such we do have Rāma-Sitā, Rādhā-Kṛṣṇa, Śiva-Pārvatī etc. But whenever I visit a temple, I just keep searching for my Mother Vaishno Devi. Only when I behold the Mother, my eyes overflow with tears. Ever since I have begun listening to the Kathā, I worship Rāma-Sitā, Rādhā-Kṛṣṇa and Śiva-Pārvatī. I also chant the great-maṃtra of 'Om Namaḥ Śivāya' and 'Rāma'. Bapu, the moment I sense anything fearful or if I am injured by something, 'Jaya Mata Di' are the first words that come out of my mouth. Bapu, what should I do? Should I only hold on to 'Jaya Mata Di'? "I would suggest, please hold on to your Mother Goddess, because the maṃtra of 'Jaya Mata Di' has touched your soul. Make obeisance to everyone, but surrender to only one place. It's written in 'HanumānaCālīsā', 'Aura Devatā Citta Na Dharaī I Hanumata Sei Sarba Sukha Karaī'. I would state to an extent that even if someone tries to disturb your reverence, please don't switch your reverence to another deity. You have been going through spiritual experiences and since you have benefitted by your place of devotion, please stay there."

"Are Truth, Love and Compassion mutual?" All I would say on my responsibility that a truthful life is Rāma. Truth itself is God. Please remember my words. A truthful life is 'Rāma'. A loveful life is 'Carita'(exploits). A compassionate life is 'Mānasa'. In my view, 'Rāma Carita Mānasa' is the direct introduction of Truth, Love and Compassion. The life of a loveful person is exemplary and worth following. Love does not commit violence. Love sacrifices. Love is not just hollow words without any action, but it's constructive. Love is not only confined to shallow words. Nārada says in 'BhaktiSūtra' that a dumb person cannot articulate the taste of food, such a person would rather mentally smile and feel happy instead; similarly, love cannot be defined in words. It can only be shown in our exploits. A person's loveful conduct cannot go unnoticed. Truth, Love and

Compassion is synonymous to 'Rāma Carita Mānasa'. They represent the cognate words of 'Rāma Carita Mānasa'.

Now, let's proceed with an especial discussion about 'Mānasa-MātṛDevoBhava'.

Jagata Mātu Sarbagya Bhavānī I

Mātu Sukhada Bolī Mṛdu Bānī II BAK-71.04 II

Pārabatī Bhala Avasaru Jānī I

Gai Saṃbhu Pahi Mātu Bhavānī II BAK-106.01 II

On the basis of these lines, we are having a conversation in a lispng prattle before the Mother in Her royal court during the holy days of Durga Pūjā. The first line 'Jagata Mātu Sarbagya Bhavānī' begins with 'Jagata Mātu'. O Mother, O Bhavānī. O Goddess, you are the Mother of the universe. The scriptures say that the world or the universe is made of five vital elements. The entire creation which is a spectacle for us is fundamentally made up of five vital elements viz. earth, water, air, ether and fire. Everything right from our physical body to the entire cosmos is a unified spectacle of these five vital elements. And the Mother or the procreator of this world made up of five vital elements is Mother Pārvatī. Now you can categorize it further.

I would also like to tell you that the reference of the word 'Mā' is present in utmost holy context. Don't consider the reference of 'Ma' only in feminine context. The mothers present in this world are equal to Goddesses for us. But as we refer to 'Ma' in this Kathā, please don't perceive Her only in a feminine context. I have said umpteen times that even though Rāma has incarnated as a male, Tulasīdāsajī writes in 'Uttarakāṇḍa' that Rāma is the unified form of countless millions of Durgās. Similarly, the divine Mother exists in countless forms and hence, the difference of male and female does not matter; although, we usually worship her female form. But eventually, Rāma, Kṛṣṇa and Nārāyaṇa are also the Mothers. The gender discrimination gets effaced for the Supreme Element. Hence, She is the Mother of the earth made up of five vital elements.

Now, you can analyze each of the five elements. The procreator of the earth is Bhavānī, the Mother of the universe. Scientifically, the earth was separated from the sun and set in motion along its orbit. What is the origin of the sun? The sun has

originated from a deep void, a deep emptiness or a deep vacuum. Hence, even scientifically it gets proven that the Mother of light or radiance in form of the sun is Mother Bhavānī. The Mother of the element of water is also Mother Bhavānī. The Mother of the element of sky is also Mother Bhavānī. Lastly, the Mother of the element of ether is also Mother Bhavānī. Therefore, when Jānakijīsings Goddess Gaurī's hymn of praise in 'Rāma Carita Mānasa', She sings the following lines which you all know,

Jaya Jaya GiriBaraRāja Kisorī I

Jaya Mahesa Mukha Caṃda Cakorī I IBAK-234.03 II
Tulasī says, 'Jagata Janani Dāmini Duti Gātā' you are the mother of the universe with limbs shining as lightning, O mother of Ganeśa and Kārtikeya. Yesterday I interpreted the meaning of Ganeśa as humility and discretion. And Tulasīdāsajī essentially interprets Kārtikeya as exertive efforts. True exertive efforts and discretion are brothers. Many people tell me that Bapu, despite enormous efforts we are not getting the results! I cannot promise whether or not you would get results, but you can experiment by being effortful with discretion. Discretion represents Ganeśa, an embodiment of auspiciousness which invariably brings an auspicious outcome. The Mother of both discretion (Ganeśa) and exertive efforts (Kārtikeya) is the same. In the end, He says, 'Jagata Janani'. O Mother, you are the creator, the sustainer and the destroyer of the universe. You have no beginning, middle or end. Glory to you, O mother of the universe! We are discussing the glory of motherhood on the basis of 'Mānasa' by sitting in Her royal court. Her first trait is that she is the mother of the universe. Infinite cosmoses and spaces dwell in her womb. Glory to such a Mother!

The next word is 'sarbagya' or 'sarbajña'. O Mother, You are all-knowing. By the Talgajardian vision, I would like to categorize 'sarbagya' into six parts. I am presenting my personal thoughts on this point on my responsibility. Using the word 'I' reflects pride. I am aware of this fact. But I am compelled to use it for the purpose of communication. Please don't interpret it otherwise, specifically in the context of 'I-ness' or pride. Whatever is said in the Kathā, I own its complete responsibility. If you don't find my points in the scriptures, you may come and question me about

its factuality in future. Hence, I am clarifying that whatever I speak in the Kathā is my own responsibility. It's certainly not about pride. We hail from the tradition of Rukhaḍa and our Narsinh Mehta has taught us,

Hu Karu Hu Karu Aeja Ajñānatā,

ŚakaṭaNo Bhāra Jyama Śvāna Tāṇe...

I am speaking with awareness by your good wishes. As mindful as I am, I have been speaking with awareness. In Talgajardian vision, there are six milestones of awareness. Wisdom means to know. The word over here is 'Sarbagya'. O Mother of the Universe, you are all-knowing (sarbagya). However, as I understand by my Guru's grace, before reaching the state of sarbagya one has to cross five milestones.

Brahmalin DongreBapa is a realized reciter of 'Bhāgavata'. He used the word 'śāvadhāna' quite often in his discourses, 'Śukadevajī Śāvadhāna Karate Hai'. RamdevBapa has brought the practice of yoga in an open ground, which was earlier confined to caves. Many realized men have contributed towards the well-being of the society. Yoga was existent since the ancient age, but now it has been brought out of the scriptures and caves. In the same way, I ought to mention that the discourse of 'Bhāgavata' was confined to a room. People used to recite it in small rooms. Many people have contributed in opening the discourse of 'Bhāgavata' to public, but DongreBapa has been the primary contributor. Another eminent reciter of 'Bhāgavata' and the preceptor of PuṣṭiMārga who has spread the tradition of PuṣṭiMārga in India and overseas is Jiji a.k.a. Reverend Indira Betiji who is no longer with us today. I offer her homage from the VyāsaPīṭha along with all of you. Let us sing this psalm for a minute,

Śrī Vallabha Viṭhṭhala Giradhārī

Yamunājī Ki Balihārī

So Baap! Bhavānī is sarbagya, which has five milestones prior to it. There is a word in our literature 'agya'. It's present in 'Mānasa' as well. It means one who is completely ignorant. Such a person is utmost foolish without any knowledge at all.

Khojai So Ki Agya Iva Nārī I

GyānaDhāma ŚrīPati Asurārī II BAK-50.01 II

In the episode of Sītā's abduction, Pārvatī saw the Lord crying in Sītā's separation. She thinks that Lord Rāma is an abode of wisdom and all-knowing, then why is He searching for Sītā-like an ignorant being? On

witnessing the Lord weeping for Sītā, Satī thought that he is absolutely foolish! 'Mānasa' uses the word 'agya' in this episode. Hence, I feel that the first milestone is ignorance. My dear listeners, either speak truth or don't speak at all. The lesser we speak, the more our physical and internal energy would grow. Therefore, our culture holds a great glory for silence. And let alone the spiritual benefits, but by observing the vow of silence we tend to err less, lie less and hurt less. There are manifold benefits,

Kudarata Ko Nāpasamda Hai Sakhtī Jabāna Mein I

Nahī Rakhī Hai Eka Bhī Haḍḍī Jabān Mein I

My listeners, making it known openly that we know nothing is in our benefit. The fact that we are ignorant and we know nothing is worth confessing in public. This milestone is worth accepting. Our pride has become so strong that despite knowing nothing, we don't believe those who really know something! We are constantly dealing in loss.

The second milestone in my understanding is alpañña. Many people know in bits and pieces. They are alpañña. They would tell you that they don't know in totality, but have a little bit of information. This milestone is worth accepting by a spiritual seeker. The moment someone tells us that you have known everything, it's worth accepting that you have known just a little bit. In this milestone, the seeker is yet to cover a long journey of attaining one's soul.

The third milestone, my dear seekers, my dear listeners, is svajña. Knowing one's own self. Therefore, Upaniṣad speaks about "Ko'ham?" Raman Maharshi has spent his entire life on the question of 'Who am I?' Every corner of his cave in Arunachal echoed the words of 'Who am I?' 'Who am I?' This milestone is about having knowledge or realization about one's own self. I am presenting my thoughts on my responsibility. Don't worry if we cannot become sarvagya, but being svajña is equally good enough. We should have knowledge about our own self. The state of sarvagya is extremely dangerous. Except Rāma and Bhavānī, none can attain this state. I will search in 'Mānasa' and let you know who all are sarvagya? Rāma is all-knowing. Vaśiṣṭhājī is all-knowing. I shall share with you if I recall. The adjectives like ParamaPūjya, PrātaḥSmarāṇiya, DharmaDhuramdhara, ViśvaSaṃta etc. are not the true identities. All I have known is that I am a person born in Talgajarda named Mōrari-Bapu.

This is enough for me. People prefix multiple adjectives to my name. I insist them to keep only 'RāmaKathā' and 'Morari Bapu'. People will understand who will be reciting the discourse. I should know my own self. A person should know one's capacity, one's status and one's shortcomings. Everyone must know their own self. While contemplating on the question of 'Who am I?' repeatedly, we will receive the answer from within some time or other. Instead of relying on others' approval, we must strive to receive our own approval which Shankaracharya terms as 'Ahaṃ Brahmāsmi', I am the Supreme Element; Tulasī uses "So'hasmi", for the same in 'Uttarakāṇḍa'. It refers to an incessant state of being, "So'hasmi", the realization of one's own self. Keep aside spirituality for a moment. The mere realization that this is what we are is more than enough. While listening and reciting the Kathā time and again, may we realize our own self sometime or other. We present our incorrect introduction to the world every time! The realization of who we are essentially, is what my VyāsaPīṭha defines as svajña.

The fourth milestone is parajña. There are many people amongst us who know others more than they know themselves! They claim that: I know that person in and out. Even if you have known the other person in true sense, it's not worth it. It's of no benefit. It will only promote hatred and contempt. Knowing someone's good virtues will subjugate you to that person. Knowing others' evils will motivate you to commit an offence of that person. Better is to not try to know others much. Don't try to know much about others, because it will only make you suffer! Take care of yourself. This is the fourth milestone in my understanding. The fifth milestone is trikālajña i.e. the knower of the past, the present and the future. And the last milestone is sarvajña. Tulasī has used both the words for Sage Nārada in 'Mānasa'. Digesting the virtue of trikālajña is indeed commendable. But if we fail to digest this virtue then it will prove to be extremely worst. It's not that the knower of all tenses of time can always be at peace. It's difficult for a trikālajña person to remain steady at one place. Such a person will wander from one place to another. One who knows of the past, the present and the future cannot easily stay fixed at one place. Therefore, we have Nārada go from one place to another. It's good as well

as bad to know the three tenses of time. Knowing a person's past could turn out good as well as bad. If the past is good, we may feel attached to the person. If the past is bad, we may feel contempt for the person. Lastly, knowing the future is difficult for ordinary beings like us. It's only possible for the realized men.

I have found three personalities in 'Rāma Carita Mānasa' who knew all three dimensions of time. Most of them know either one dimension of time, some know two dimensions and a few know all three dimensions of time. I feel that rare souls are living beyond the dimension of time. They have risen above the aspect of time. I would state on my responsibility that in 'Rāma Carita Mānasa', Rāvaṇa knows a lot about the past. He talks loud about his accomplishments. He says, I have made the guardians of the eight quarters do menial service to me! He has lifted Kailāsa by his arms! He has subjugated the entire territory of the earth! The information of the past makes him lose the present moment, although only to teach us. Let me say that Rāvaṇa's younger brother Vibhīṣaṇa, a staunch Viṣṇu devotee, knows the present. The moment Rāvaṇa kicks him in the royal court, he strives to take a corrective action in the present moment. He decides to surrender to Rāma. Vibhīṣaṇa lives in the present. He has known the present. Gangasati has composed a verse in Gujarati. She says that make obeisance to a monk again and again who lives in the present. Making obeisance again and again refers to surrendering to the thoughts of such a monk.

Śilavaṃta SādhuNe Pānabāi Vāre Vāre Namīe,

Jenā Badle Nahī Vratamān Re...

The original word in this psalm is 'vratamāna', which I have seen in a couple of versions. Gangasati has used the word 'vratamāna'. However, I apologize to the consciousness of Gangasati as I have personally changed the second line to 'Jenā Badle Nahī Vartamān'. Bow to a monk who constantly lives in the present. Would a monk ever live in past or future? A monk always lives in the present. A monk's life is new everyday. The great sage Vinoba would tell his seekers that they must not trust his words as written on stone for his contemplation may change in future because he goes through a new experience every day. The present is never constant. It keeps on changing. When a monk

observes silence, no one can observe silence better than a monk and when a monk speaks, no one can speak better than a monk. A monk endowed with virtuous conduct is never a pontiff of a hermitage. In Nitinbhai Vadgama's words, a monk is the pontiff of his own mind and such a monk is virtuous of conduct. I would rather prefer to sing Gangasati's psalm as 'Jenā Badle Nahī Vartamān', one whose present is constant.

Even the great people have a bad past. Even the most inferior person's future could be the best. The question is about choosing the middle way, which Buddha has spoken about. When I recite the Kathā, I must only focus on reciting the Kathā. I should avoid other thoughts enter my mind. When you recite the Kathā, you must only focus on listening to the Kathā. Don't think about other things. If you think that Bapu had spoken on this point in one of the past Kathās or what would Bapu speak in the next Kathā of Ramdevara, then it will not work. Grab what is being spoken in the Mother Vaishno Devi's royal court. The way a fielder catches the ball in the cricket ground, I and you must catch the words of an Enlightened Being.

The sixth milestone is sarvajña, one who knows everything. I can elaborate in detail about this milestone, but I would not like to because even though many people know the future they are clueless of the place in context. They rely on someone else to know about the place. Our culture has presented the concept of time and place. Sarvajña is the ultimate milestone where the person knows everything. It's the final peak of enlightenment. When an Enlightened Being doesn't speak openly about the future, it doesn't mean that He is clueless. And it also doesn't mean that He tries to enquire or investigate to know about the future. One who reaches the state of sarvajñarealizes everything on

its own accord. But such souls are very rare. It could be the Mother. It could be Rāma. It could be Kṛṣṇa. One who is sarvajña might perhaps not be so vocal. Such a soul might not say a word, but silently worship and weep for others.

Acche Nahī Lagate Roja Yaha Āsū I

Khāsa Mauke Pe Majā Dete Hai I

Tears don't look good every now and then. They are worth shedding to eradicate someone's pain or in Kṛṣṇa's memory. They look good on especial occasions. And,

Āga To Apane Hi Lagāte Hai I

Gaira To Sirpha Havā Dete Hai II

My dear listeners, there is no state superior than sarvajña. It can be attained by the Mother or the father of the universe Lord Śaṃkara or Lord Rāma. It can be attained by a soul arrived as Lord's part manifestation like Sage Nārada or a spiritual master who is an ocean of discretion like Guru Vaṣiṣṭha or a realized soul like Kāgabhuṣuṃḍi. Tulasī says,

Jagata Mātu Sarbagya Bhavānī I

Mātu Sukhada Bolī Mṛdu Bānī II BAK-71.04 II

Bhavānī knows everything. One who is sarvajñaprefers to stay silent and speaks when situations force them to do so. Such a person would always speak blissful words, 'Mātu Sukhada Bolī' which does not hurt others. One who speaks bliss conferring words is the Mother. A mother would never speak hurtful or aggressive words. She would always speak gentle and soft words. These are the definitions of a Mother. I would request the motherly figures at home to speak blissful and soft words. A man may speak harsh and painful words, although he has no right to do so. But the women at homes ought to speak blissful and soft words. Doing so will accomplish their journey to divinity.

A truthful life is 'Rāma'. Truth itself is God. A loveful life is 'Carita' (exploits). A compassionate life is 'Mānasa'. In my view, 'Rāma Carita Mānasa' is the direct introduction of Truth, Love and Compassion. The life of a loveful person is exemplary and worth following. Love does not commit violence. Love sacrifices. Love is not just hollow words without any action, but it's constructive. Love is not only confined to shallow words. A person's loveful conduct cannot go unnoticed. Truth, Love and Compassion is synonymous to 'Rāma Carita Mānasa'. They represent the cognate words of 'Rāma Carita Mānasa'.

We are thus having a pious discussion based on essential reality about 'Mānasa-MātrDevoBhava'. Further in the chronology of Kathā, Tulasī made obeisance to everyone. In the same sequence, we offered obeisance to Hanumānājī yesterday in brief. Thereafter, Gosvāmījī made obeisance to the volunteers of Lord Rāma's team including the chief of bears Jāmvanta, the crown prince Aṅgada, the sculptors Nala and Nila, the king of monkeys Sugrīva, Śrī Hanumānājī etc. In the end, He made obeisance to Lord Sītā and Rāma, who are the central characters of this Holy Scripture. Rāma is the center of 'Rāma Carita Mānasa'; whereas Sītā is the center of 'Vālmiki-Rāmāyaṇa'. Vālmiki keeps Sītā as the main character; whereas Tulasī considers Rāma. Yet while making an obeisance He has followed the Upaniṣad and offered obeisance to the Mother foremost, 'MātrDevoBhava'. He said that I make obeisance to the divine feet of Sītā who is Janaka's daughter, mother of the universe and utmost beloved to the abode of compassion Rāma for it's the grace of Her divine feet that would bless me with an immaculate intellect. And Tulasīdāsājī says that the reason I make obeisance to Her divine feet is because even though I possess an intellect, it's not immaculate. And pay attention my dear listeners, only the mother can bless us with an immaculate intellect. When a child becomes dirty, only a mother can purify the child. Similarly, only the mother can purify our most impure intellect. Thus, Jānakī was offered an obeisance to seek an immaculate intellect. Gosvāmījī then follows 'PitrDevoBhava', after the Mother He made obeisance to the Father. Tulasī says, Rāma and Sītā are not two different beings. They manifested as two different beings as part of their human sport. The Supreme Element is just one. It manifests as Sītā in form of a woman and the same Supreme Element manifests as Rāma as a man. Essentially both are the same.

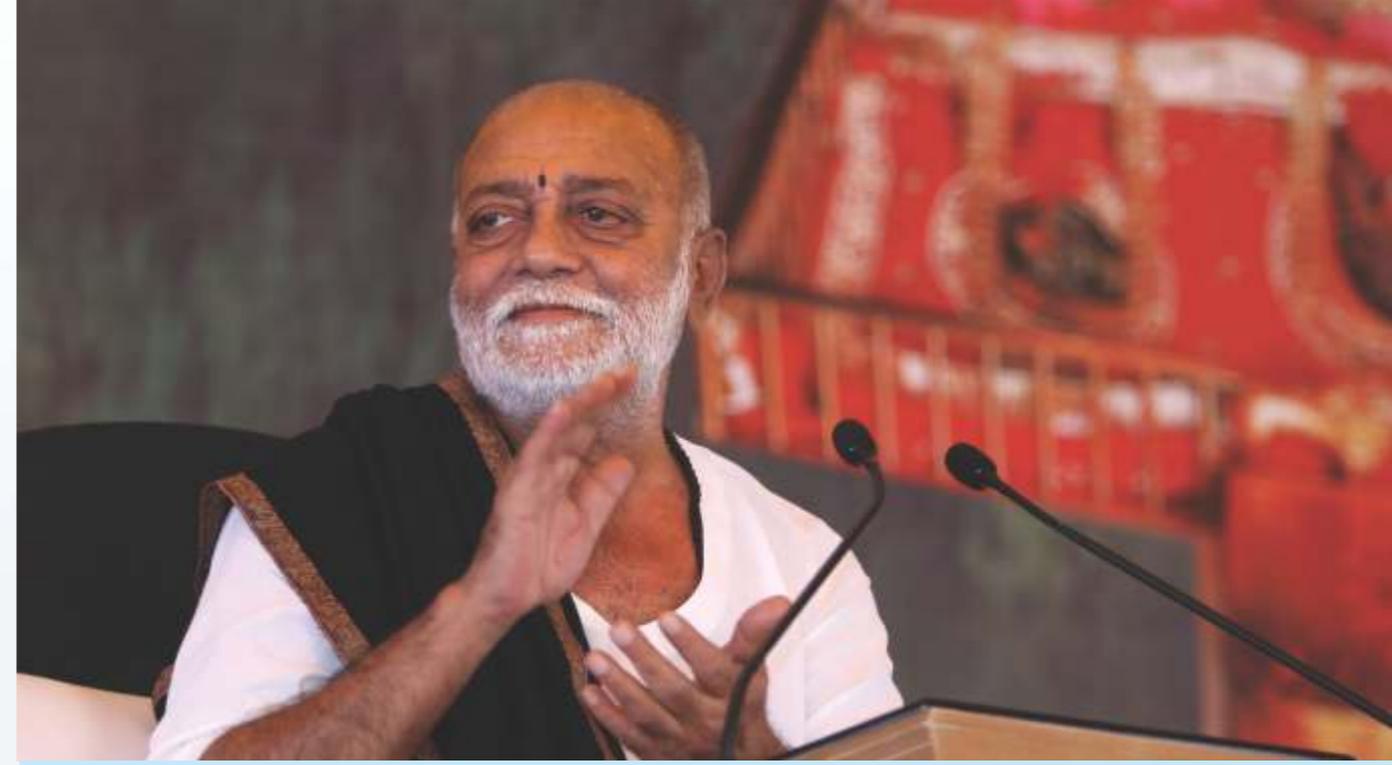
This discourse is held in the land of the Mother being the holy days of Navaratra. It's certain that our intellect cannot purify without the grace of the Mother. 'BhagavadGītā' prescribes three methods to purify our intellect: yajña, charity and penance. Yajña, charity and penance can purify our intellect. Therefore, 'BhagavadGītā' says that even if the intellectual beings renounce all spiritual practices they must never renounce yajña, penance and charity as they keep their intellect incessantly pure.

'BhagavadGītā' has universally opined so. Tulasī says that the intellect purifies by the Mother's grace. Both are the same ideas. The Mother of the universe represents yajña. She symbolizes sacrifice. The Mother Goddess has names like Durgā, Svadhā, Svāhā etc. Hence, she is the very form of yajña. Pārvatī in form of yajña keeps our intellect pure and evergreen. The Mother purifies our intellect and 'Gītā' says yajña purifies our intellect. Who is a greater benefactor than a mother? What could be a greater benefaction than giving us a birth?

Sukāmā Suvāḍī Bhīne Poḍhī Pote,
Pīḍā Pāmu Paḍe Taje Svāda To Te;
Mane Sukha Māte Kaṭu Koṇa Khātu,
Mahā Hetavāli Dayālija Mā Tu.

A mother sheds her blood, sweat, tears and milk for everyone. She sheds her blood for procreation. She sheds her sweat for the family. If the children turn out worthless or if someone crosses the boundary then she sheds her tears. During motherhood, she sheds her milk. A mother is a unified form of four flows. The Mother of the universe purifies our intellect. There is no greater benefactor than the Mother. No one in this world forgives as much as a woman. Therefore, Jagatguru Adi Shankaracharya has composed a hymn named 'Devikṣamāpana Stotra'.

Kupuro Jāyate Kvacidapi Kumātā Na Bhavati I
The third virtue is penance. Who in the world is as penanceful as a mother? Osho was asked, why are women not leading any field? It's not so now, though. Nowadays, women are leading every field and it ought to be so. But why are women lacking in comparison? Osho gave a lovely reply. He said that a woman doesn't need to be great. No one in the world other than a woman can give birth to a consciousness. A mother is extremely penanceful. A mother represents yajña. A mother represents charity. And a mother is an embodiment of penance. Look at Pārvatī's penance in 'Mānasa'! Only a woman can practice a penance as rigorous as Bhavānī on Nārada's advice. In Satayuga, people meditate on God to attain Him. In Tretāyuga, people practiced large scale yajñas to attain God. In Dvāpara, people practiced methodical worship to attain God. But in Kaliyuga, chanting Lord's Name is the simplest, the easiest and the most accessible spiritual practice for everyone.



The Mother Goddess is extremely strong protection for us

'Mānasa-MātrDevoBhava' is the central theme of this discourse, which we are discussing on the basis of 'Mānasa'. We are having a conversation about it based on various references and more so by my Guru's grace. You have asked several curiosities. The listeners often raise curiosities which are either out of my field or I may have never thought about them. If you don't receive answers of such questions from the VyāsaPīṭha then please don't feel that I have disregarded your curiosity. You can conclude that Bapu does not know the answer of your question. My Talgajardian Kathā is divided into three parts. The first part consists of your questions. In the second part, I discuss the central theme of the discourse, which is my VyāsaPīṭha's love. As part of the second part, I lovingly touch the divine feet of these characters and episodes. The third part consists of the chronology of Kathā, which represents VyāsaPīṭha's compassion. Thus, we are discussing about Truth, Love and Compassion for our inner development. I would suggest you that instead of asking Morari Bapu, you can directly ask Murari. I understand your reverence. We usually seek the Supreme Element through someone. Those who can reach directly are worthy of obeisance. But such people are very few. Not everyone can reach directly. In this Kathā, I am specifically discussing about 'MātrDevoBhava'. Please remember that the Supreme Element cannot be attained without worshipping the Mother Goddess. When Rukmini wished to attain Kṛṣṇa, who did she choose as the medium?

Yesterday Saurabhbai presented several thoughts, let me share two of his thoughts. Most people in this world win not because they are worthy, but because the opponents are unworthy. It's true. We have several legendary tales of kings who had no heir to carry forward their legacy. When such kings sought the advice of Brāhmaṇas, priests or pundits, they recommended performing a yajña which required a man with thirty-two traits to be sacrificed. The fulfillment of offspring needed to sacrifice a man with thirty-two traits. Saurabhbai said that one who is blessed with thirty-two traits ought to be ready to die. I am recalling the couplet of Nawaz Deobandi Sahib,

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

Truth is always alone, 'Ekam Sat', 'Eka Omkāra Satanām'. He had barely few attendants during the last moments. He told one of them that you shall serve me till the end. The attendant was happy to hear this. But he added, in the end even you would stand against me! Eventually, truth is left all alone. The life of a virtuous person or a universal man eventually turns into a sacrifice.

So, it's appreciable if someone can reach directly but we do need a medium. Rukmini could not attain Kṛṣṇa directly. She wrote: O Vāsudeva, I am sending you a letter. There is Mother Jagdambā's temple in the outskirts of my town. When I visit the temple for the Mother's worship along with my companions, You can take me away with you. Shishupala was wrathful in nature. She said, I need no virtues, but I need someone who transcends all virtues. Rukmini writes a letter in 'Śrīmad Bhāgavata': O Vāsudeva, I have heard Your virtues, but I have not seen You in person. I have set my heart upon You. Please come and take me with You. Even today when the doors of Dvarkadhish temples are closed, the priest recites the same letter before the idol. Even in Lord Vitthoba's temple in Pandharpur, Rukmini's letter from 'Bhāgavata' is recited in the sanctum sanatorium. A father can be reached only through the medium of a mother. Tulasī approached the mother foremost, followed by the father. Jagatguru Shankaracharya was Himself Lord Śaṅkara's incarnation. He was a thirty-two year young man, a Dandi Swami, who went to meet his mother even after taking the vow of renunciation and performed his duty of offering fire to her pyre.

There is an episode of 'Bhāgavata' where a Gopi worshipped a Goddess and attained a boon of attaining Kṛṣṇa. In 'Rāma Carita Mānasa', Jānakī went to worship Gaurī. Durgā blessed Her that Rāma, the abode of compassion, shall be Hers. These are scriptural evidences. Madhusudan Sarasvati, a celebrated scholar of the school of non-dualism, has said 'Adau Śraddhā' i.e. reverence is primary. Bhavānī represents reverence. 'BhagvatGītā' says 'Śraddhāvāna Labhate Gyānaṃ' only a person with reverence can attain wisdom. Mother alone can acquaint us with the father. Devotion is the form of the mother. Devotion is instrumental in helping us attain God. If you ask me whether I worship any Goddess then I would say that I don't. But my Mother SavitriMa, my grandmother AmrutMa and then this Holy Scripture of 'Rāmāyaṇa' is also a mother to me who have acquainted me with Rāma. The masculine divinity cannot be attained without pleasing the feminine divinity. We need someone through whom we can attain the divine. And that someone should withdraw from the way after we behold the divine. In the Puṣpa-

Vātikā episode of 'Mānasa', when a female companion saw Rāma, she advised Jānakī to worship the Goddess later and behold Rāma who was then in the orchard. Jānakī then lets the companion lead the way just like a Guru. The companion, who acts as a Guru in this episode, leads Jānakī to Rāma. But the moment both Rāma and Sītā see each other, she withdraws herself from the way. It means that even a Guru never stands between a disciple and the Supreme Element. True Guru is the one who gives some space.

Serving our own mother from the bottom of the heart is as good as worshipping VaishnoDevi. It would work even if you serve your wife. Kṛṣṇa has massaged Radhika's feet, 'Dekhyo Paloṭata Rādhikā Pāyana'. When the devotees searched Kṛṣṇa, He was found neither in Gokul, nor in Vrindavan, nor Saket, nor Golok, nor in the mountains. When the devotee went to Kunj Gali, he found Kṛṣṇa massaging Radhika's feet. Baap! Serve the women at home. Many parents don't allow the daughters to touch their feet. Khalil Gibran has said that children are independent souls who have come through you; you have no ownership over them. Tulasī said, 'Janama Hetu Saba Kaha Pitu Mātā'. Few consciousnesses belong to the Supreme Element, but they arrive via the parents. We call such souls as Kanyakumari. Goddess VishnoDevi is unmarried. She will get married when Lord Kalki incarnates. When overall suffering became intolerable in the world, the deities raised a rescue call. The superpowers of the society prayed together for the manifestation of divine power which would kill the evils and establish new virtues. A divine feminine power thus manifested in the southern quarter at the home of RatnakarSindhū. She enquired with them about the reason they requested her to manifest. They explained the agenda. She sought advice on how she can take a birth. She then immersed herself in the ocean and appeared as part manifestation of Lord Viṣṇu and therefore, we call her as VaishnaviDevi or VaishnoDevi. There are two or three versions of this story, but I would tell you the essential gist.

In one version of the story, VaishnoDevi is presented as an unmarried woman. As she beholds Rāma wandering in the forest, she gets attracted towards Him and proposes to marry her. Rāma said that "I have a vow to marry a single wife, but I shall marry you during the incarnation of Kalki." This story is about the divine masculine and feminine elements. Please don't interpret it otherwise. The point I want to make is that a devotee can get acquainted with the Supreme Element only through reverence or devotion, both of which are the feminine in nature. For people like us, our Mother Goddess is Durgā. In Durg Kathā, I had

mentioned that Durg means a fort. One who seeks protection in a fort receives a confined security. Kṛṣṇa tells Arjuna in Gītā that if your consciousness gets blended in mine then My grace will take you far away from the obstacles, but if you fail to listen to me because of your pride then you will get destroyed in no time. So, even though there is confined protection in a fort, one who surrenders to Durgā receives an infinite protection. The Mother Goddess is extremely strong protection for us. The Goddesses residing on the mountains like Ambaji or Bahucharaji are definitely worth worshipping. But the women in our home in form of daughter, daughter-in-law, mother-in-law, grandmother etc. are equivalent to the Mother Goddess. By disregarding the women at home, it's difficult to attain the Supreme Element. Many people insult their own mother!

Usase Ummid-E-Vaphā Na Rakha 'Faraz'
Jo Milate Hai Kisī Se, Hote Hai Kisī Ke!

In order to meet the Mother Goddess, start with the mother at your home. We are here because a mother, a daughter or a grandmother has sent us. Even the pilgrimages should not be insulted.

Today someone has asked a question, "Why does the Mother Goddess hold a trident?" 'Mānasa' writes that the anger of divine souls confers nirvāna. So, the Mother Goddess holds a great glory. The Supreme Element is present everywhere just like air. But in order to inflate our tyre with air, we ought to visit the air pump stations. Similarly, we ought to visit the pilgrimages like VaishnoDevi, Vrindavan, Badrinath, Nathdvara, Somnath, Dwarka, Ayodhyā, Chitrakuta etc. Please don't criticize the pilgrimages. A Guru's divine feet contain sixty-eight pilgrimages, but the same Guru will ask you to visit the pilgrimages. We have misinterpreted the weapons held by the deities! Hemp addicts consume hemp by looking upon Lord Śaṅkara as their ideal!

My Dādā told me that to attain the divine you must cultivate and maintain five faiths. Firstly, the faith in Lord's Name; cultivate faith in chanting the Name of your beloved or revered god. Secondly, the faith in your Guru; cultivate faith in a Guru who after showing the path doesn't become an obstacle of our path. Thirdly, cultivate faith in your Holy Scripture. Fourthly, cultivate faith in the element of word; He indicated that the composers, the poets and the litterateurs as equivalent to God. Fifthly, cultivate faith in Śiva; the aforementioned faiths might probably not turn fruitful if one does not hold faith in Lord Śiva. Mahādeva stands for faith.

Na Jānāmi Yogaṃ Japaṃ Naiva Pūjāṃ I
Nato'haṃ Sadā Sarvadā Śaṅbhu Tubhyaṃ II
Jarā Janma Duḥkhaugha Tāpamānaṃ I
Prabho Pāhi Āpannamāmiśa Śaṅbho II UTK-108 II

Āpo DṛṣṭiMā Teja Anokhu,
Sārī Sṛṣṭi Ne ŚivaRupa Dekhu,
Dayā Karī Darśana Śiva Āpo,
Śaṅbhu Śaraṇe Padī...
Hu To Ekalapaṃthī Pravāsī,
Chatā Ātama Kema Udāsī?
Thākyo Mathī Re Mathī,
Kāraṇa Jaḍatu Nathī, Samajaṇa Āpo,
Dayā Karī Darśana Śiva Āpo...

A lot of people ask me, "Bapu, when will you retire?" This field has no concept of retirement. This is my virtuous activity. I agree that we have everything where we are living, but there are few places in this world (pilgrimages) which refill our energy in life. One of those places is the abode of our Guru, where our energy becomes conscious. So, one must maintain faith in Lord's Name, our Guru, our Holy Scripture, the element of word and Lord Mahādeva.

There is one more curiosity, "Yesterday you spoke about ajña to sujña as per Talgajardian viewpoint. Please clarify what do you mean by Talgajardian viewpoint?" Even though the listener has asked me the meaning of Talgajardian viewpoint, the listener himself has written its definition! 'Ta' stands for Pavanatanaya (i.e. Hanumāna), 'La' stands for Lakśmaṇa, 'Ga' stands for the son of King Gadhi i.e. Viśvāmītra, 'Ja' stands for Jānakī, 'Ra' stands for Rāma and 'Da' represents Dakorji. Since you have asked me, listen to it. My meaning of Talgajardian viewpoint is the five elements of Talgajarda. It includes the element of earth in terms of the place where I am born. It includes the element of air as the place where I have first breathed. It also includes the element of water in terms of River Rupava flowing in the outskirts of my village or the well of gadh existing right in the center of my village. The whole world is aware of my vow of drinking the holy water of Ganga. I drink no other water but for the holy water of Ganga. I have food cooked only in the holy Ganges. However, the very first element of water in my life is the well of gadh. Ever in my life if I am short of the holy water of Ganga and if I have to survive on the water of the well of gadh then it's no less than the holy Ganga for me. This is my small world of five elements. It also includes the element of sky or ether because it's the land of Talgajarda from where I have gone places, Pothī Ne Paratāpe Kyā-Kyā Pūgiyā! Lastly, it includes the element of fire that my mother would ignite for cooking. She would tell me that she has not lit the hearth for me, but for the guests sitting in the verandah of Rāma temple. This was the element of fire. When I mention 'Talgajardian viewpoint', I speak from the perspective of these five elements. Alternately, it also means from the place of my Guru.

The host families have made beautiful arrangements. But it's observed a lot of food is being wasted! I request everyone that these kitchens are run by the grace of Vaishno Devi. Eat to your heart's content, but please don't waste food. Please cooperate towards the cleanliness campaign. I invite everyone to have food in the kitchens. Listen to the discourse for four hours and have food in the kitchens after the discourse, but without wasting. Our honorable Prime Minister has rightly used the word 'Svachatagraha' following Gandhiji's word 'Satyagraha'. 'Satyagraha' was instrumental in India's freedom and 'Svachatagraha' will free our country from filth. It's everyone's duty.

There is one question, "Bapu, how many times do you eat in a day?" I do eat but as and how the Kathā advances, my appetite gradually reduces because I feel more and more overwhelmed by joy as the days pass and thus joy itself satisfies my appetite. Our Nimbarka tradition describes Lord's Name as the surviving meal for the devotees. I eat four times a day. I have morning breakfast comprising of the palā, saṁbhārā, chūmdā, khākhārā, the previous night's rotālā, curd, gāṭhiā and jalebī. In the noon, I have fruits and milk. In Gujarati, we call the morning breakfast as śīrāmaṇa, lunch as baporā, supper as romḍho and dinner as vālu. In the evening, I eat seva-mamrā, pūrī etc. followed by dinner in the night. I am always so overwhelmed by joy that I feel satiated without having anything.

We discussed on the first day that there are nine forms of Durgā. In first form she exists as the daughter of the mountain i.e. Śailapuṭrī, a virgin girl. 'Dvītiyaṁ Brahmācārīṇī', on the second she is worshipped as Brahmācārīṇī (a celibate woman). The Mother Goddess is worshipped in different forms in different Śakti Pīṭhas. 'Durgā Saptasatī' describes the forms and idols of the Mother Goddess for all nine days. On the second day, she is worshipped as Brahmācārīṇī (a celibate woman). I was reading its exposition in Saṁskṛta. We will have to look at the scriptural interpretation of the words Brahmācārya and Brahmācārīṇī. Even after adding the adjective of 'Brahmācārī' and 'Brahmācārīṇī' it's possible that the person may not be a celibate and vice-versa! Osho interpreted 'Brahmācārī' as a person who constantly revels in Brahma, the Supreme Element. As such even if a householder woman is disposed to revel in the Supreme Element then she can be called as 'Brahmācārī' (a woman celibate). Saint Tukarama was a householder, but his job was to transport the worldly souls to Brahma, the Supreme Element. Therefore, he was a celibate despite being a householder. Every Enlightened Being is a celibate. The seers and the sages were householders.

They even had children, but they were a celibate. The interpretation that I found conforming to the scriptures is that one who is disposed to take everyone towards the state of pleasure is a celibate. Any woman who orients the family members towards the Supreme Element by her virtuous conduct is a woman celibate. Celibacy is not a tag, but a state of being.

Lord Kṛṣṇa had several hundred queens. Once a realized man was sitting on the other bank of River Jamuna. Kṛṣṇa told His queens to serve food to the realized man. But since the river was overflowing on both the banks, they expressed their inability to cross the river. Kṛṣṇa thus said: Tell the river that if our Kṛṣṇa is a celibate despite being married to hundreds of queens then please give us the way. The queens asked Kṛṣṇa with the sense of wonderment, how are You a celibate? The moment the river was told this statement, it instantly gave the way! Everyone doubted this statement. The realized man sitting on the other bank had not eaten since many days. He was served the food. While returning, Kṛṣṇa told the queens to tell the river that despite eating to the heart's content if the realized man is still fasting then please give us the way. The moment the queens said this, the river gave the way! My dear listeners, one who is disposed to transport everyone towards the divinity or pleasure is a celibate.

So, 'Mānasa-MātrDevo Bhava'. I told you that our intellect gets purified by the mother's grace. I quoted the reference of 'Bhagvada Gītā' that the Mother Goddess has names like Svadhā and Svāhā and thus, she becomes the very form of yajña. Who is as benefactor as the Mother? She purifies our intellect through the means of charity. The radiance of the Mother's penance is the very form of yajña. The Mother's womb is described as the womb of yajña. Yajña is her womb. I thus thought that if the Mother's womb is yajña then the milk that she feeds to her child can be considered as her charity. A benefactor is considered great in this world. But the Mother is such a benefactor who feeds milk to the child and the child grows up. She brings up the child by feeding milk in such a way that the child can face the world. Who can be a greater benefactor than such a Mother? Therefore, the Mother purifies our intellect through benefaction. The Mother's radiance or Her countenance represents compassion or penance. The Mother Goddess always looks radiant. Everyone feels that no one is better than their own Mother. This is everyone's truth which we ought to accept. I have heard many people say that their grandfather was too good. They don't say the same for their own father and mother-in-law though! The devotees surrendered to the Guru feel that their Guru is too good. It's the questions of everyone's personal faith and reverence.

Vaishno Devi is a far cry, but the one sitting in our home is the first Mother of the universe for us.

The Mother Goddess' another name is Caṁdraghāṁtā. Isn't everyone's mother not Caṁdraghāṁtā? Caṁdraghāṁtā means the one whose countenance is the source of coolness. So, the glory of a mother is extraordinary! Yesterday in the chronology of Kathā we spoke about,

Janaka Sūtā Jaga Janani Jānakī I

Atisaya Priya Karuṇā Nidhāna Kī II BAK-17.04 II Tulasī has extolled the glory of Lord's auspicious Name in seventy-two verses and these are the best verses. Before I describe these verses, let's sing the devotional hymn of Lord's Name 'Śrī Rāma Jaya Rāma Jaya Rāma...'. Lord's Name is easy and innate and therefore, we tend to undermine its value! God willing, may no one suffer in life, but bliss and suffering are relative! Instead of wandering from pillar to post, we better sit down alone in one corner of the room and chant Lord's Name! God will not come to us from far away. He is present at the very place from where we are calling Him. Prayer is an arrangement of words, but calling upon God is a loud scream. It's an extremely easiest means Sahib! But we fail to understand its value. Many people question the benefit of chanting Rāma-Rāma. A western scholar has said, "What is there in the name?" Ask the Indian saints and devotees about the glory of Name. They can explain the value of Name. Tulasī said that I have only two supports in my life: the holy water of Ganges and Lord's Name. He says in 'Vinaya Patrikā', 'Bisvāsa Eka Rāma Nama Ko'. You may chant 'Allah-Allah', 'Buddham Śaraṇam Gacchāmi', 'Mahāvīra Swāmi Aṁtaryāmi' or anything that you like, what difference it makes?

Baṁdau Nāma Rāma Raghurāma Ko I

Hetu Kṛṣṇānu Bhānu Himakara Ko II BAK-18.01 II Tulasī says that Lord has many names, the hero of Raghu's race also has several names, but I make obeisance to the Name Rāma which is the root cause of

the fire, the sun and the moon. The Name Rāma is the mystical syllable Om. Rāma is not parochial. Śiva, Kṛṣṇa, Durgā are also the synonyms of the same mystical syllable Om. Tulasī illustrates that the Name Rāma is the greatest maṁtra as well as the Name and being a name it needs no method for chanting. Chanting a maṁtra needs a method, but chanting a name does not need a method. The only prerequisite for chanting name is faith. As Lord Gaṇeśa circumambulated the name Rāma by writing it on the ground, it became the first deity to be worshipped in any ritual. When the ancient poet Vālmiki chanted Rāma in reverse order as 'Marā-Marā', he became especially pure. Tulasī has proven that Lord's Name is as potent as the Lord in accomplishing everything.

Nahi Kali Karama Na Bhagati Bibekū I

Rāma Nāma Avalāmbana Ekū II BAK-26.04 II Gosvāmījī says that the discipline of wisdom, karma and devotion is not easy for everyone in Kaliyuga. But the Name of Rāma fulfill the desires of our mind. Chanting Lord's Name with feelings, without feelings, with evil sentiments, with tantrums, with anger or in an enlightened state will spread auspiciousness in all ten directions. My request to everyone is that you may continue your spiritual practice, but chanting the Name of your beloved god is the quintessence.

So, the glory of Rāma's Name was beautifully described. Thereafter, in the compassionate flow of Kathā, Gosvāmījī says that the story that I am about to narrate was foremost composed by Lord Śaṁkara. Saketwasi Pūjya Ramkinkarji Maharaj used to say that the composer of 'Vālmiki-Rāmāyaṇa' is the ancient poet. But Śaṁkara is the primordial poet. Śiva composed 'Rāma Carita Mānasa' foremost and treasured in His heart. At an appropriate time, Mahādeva gifted 'Rāma Carita Mānasa' to Kāgabhuṣuṁḍī. And Bhuṣuṁḍī passed on the same 'Mānasa' to the king of birds, Garuḍa. The same Rāma Kathā was descended as part of the flowing

A devotee can get acquainted with the Supreme Element only through reverence or devotion, both of which are the feminine in nature. For people like us, our Mother Goddess is Durgā. Durg means a fort. One who seeks protection in a fort receives a confined security. Even though there is confined protection in a fort, one who surrenders to Durgā receives infinite protection. The Mother Goddess is extremely strong protection for us. The Goddesses residing on the mountains like Ambaji or Bahucharaji are definitely worth worshipping. But the women in our home in form of daughter, daughter-in-law, mother-in-law, grandmother etc. are equivalent to the Mother Goddess. By disregarding the women at home, it's difficult to attain the Supreme Element. Many people insult their own mother!

tradition to Yājñavalkya in Prayag, who in turn narrated to Bharadvājajī. Tulasī says, I heard the same RāmaKathā from my Guru in Varahkshetra in Sukarkhet. He adds, due to my childish nature and lack of maturity and understanding, I remained untouched by this glorious story for a longtime. But when my gracious Guru repeated the story again and again, I could understand a bit. My dear listeners, Kathā needs to be listened to again and again, because it is new every day. Ganga is new every day. The sun is new every day. The scientists like Newton and Einstein have repeated the experiments again and again and ultimately proved it. I have been reciting Kathā since last fifty-five years. It still appears new to me every day. You all are listening to the Kathā because of your sheer interest. Why do youngsters listen to the Kathā in such large numbers? In the olden days, Kathā had become the subject of old age! Those who were good for nothing in the world would attend the Kathā! Kathā is such a universal medium that even Islamic people have become the listeners of RāmaKathā.

In Abu Dhabi Kathā, a Pakistani gentleman asked one of my listeners that what do you do with the berakhā in your hand? The listener said that this is our mini tasbi on which we chant Lord's Name. The man asked, which Name does Babu recommend for chanting? The listener said, everyone in Babu's kingdom is free to chant any name of their choice. The man further asked, I am a Pakistani Muslim, can I get a berakhā? The listener came to seek my permission. I said that you may give him a berakhā, but don't force him to chant only a specific name. Honour everyone's freedom. When the berakhā was given, he asked what Name should I chant? My listener said, you may chant any name of your choice. I salute the Muslim man's response for he asked, even though I am a Muslim, please ask Babu if I can chant 'Rāma-Rāma'? The degree of truth can vary, but truth is always alone, it's not part of a crowd.

Nā Koī Guru, Nā Koī Celā I
Mele Mein Akelā, Akele Mein Melā I

- MajburSahib

My RāmaKathā is not a religious gathering, it's an experiment laboratory. We conduct various experiments over here for nine days. I always request the youngsters to give me nine days in a year and I shall give you a new life. Those who have tasted the nectar of Lord's divine discourse are hearing it again and again. I am reciting it again and again. The youngsters are listening again and again. I feel that this is an auspicious omen of the Twenty-First Century. This is not Kaliyuga, but Kathāyuga.

Yesterday, I was asked in an interview that what is the difference between majhaba, dharma and

saṃpradāya? I replied, saṃpradāyais insisting and sometimes even obstinate. Majhaba will honour everyone. Spirituality is generous by nature. The religion of love is the best, 'RāmaHi Kevala Premu Piārā'. Yesterday night I was thinking, what does Lord Rāma love, who all are dear to Him and which type of situation is dear to Rāma? VyāsaPiṭha will sometime speak on these points. It's just my wish. What is wrong in making an auspicious wish? The medium of Kathā has scored at least thirty-five percent in my view and hence, it has proven to be a successful medium. Kathā will have to be listened to again and again.

Tadapi Kahī Gura Bārahi Bārā I

Samujhi Parī Kachu Mati Anusārā II BAK-30.01 II
Gosvāmijī says, I listened to the Kathā from my Guru and when I was convinced in my mind, I resolved to versify the story. If any point of Kathā touches your heart then hold it firmly. And whenever you get an opportunity listen to the Kathā until something touches your heart. At the same time, fulfill your duty as well. Listen to the Kathā with a pleasing state of mind whenever you get an opportunity. Listen to it and choose something wisely. In the year 1631 AD, in the month of Caitra on the ninth day of the bright fortnight, it was a Tuesday. The occasion of Rāma's birth was being celebrated in Ayodhyā. Tulasī says, I published this Holy Scripture on the same day. It was Śaṃkara who had composed the scripture, but Tulasī published it. He formed a metaphor of moving Mansarovar Lake. Mansarovar Lake of Kailāsa is far away, but the Mansarovar in form of Kathā moves from one place to another. You need not go after it; it can come to your own village. In form of a scripture, it can enter your home. In form of words, it can enter your heart. Mansarovar Lake of Kailāsa contains holy water, but Tulasī's Mansarovar contains pure and proven words. I have heard that on the bank of Mansarovar Lake in Kailāsa, the swans inhabit. But on the bank of 'Mānasa', the finest ascetics listen to the discourse. Anyone who drowns in the Mansarovar Lake of Himalaya may perhaps die. But one who drowns in Tulasī's Mansarovar will get emancipated for lifetime. He then formed four ghats. The first ghat was that of wisdom, where Śiva recites the Kathā to Bhavānī. The second ghat was that of karma, where Yājñavalkya recites the Kathā to Bharadvājajī. On the third ghat of worship, Bhuṣuṃḍī recites the Kathā to Garuḍajī. The fourth was the ghat of wretchedness or surrender where Gosvāmijī narrates the Kathā to His own mind and to the saints. He commenced this Kathā from the ghat of surrender and takes us to the king of pilgrimage places Prayag, where Sire Yājñavalkya recites the Kathā to Bharadvājajī. Thereafter, he narrates the exploits of Śiva which we shall recite tomorrow.



Human glory is finite; the glory of the Mother Goddess is infinite

We are having a pious conversation on 'Mānasa-MātṛDevoBhava' as an aphorism based on the essential reality. Before we further our discussion, Jay Vasavada just mentioned about the 'Cleanliness Campaign' going on in the country in the memory of World Reverend Gandhi Babu. My VyāsaPiṭha has always expressed pleasure for any virtuous activity initiated with the intent of 'SarvaJana Sukhāya SarvaJana Hitāya'. Since Jaybhai is here, I thought why not let he himself speak about it before you. Your address and Rudri's performance both have been serene. I express my pleasure, Baap! Stay happy.

Niṣedha KoiNo Nahī, Vidāya KoiNe Nahī,
Hu Śuddha Āvakār Chu, Hu SarvaNo Samāsa Chu.

Traditionally, one who sits on the VyāsaPiṭha is called as 'Vyāsa'. When a spiritual discourse is held in villages, the reciter is addressed as BhattaDada, VyāsaDada, ShastriBapa etc. Our scriptures have defined Vyāsa as "Namo'stute Vyāsa ViśālaBuddhe". Let me ask you a question, can you bath an elephant or a buffalo or a cow or a horse in a puddle? No. Only creatures like mosquitoes and frogs can stay in puddles. Parochial mindset breeds nothing except diseases. VyāsaPiṭha has accepted every form of art including poetry recitation, folk music, dance etc. The intent is to pass some or other message through these activities.

Unakā Farz Kyā Ehale-Siyāsata Jāne I
Merā Paigāma Mohabbata Hai, Jahā Taka Pahuce I

A king was blessed with a daughter in old age. The girl was beautiful, but disabled. She was born with three bosoms on her chest. The king wondered whether it's auspicious or inauspicious. He invited the pundits to seek their opinion from far and wide. He finally invited the pundits from Kashmir who named the girl as Tristānī. They said that the girl is inauspicious and that her birth would kill the king. I still wonder why the daughters in our society

are deemed inauspicious! I have been saying since a long time now that we must celebrate a boy's birth, but a girl's birth deserves a greater celebration. The pundits advised to get Tristānī married and have the couple expelled after the wedding. The second option was to kill Tristānī. The queen opposed stating that she would not let her daughter die just to save the kingdom. The option of marriage was accepted. The next question was, who would marry the king's daughter?

There were two beggars in the town. One was named Andhaka and the other was named Kubjaka. Andhaka was blind by birth and Kubjaka had a hunched back. Both had become friends. Kubjaka walked with the support of Andhaka. People gave them alms out of mercy. The news spread in the town that the king would gift One Lakh Twenty Five Thousand gold coins to the one who decides to marry Tristānī, but immediately after the wedding the newlyweds will be expelled from the town. Kubjaka told Andhaka: "Why don't you marry the girl and get the gold coins? Later we would settle down out of the town. Begging is not going to earn us any fortune." Andhaka got married with Tristānī. As promised, they were gifted the gold coins and expelled out of the town. Andhaka, Kubjaka and Tristānī began a new life out of the town. Andhakawas anyways blind. Due to natural human attraction, Tristānī and Kubjaka began to come closer. They became so close with each other that they perceived Andhaka as their obstacle. They planned to kill him, take custody of the gold coins and lead a peaceful life. As the story goes, Kubjaka cuts a snake into pieces and boils them in water. The stapula was given to Andhaka to stir the water. Kubjaka and Tristānī got engrossed lovemaking. The vapors of poisonous snake miraculously restored Andhaka's vision. He saw his wife and Kubjaka engrossed in lovemaking! Having felt that Andhaka had betrayed him and taken undue advantage of his blindness, in the fit of rage he attacked Kubjaka with a stick on his hunchback! This broke his hunchback and transformed him to a normal state! Apparently, the force of attack pushed Kubjaka so hard that he fell on Tristānī's third bosom, which suppressed her extra bosom making her a normal beautiful woman! The story ends. The mother in whose divine feet we are reciting 'Mānasa-MātṛDevoBhava' is not Tristānī, but Tristāriya i.e. she has three stages.

Any woman has three stages and therefore perhaps we call a woman as strī. Firstly, she is a

daughter; secondly, she is a wife and thirdly, she is a mother. As a daughter she signifies truth, as a wife she symbolizes love and as a mother she stands for compassion. In this Kathā, I am mentioning the three aphorisms intentionally. A virgin girl or an unmarried daughter is called as 'Kanyakumari', which is the truth. The sense of art arousing in little girls is the truth. Please support your child's interest for art. The wife must give love. Husband and wife must have a strong bond of love. A mother represents compassion. Therefore, RāmaKathā is Mother Durgā. Tulasī has presented RāmaKathā in three stages. 'Sumḍara Sahaja Susīla Sayānī I Nāma Umā Aṃbikā Bhavānī II', Gosvāmijī describes three stages of a woman. In her first stage she is endowed with innate beauty (Sumḍara Sahaja). Innateness is a great achievement in itself. Adorning ourselves with external ornaments and beauty products is acceptable. In Puṣpa-Vāṭikā, plucking flowers is deemed as violence, but culling them is adornment. 'Mānasa' contains its evidence. Gosvāmijī writes in 'Araṇyakāṇḍa',

Eka Bāra Cuni Kusuma Suhāe I ARK-00.02 I

The author of 'Mānasa' says that one fine day on the bank of Mandakini River in Chitrakuta, Lord Rāma sat on a crystal rock and culled lovely flowers. 'Rāma Carita Mānasa' has totally accepted the practical aspects of life. Therefore, I am going around the globe with this Holy Scripture. Rāma is the Supreme Element. Sītā is the mother of the universe. For the sake of divine pastime, the Supreme Element manifested in two forms i.e. a man and a woman. They are enacting a human sport and hence, this incident is natural. Both are sitting in privacy. Lakṣmaṇa has gone to collect some fruits. At that moment, Rāma makes Jānakī sit close to Him and adorns Her with His own hands. No bound of propriety is being breached. If a husband and a wife sit decently near each other at ease and speak to each other with love, smiling occasionally, then is it a sin? Bounds of propriety must not be breached. Indra's son Jayaṃta was wandering in the forest of Chitrakuta. He saw Sītā and Rāma sitting close to each other and Rāma adorning Her. Human nature forced him to interfere in their love life. He thought that how can Rāma be the Supreme Element? Jayaṃta assumed the form of a crow. If someone interferes between two people deeply in love, adorning each other decently then that person can only be as vile as a crow, even if he is Indra's son! 'Uca Nivāsa Nica Karatūti', Tulasī is a saint of propriety. Vālmiki has openly stated that Indra's son bit Jānakī's

bosom with his beak. Tulasī, on the other hand, says that my Mother is the Mother of the universe and hence, no bird can bite Her bosom with its beak. He chose Sītā's divine feet instead, which represents surrender. Plucking the flowers is violence, but culling them is adornment. Every kind of humannature is observed in Rāma despite being God. Rāma wails in Sītā's separation; He almost behaves like a maniac in His wife's separation! And Jānakī is also enacting a human sport. The point is that we ought to accept the practical reality of life, but unfortunately we act like the mosquitoes breeding in the puddles! Our thought process has become parochial. Religion has tormented humans! As I sing movie songs in Kathā and watch dance performances on the dais of RāmaKathā, it is not being taken kindly by many people, especially the religious groups! It's only Hanumāna's grace, my Guru's grace and your best wishes which is protecting me! Smiling is religion; withering is irreligion. The greatest cleanliness campaign is to clean our inner filth.

So, every woman has three stages. Adorning our body is not a sin, but every individual is blessed with his/her innate beauty. There is a couplet by Bekal Utsahi,

Sādagī Śṛngāra Bana Gaī,

Āino Kī Hāra Ho Gaī I

It's written in 'Rāma Carita Mānasa' that 'Manu Jāhi Rācheu Milihi So Baru Sahaja Sumḍara Sāṃvaro'. Mother Bhavānī blessed Jānakī that She would find a suitor who is innately beautiful. So the first stage of any woman is being a daughter. And every daughter is innately beautiful. 'Sumḍara Sahaja Susīla', the second stage is being amiable. It refers to beautiful conduct or beautiful nature. When a daughter grows up to marry someone, she becomes amiable. And as she becomes a mother, she becomes wise. These are the three stages. When Nārada named the Mother Goddess, he referred to three stages,

Sumḍara Sahaja Susīla Sayānī I

Nāma Umā Aṃbikā Bhavānī II BAK-66.01 II

Umā signifies an unmarried girl. Lord Śaṃkara often addresses Her as Umā while reciting 'Mānasa'; at times He calls Her Bhavānī, Girirāja Kumārī and Pārvaṭī as well. Umā signifies a girl, Aṃbikā signifies a wife and Bhavānī signifies a mother-figure. So, a daughter, a wife and a mother have the traits of being innately beautiful, amiable and wise respectively and she can be addressed as Umā, Aṃbikā and Bhavānī respectively. Mother Durgā thus resides in many Pīṭhas! Our country has a

great glory of ŚaktiPīṭhas. There is no difference between Jānakī and Bhavānī; both are essentially the same. The Goddess that descends from Pavagadh is Kali; but the little girls who walk down the stairs are not Kali but Nirali! 'Sīya RāmaMaya Saba Jaga Jānī', behold Sīyā in everyone. It's my wish to conduct rāsa in the ninth day of Kathā. I want my listeners who are watching the live telecast all across the globe play rāsa before their television sets. Consider your television set as thegarabā. We shall play mahārāsa. If the whole world plays rāsa together then perhaps we may ascend higher. And which other place can be as great as conducting rāsathan the region of Jammu and Kashmir? Playing rāsa in Chacha Chowk, Gabbar Gokh and Minakshi Temple is natural; but conducting rāsa in this region is the best. I wish to conduct a universal rāsa in the kingdom of the Mother Goddess.

Today is the birth anniversary of Rukhaḍa. My VyāsaPīṭha has sung Rukhaḍa quite often. On the fourth day of Ambaji Kathā, Rukhaḍa suddenly came to my thoughts and I sang his verse, which became his day of birth. Today is the fourth day of Navratra. Therefore, I also recited an independent Kathā on Rukhaḍa. 'Rukhaḍa Bāvā Tu Halave Halave...', Rukhaḍa need not necessarily exist only as a male. Lalladevi of Kashmir is also Rukhaḍa. Gangasati, AmarMa, Saint Devidas are also Rukhaḍa. Rukhaḍa is the name of a spiritually mature state. While I was reciting 'Mānasa-Rukhaḍa' in Junagadh, one gentleman asked that Rukhaḍa's birthday comes on the fourth day of Navratra; what about his death anniversary? Rukhaḍa never dies. 'Nahi Tava Ādi Madhya Avasānā', Tulasī said for Mother Durgā that O Mother, you have neither beginning, nor middle, nor end. And He wrote in 'Mānasa', 'Ādi Aṃta Kou Jāsu Na Pāvā'. Rukhaḍa is the name of an immortal state.

In Puṣpa-Vāṭikā where Jānakījī has sung Gaurī's hymn of praise, the idea of three stages of a woman has been mentioned,

Jaya Jaya GiriBaraRāja Kisorī I

Jaya Mahesa Mukha Caṃḍa Cakorī II BAK-234.03 II As a daughter of Himachala, daughter of the mountain-kingshe is a virgin girl. As she gazes on Lord Śiva's countenance just like a Cakora bird gazing on the moon, she is a wife. Have you ever thought why does Pārvaṭī constantly gaze Śaṃkara's moon-like countenance like a Cakora bird who gazes the moon? A sister who loves her brother would often look at the brother's face to check if her brother is sad for some

reason. A daughter will likewise behold her father's face. A wife will gaze her husband's countenance like a Cakora bird gazing the moon. The Mother Goddess only beholds the face. Lord Śaṅkara has a moon-like countenance. The third form of Mother NavaDurgā is 'Caṁdraḡhaṁṭā'. In this form, she is habituated to behold the moonlight and she constantly soaks the coolness of the moonlight. When a mother feeds her milk to the child, she covers a cloth over the child just to maintain propriety. Even in this state the mother beholds the child's face.

Jaya GajaBadana Śaḡānana Mātā I

Jagata Janani Dāmini Duti Gātā II BAK-234.03 II
You are the mother of Kārtikeya and Ganeśa. But Tulasī is mindful. Mother Jānakī is mindful. They don't want anyone to interpret that the Mother Goddess is only the mother to Ganeśa and Kārtikeya. Ganeśa symbolizes

discretion and Kārtikeya symbolizes exertion. She is the mother of the one whose exertion is weaved with discretion. Tulasī says, you are the mother of the world. In Devanagri, world is called as 'jagata'. Have you ever thought what is jagata? About Two Hundred years ago, a Samskr̥ta scholar named Pundit Devendraji was born in Karnataka. He composed Goddess Durgā's hymn of praise. He himself has expounded his own composition where he defines 'jagata' as ja=jamīna (the earth), ga=gagana (the sky), ta=tala (the nether region). You are not the mother of Kārtikeya and Ganeśa alone, but you are the mother of the earth, the sky and the nether region. In literature, the word 'janani' is used only for the birth-mother, one who has given us birth. As such the word 'Mā' (mother) can be used for anyone in general, as against the word 'janani' (birth-mother). We even address the earth as 'Mā' (mother), 'Janani Janma Bhūmiścha Svargādapi Gariyasi'. 'Rāmāyaṇa' has accepted the reality of the birth-mother and used the words 'janani' and 'Mā' on appropriate occasions. Rāma received the news of His exile into the woods and He went to meet His father in Kaikeyī's mansion. His father is unconscious. Maṁtharā, who planned the entire strategy, is standing there. Kaikeyī is sitting in the sulking-room. Rāma made obeisance to the mother. Gosvāmīji writes,

Sunu Janani Soi Sutu BaḡaBhāgī I

Jo Pitu Mātu Bacana Anurāgī II AYZ-40.04 II

Rāma says, O birth-mother(janani), that son alone is blessed who lovingly follows the words of his parents. Kaikeyī is an extremely literate woman. She is worthy of obeisance as an Indian mother, but equally condemnable as the daughter of Kaikeyī region. On hearing Rāma's words Kaikeyī instantly became cautious, Rāghava, did You address me as Your birth-mother(janani)? Your birth-mother is Kausalyā and a wise son like you cannot err on the use of words! Rāma said, Kausalyā has given birth to Ayodhyā's son Rāma, but you are the birth-mother of Rāma who will rule as a king. Thus, we are discussing about the three stages of the Mother Goddess. Jānakī said while singing the Mother's hymn of praise, O Mother, the limbs of your body shine as lightning. What does this mean? When the lightning shines, behold the mother in its light, 'VijalīNe Camakāre Motī Parovavu Pānabāi!'. The Mother chooses the devotee to behold Her in that lightning.

Nahi Tava Ādi Madhya Avasānā I

Amita Prabhāu Bedu Nahi Jānā II BAK-234.04 II



O mother of the universe, you have no beginning, no middle and no end. Your glory is infinite. Pay attention my dear listeners, everyone has their own glory, but human glory is finite, whereas the glory of the Mother Goddess is infinite. Many people are blessed with the glory of a noble family. Today's science proves that a newborn inherits the father's voice, the mother's looks and both of their beauty. Many are blessed with the glory of money, but it's finite. Yet a lot are blessed by the glory of beauty. Recall the prostitute in Buddha's age. After offering alms to Buddha, she asked if she could join his cult. Buddha said, today you have everyone around you, but being a monk I promise you that during the moment of real need, I shall walk up to you, because the glory of your beauty, erudition and art is all finite. Accepting every situation with a smile makes it distinctly glorious. Rabindranath Tagore's white hair and white beard enhanced his beauty. Old age also has its own glory. Accept it. Non-acceptance is irreligion. Osho's beard looked glorious. Poet Kag BhagatBapu's beard looked equally glorious. Gray hair has its own opulence. There is also a glory of word, art and erudition. If you ask me and if I am to comment on the basis of 'Mānasa' about the greatest glory then I would say 'Bhajana Prabhāva Dekhavata', no glory in the world can match the glory of worship. Mother Durgā has infinite glory.

Bhava Bhava Bibhava Parābhava Kārini I

Bisva Bimohani Svabasa Bihārini II BAK-234.04 II
Bhava means world. Bhava also means creation or manifestation. O Mother, you create the world, you maintain and nourish it and you destroy it as well. You enchant the whole universe. You enamour the whole universe. O Mother, with your illusory form the whole world gets enchanted in your power. And O mother of the universe, with your conscious form the same world steps out of the illusion. O mother of the universe, you carry out your sports independently of others. Imposing no prohibition at all can prove dangerous. Incorrect interpretation of freedom can lead to being self-willed. But as the mother of the universe, she has no restrictions. O mother, you sport in your own control. Whether it's the Mother Goddess who sits on the mountaintop or our birth-mother, any mother conducts herself within the bounds of propriety and family civilization.

Mora Manorathu Jānahu Nike I

Basahu Sadā Ura Pura Sabahī Ke II BAK-235.02 II

O Mother, you know my heart's longing since You ever dwell in the town of every heart. But Mother, fulfill only my 'nika' longings. Nika means good. When you go to temples, request the God or Goddess to fulfill only our good wishes and demands. There is a couplet that may I not seek anything inappropriate that would break my relationship with you.

Khatā Mata Kijie Ki Maine Tujhase Māṁgā Hai,
Tere Dara Se Merā Tālluka Na Ṭṭā Jāe I
- Andaz Dehlvi

Choḡṁgā NahīMāna Jāna De Dūṁgā I

Hai Tere Khilāpha Magara Bayāna De Dūṁgā II
God says that if you agree to my point then along with the earth, I shall also gift you the sky. Between beneficial and auspicious elements, choose to seek the auspicious elements from God instead of the beneficial elements. Not every benefit is auspicious, but even trivial auspicious elements include a huge benefit. The Mother Goddess is 'baradāyani'. It has two meanings from Talgajardian viewpoint. Firstly, it means that the Mother Goddess is a boon-bestower. Secondly, bara or vara means the best, which means she gives us the best. Jānakī says, O Mother, you are 'baradāyani'. Even I need the best suitor in form of Rāma. Today I was wondering as to why we call the Mother as 'MātṛDevoBhava'? In response to this curiosity, 'Mahābhārata' was coming to my mind. 'Mahābhārata' has glorified the aphorism of 'MātṛDevoBhava' more than anything. The author of 'Mahābhārata' says that the reason we acclaim a mother as 'MātṛDevoBhava' is because a mother fulfills eight wishes of her children, because the Mother Goddess bears eight arms. I have experienced it a bit. My Mother is 'Rāma Carita Mānasa' and She has fulfilled several wishes of mine. If our wish is good and our intent is auspicious then 'Mānasa' invariably fulfills our wish. Gosvāmīji describes 'Mānasa' as Kālikā,

RāmaKathā Sasi Kirana Samānā I

Samta Cakora Karahi Jehi Pānā II BAK-46.04 II
Mahāmohu Mahīsesu Bisālā I

RāmaKathā Kālikā Karālā II BAK-BAK-46.03 II
I can behold all nine forms of Durgā in 'Mānasa'. 'Kālikā' is a palindrome in Devanagri script, which means she always stays a mother and never resorts to any other form. 'Mānasa' as a mother has descended from Kailāsa. So the mother with eight arms fulfills the wishes of a devotee if the devotee innocently surrenders to the mother's divine feet.

Let's proceed to the story of Rāma's birth. But Rāma takes a birth only after Śiva's exploits. Śiva is faith and Bhavānī is reverence. Until faith and reverence don't unite in a devotee's heart, Rāma cannot manifest. Therefore, Yagnavalkya recited the exploits of Śiva to Bharadvājajī. 'Mānasa' contains five exploits. Firstly, it contains the exploits of Rāma, which includes the exploits of Sītā. Secondly, it contains the exploits of Śiva, which includes the exploits of Umā. Thirdly, it contains the exploits of Bharata. Fourthly, it contains the exploits of Hanumāna. Lastly, it also contains the exploits of Kāgabhuṣuṃḍi. RāmaKathā is the nectar of five-fold exploits. Even as Bharadvājajī enquired about the story of Rāma, Yagnavalkya began with the exploits of Śiva. This is unity. Śiva is the door to Rāma. Without the element of Śiva, the element of Rāma cannot be known. This is harmony.

Once upon a time, Śiva went to Sage Kumbhaja's hermitage along with Dakṣa's daughter Satī. As Sage Kumbhaja recited the story, Śiva listened to it with utmost attention, but Satī did not pay any heed. She thought that Kumbhaja is jar-born and RāmaKathā is an infinite ocean, how can then such a person recite RāmaKathā? So, Satī neither listened to the Kathā, nor experienced its bliss. Whereas, Śiva listened to the Kathā as well as experienced its bliss. The reciter should be devoted to the listener and the listener should be devoted to the reciter. The word 'Śrāvaka' that I use for all of you means exactly the same. It means that the reciter is devoted to the listeners. The Kathā concluded. Śiva blessed Kumbhaja with the boon of devotion considering him a worthy recipient. He stayed there for few days before returning.

It was the age of Tretāyuga. Śiva and Satī left through Daṃḍaka forest. It was the moment when Lord Rāma was crying in Sītā's separation. As Śiva and Satī passed through the forest, Rāma and Lakṣmaṇa also passed through the same place in Jānakī's quest. On beholding Rāma, Śiva got immersed in deep emotions and happened to utter the following words: 'He Satcidānaṃda, He Jagapāvana!' Satī thought that this man is crying in his wife's separation and my husband is acclaiming him as 'Satcidānaṃda'? She doubted if the weeping man ever symbolized Sat, Cita or Ānaṃda? Śiva is the Lord who knows every matter of a soul's heart. He happened to know about Bhavānī's doubt and advised: "Satī, being a woman you are prone to doubt, so I would advise you to forsake your doubt. He is none other than the Supreme Element whose story was just

recited by Kumbhaja. He is my beloved and revered God, enacting a lovely human sport." But Satī failed to agree. Śiva suggested that if your doubt does not dispel despite my explanation then while I sit beneath the shade of the banyan tree, you may examine from your perspective if He is the Supreme Element in true sense or an ordinary mortal. An intellectually dominant person doesn't agree without an examination. Satī is Dakṣa's daughter. Dakṣa is an intellectually dominant man. The Supreme Element is not the subject of examination, but It is the subject of realization or the subject of waiting for. Krishna Dave says, 'Ae Āvaśe, Ae Āvaśe, Ae Āvaśe'. Being intellectually dominant, Satī went for an examination. Śiva thought that Satī failed to agree despite my attempts, she is ought to face a downfall; nonetheless, I have made honest attempts to convince her.

Hoihi Soi Jo Rāma Raci Rākhā I

Ko Kari Tarka Baḍāvai Sākhā II BAK-51.04 II Śiva began to chant Lord's Name. Satī assumed the form of Sītā and approached Rāma. Recognizing her, Lord made an obeisance and asked, why is it that you are roaming alone in the forest? Where is my father, Lord Śaṃkara? Satī realized that she was caught! Lord manifested His divine opulence. Satī then returns to Śiva. Śiva asked, did you examine whether Rāma is the Supreme Element or an ordinary mortal? Satī lied that she took no test. Śiva closed His eyes and witnessed everything that Satī did, but did not utter a word. Mahādeva is generous. Śiva thought to himself that Sītā is a mother to me, now that my wife has assumed the form of Sītā, how do I spend a householder's life with her? Doing so will stain the path of devotion. As He was inspired from within, he resolved that so long as Satī's remains in her body, He would not lead a householder's life with her. Vishvanatha reached Kailāsa. He did not enter the abode. He instead sat outside, communed with his own self and passed into an incessant samādhi. While Śiva meditated in samādhi, Satī suffered in silence!

Śiva opened His eyes after Eighty Seven Thousand Years. Satī approached him like an offender. Lord Śaṃkara gave her a seat before Him. She was earlier rightful of sitting on Śiva's left lap. Śiva began to recite the Kathā to keep her mind away from the pain. King Dakṣa was organizing a yajña. The deities were on their way to the yajña. Satī enquired, where are the deities heading? Śiva said, they are heading to your father's abode. He has not invited you due to sour

relationship with me. Śiva tried to explain her, but Satī insisted to visit her father's abode. Śiva finally permitted her to go. Satī goes to her father's abode along with the bull Naṃḍi. The father and the sisters insulted Satī. Eventually Satī burns herself in Dakṣa's yajña and is reborn in the abode of Himalaya as his daughter. Satī became Pārvatī. Himalaya was overwhelmed by joy at the daughter's birth. One fine day, Sage Nārada arrived and Himalaya requested him to name his daughter. He said, O sage, please forecast the kind of husband my daughter will marry. Nārada said, your daughter will marry a man who will be sky-clad, he would smear ash on his body, he will survive by seeking alms, he will be virtueless, without parents and of indifferent disposition. The parents were shocked to hear that their beautiful daughter would marry such a dreadful suitor. Satī realized who her husband would be. The sage then said that he is none other than Mahādeva. Nārada told the parents that if your daughter practices a penance and manages to marry Lord Śaṃkara then the above evils will transform into auspicious elements. Satī went to perform rigorous penance. A divine voice echoed from the sky that Śiva shall be hers.

Lord Śaṃkara passed into meditation. Meanwhile, a demon named Tārakāsura was born, who tormented the society. The deities approached Brahmā (the creator) with their pain. Brahmā suggested that Śaṃkara's son alone can kill Tārakāsura, but first they need to break Śaṃkara's samādhi. The deities were glad to hear the solution, for their pleasures would get secured. Kāmadeva was sent. Lord's samādhi was disturbed. Kāma was burned to ashes. The deities arrived and began to please Śaṃkara. Lord said, you are too selfish! I know all of you really well because you are deva, but I am Mahādeva. So, please come to the point. Brahmā said that the deities are eager to attend someone's wedding! Hence, I told them that we shall request Lord Śaṃkara to get married. Śaṃkara realized the matter. But He agreed with them because the Supreme Element had earlier requested Him to marry.

The wedding preparation began. Lord Śaṃkara told his attendants to convert his matted locks into a crown, serpents into the ornaments and smear His entire body with ash. Lord mounted the bull and held a trident in His hand. He wrapped a lion skin around the waist. The deities began to ridicule the marriage procession. Śiva's attendants recited a spell and invited the ghosts and the evil spirits to the wedding from across the world. The ghosts are our weak thoughts, who have concealed our auspicious nature. The wedding procession reached Himachal Pradesh. On beholding Śiva's form, the welcome committed swooned! Mahādeva reached the gate of wedding venue. Empress Mainā arrived with her eight companions to perform the welcome ritual of the groom. But on witnessing Śaṃkara's dreadful form, she collapsed on the ground! The companions carried her in her personal chamber. Himachal, Saptarishi and Nārada received the news. Everyone went to meet Mainā. Nārada explained that your daughter is not an ordinary girl, but she is the mother of the universe. It's your great fortune that she is born as your daughter. Everyone began to make obeisance to Pārvatī. Pārvatī already dwells in our home and Śiva is already standing at our door, but until a Guru like Nārada does not acquaint us with them, we fail to recognize them. Mahādeva arrived in the wedding canopy and so did Pārvatī. When Śiva accepted Pārvatī's hand, flowers began to shower down from the sky. Himalaya bids farewell to her daughter. Pārvatī went to her husband's abode. Himalaya was subdued by the daughter's farewell. Bhavānī reached Kailāsa. Śiva and Pārvatī enjoyed a new delight every day. Shortly thereafter Pārvatī gave birth to a son named Kārtikeya. He bore six faces and symbolized exertion. Kārtikeya killed Tārakāsura. The deities were pleased. One fine day, Mahādeva was sitting beneath the Banyan tree of Kailas in an innate posture. Pārvatī approached Śiva and took a seat on His left lap. And Lord Śaṃkara commences RāmaKathā.

Everyone has their own glory, but human glory is finite, whereas the glory of the Mother Goddess is infinite. Many people are blessed with the glory of a noble family. Many are blessed with the glory of money, but it's finite. Yet a lot are blessed by the glory of beauty. There is also a glory of word, art and erudition. If I am to comment on the basis of 'Mānasa' about the greatest glory then I would say 'Bhajana Prabhāva Dekhavata', no glory in the world can match the glory of worship. Mother Durgā has infinite glory.



The Supreme Element is constantly available at our service

I am having a conversation with you on 'Mānasa-MātrDevoBhava' on the basis of 'Rāma Carita Mānasa' and other references as and how I recall based on my Guru's grace. Before we begin, let me address a curiosity, "Bapu, JayaSiyaram! Who on the earth was the first person to understand and explain the difference between truth and untruth?" It's a good curiosity in my view. If there is anyone on this earth who has understood and explained the difference between truth and untruth, it's truth itself. Truth itself understands the difference between truth and untruth. The sun understands that darkness is the very absence of itself. The element of truth understands that untruth is nothing but the very absence of itself. None other than truth can define truth. Your opinion about MorariBapu will either be an exaggeration or an understatement based on whether you look upon me with honour or contempt. An individual who is non-greedy, unbiased, free from enmity and fearless can alone present a genuine evaluation about ourself. Rāvaṇa teaches me enormously in this regard. I learn a lot from Rāvaṇa. We can learn from everyone in this world, provided we are open. Keep your windows open.

Yesterday Pradip was asking that if we become quite for a couple of minutes then does the Supreme Element arrive? I said that the Supreme Element is never on a holiday. He is constantly available at our service, but we don't give Him an opportunity. Our windows are shut. I really like the couplet of Rashid,

Rāsida Kise Sunāu Galī Mein Terī Ghazal I
Unake Makāna Kā Koī Darīcā Khulā Na Thā II

Our doors are not open. After every twelve hours the sun just sets for a few hours, it has not disappeared forever. It just lights up the other part of the globe in the meantime. But the sun-god is indeed available at our service round the clock. Please keep your doors open. The Mother Goddess is knocking our door 24x7, but our doors are shut. Baap! Open your heart and give it an opportunity. It's my experience that just by keeping our heart open, the Holy

Scripture can itself incarnate within us even without reading through it. This phenomenon is similar to the experience where the Vedic verses were descended in the seers, the verses of Quran were descended in Payambarsahib and the poems were descended in the poets. Yesterday I said that the composers don't write by ink. They are blessed with solemnized pens. Few composers write by tears, blood and sweat. Similarly, our tongue must be solemnized. DankauriSahib has written a couplet,

Bolakara Hara Lafza Kā Mātama Kare I
Isase To Behatara Hai Bāte Kama Kare II

By my Guru's grace I often feel that the few divine elements originate in our heart and ascend higher and few of them manifest from above and descend in ourselves. These divine elements constantly encompass us from all the sides! It's like a pin drop silence that densely surrounds us. Few divine elements originate from within and few descend from above. Every human must welcome this experience by being receptive. If our heart is open, every individual can experience this phenomenon. If an individual cultivates solemnized thoughts, solemnized compositions etc. then this experience becomes possible. Don't rush. Don't hurry. If a third person makes an overstatement or understatement about us then our evaluation is best left to our self. We need to remember four points while evaluating our self. Firstly, our consciousness must be non-greedy. Secondly, our consciousness must be free from enmity. Thirdly, our consciousness must be unbiased. Fourthly, our consciousness must be fearless.

I was saying that Rāvaṇa comes to help in this regard. There are two 'grīva' in 'Rāmāyaṇa': Sugrīva and Daśagrīva. Aṃgada asked Rāvaṇa: "I have heard about several Rāvaṇas. Which amongst those are you?" There was one Rāvaṇa who tried to cut the arms of Sahajabhujā, but he was captured. Is that you? Rāvaṇa replied, while this incident is true, I am not the one. There was another Rāvaṇa who went to the nether region to capture Bali, but he was held captive in the nether region. Is that you? Rāvaṇa denied this as well. Aṃgada further said ridiculing him: "I feel ashamed to speak about yet another Rāvaṇa who was held suppressed in my father Vāli's underarms for six months. Which of the Rāvaṇa are you?" Rāvaṇa said that you have your own perception of Rāvaṇa because you belong to my opponents. If you enquire with my Indrajita or Kum̄bhakarṇa, they would describe a completely different Rāvaṇa. Neither the opponent, nor the ally can present the real Rāvaṇa. Rāvaṇa alone can present the real evaluation of himself, provided he does so by being free from four aspects – enmity, fear,

bias and greed. Rāvaṇa said that I am none of the above. I am that Rāvaṇa who had lifted Mahādeva's Kailāsa. He means that the core Rāvaṇa is a Śiva devotee. The real Rāvaṇa is a composer, a writer and a poet of Saṃskṛta Stotras. The real Rāvaṇa is worshipper and mighty. Who is real Rāvaṇa? Rāvaṇa says: The real Rāvaṇa is the one who wishes to resort to a secluded cave to chant the name of Śiva by joining the palms of hands. The real Rāvaṇa is the one who would do nothing and say nothing, but chant the name of Śiva. It also means that Rāvaṇa is indicating that the entire Laṃkā built up of gold is not the means of bliss.

I would like to include myself for ease of explanation. If you have exalted feelings for me then you would say that Bapu's Kathā are extraordinary. If you have low regard for me, you would undermine me. If you are indifferent then even though you would refrain from speaking, you would certainly have some opinion. Let me speak about myself. I would be able to present myself in the right sense if I am non-greedy. In this state, I would need no fame or approval. One who expects something from you or fears you will not present you in right manner. One who is driven by attachment, hatred or bias will also not present you in true sense, neither the person who harbors enmity. One can write anything in his/her autobiography. However, if someone asks me, then I would say that four aspects should be kept in mind while writing an autobiography. Truth alone is and was the most primordial element in this world. It has been pre-existent since the primordial time, it is so in the present and it will remain so in the future. Osho had once said that darkness has no existence of its own; it's nothing but the lack of light. The world appears futile due to lack of worship. But one who has known the truth of worship will call the world as a dream instead of deeming it as futile, which is slightly more consciousness opinion. Alternately, such a person would rather not comment on either of the aspects. Without worship out tribulations will not cease.

Umā Kahau Mai Anubhava Apanā I
Sata Hari Bhajanu Jagata Saba Sapanā II ARK-38.03 II
Nija Anubhava Aba Kahau Khagesā I

Binu Hari Bhajana Na Jāhi Kalesā II UTK-88.03 II
Kāgabhuṣuṃḍi says: O Garuḍa, I have no clue whether the world is real or futile. All I know is that our delusions or five tribulations defined by Patam̄jali will not cease without Lord's worship. Rāma is truth, Kṛṣṇa is love and Śiva is compassion.

KarpūraGauram Karuṇāvatāram
SaṃsāraSāram BhujagendraHāram...

Truth is unmarried. Truth doesn't get in alliance with anyone. Love is married. Saba Nara Karahi Paraspara Priti, a friend loves another friend, a husband loves his wife. Love is mutual. It needs two people. A Guru and a disciple or a worldly soul and the Supreme Element are required for love. Two elements are expected in love. But essentially they are one. It's called as non-dual love. Non-dual love is the idea of my VyāsaPīṭha. Lastly, compassion is always a deathless old woman. Old age is followed by death, but compassion is deathless and yet mature. Compassion is Śaṅkara. His is utmost mature. He is aged. His bull is aged as well. He smears ash as his attire. He decks the ornaments of serpents. Mahādeva is symbolic of extreme maturity.

Truth is singular, love is dual and compassion is plural. GandhiBapu earlier said that god is truth. But after knowing in entirety he said, truth itself is god. Jesus says, god is love. But after know in entirety he said, love is god. Buddha was a non-believer in god. He neither believed in soul. Yet he spoke about compassion and he was looked upon as an embodiment of compassion. But after gaining mature wisdom he said that compassion is god. 'Mahābhārata' says that a mother is worshipped as 'MātṛDevoBhava' because she has eight arms and by her eight arms she fulfills the desires of the seekers. A mother satiates us with eight aspects.

Dhanaṃ Prajāḥ Śarīraṃ LokaYātrāṃ Vai Dharmam Svargam Rṣin Pitrun I Mahābhārata-1.98.42.a/b I A mother protects these five elements. These aphorisms of Vyāsa can help us understand the aphorism of 'MātṛDevoBhava'. The money present in our home which we have earned by our efforts and destiny is protected only by the feminine power. I have heard from PandurangDada that man is responsible for earning the money, he then hands over the earned money to the woman at home and the responsibility of appropriately using the money was only entrusted to the woman at home. In the ancient age, the seers did farming for living and the money earned through farming was given to their wives. Following the same tradition, Vinobaji also did farming. Whenever the seers needed money for any activity, they would ask it from the woman at home. God willing, may none of us face an adversity. But during the need of money, the woman at home comes to financial rescue by using her local savings or selling her jewelry. When Narsinh Mehta was to perform śrāddha of his father, his wife Manek suggested to sell her gold earring. When Rāma was in need of money to pay Kevaṭa's toll, Jānakī gave away Her favourite ring to Rāma. Nowadays, all scriptures are available at hand in the mobile devices. I

would request the youngsters to read 'Mahābhārata'. If you don't understand then listen to it from a realized mendicant. Read the verses of 'Mānasa'. Money and gold are not our only wealth. Ask Mīrā,

PāyoJi Maine Rāma Ratana Dhana Pāyo I Mīrābāi, a woman, has protected the jewel in form of Rāma. Ask my Tulasī, 'Muni Jana Dhana Saṃtana Ko Sarabasa', the element of Rāma is our real wealth. The people of Vrindavan and Vraj are of the same opinion,

Hamāro Dhana Radhā, Radhā, Radhā, Radhā, Parama Dhana Radhā, Radhā, Radhā, Radhā I 'Mahābhārata' says that the mother protects our wealth. If she doesn't stand by us during the moment of adversity then know that she has missed her duty! The mother protects the subjects, in form of children. Several women have come forward to protect the subjects of our country! The queen of Jhansi is the mother. When Indian civilization was threatened, a mother recited lullaby to Shivaji and stepped forward to protect her subjects. 'Mahābhārata' is assisting greatly in understanding the aphorism of 'MātṛDevoBhava'.

A gentleman approached me to ask, "JalaramBapa gave away his wife. What do you have to say about it?" What is it that India cannot do? What is it that Gujarat cannot do? What is it that Saurashtra cannot do? It can give. When the monk demanded VirbaiMa, JalaramBapa gave her away. I am not surprised. Yet I told the gentleman that if you cannot digest this fact then you can interpret it in the context of devotion. Here is the real story: God came to Virpur in form of a monk. He took VirbaiMa along with Him till the boundary of the village. After reaching the boundary, the monk told VirbaiMa that He shall return within a moment. But He was gone forever. VirbaiMa wept and wept for she thought that the monk left her because of her lack of sacrifice. She was in a dilemma about where should she head next. Few children enquired about the reason she was weeping. Bapa was informed in Virpur. They brought back the mother with a fanfare. I told the gentleman that a woman stands for devotion. So if you cannot accept the real incident then you can think that Bapa had given his devotion to the monk. God had arrived in form of a monk and he took away Bapa's devotion. By the time they reached the village boundary, He thought that He would be unable to take care of a realized devotee's devotion. And god ran away! Now it was time to bring the devotee back home 'Dhanya ĀjaNī Ghaḍī Te Raliyāmaṇī'. A woman has protected the subjects. Therefore, Upaniṣad gives first place to 'MātṛDevoBhava'. The man is placed on the second

position. The teacher is given the third position. The guests who visit our home are no lesser than god and they are on the fourth position. When our neighboring country had shelled Madhapar village near Kutch, the women had willingly agreed to build the broken runway!

The mother protects our body. When a newborn child is ill, the mother consumes the medicine herself, which enters the child's body via her milk thus curing the child. Vyāsajī says that our worldly journey is incomplete without the mother. Had Sitā not accompanied Rāma to the woods, His journey would have failed. Had Draupadi not accompanied Pandavas to the forest, their journey would have been parched. What if Damyanti did not accompany Nala? During the nuptial circumambulations, the woman leads the way. Jesal Jadeja's journey would not have succeeded had Toral not accompanied him. Vaśiṣṭhājī's journey of life would have remained incomplete had Arundhati not accompanied him. Sage Atri's journey would have stopped was Ansuya not with him. These men belonged to the worldly journey, instead of the divine journey.

The women have protected our religions and righteousness. Rambhagat says that therefore we rightly call the woman as dharma-patni. Our country's border is protected by the blessings of the women. Even at homes, while the husband is busy in other jobs, the wife fulfills religious tasks. While taking a crucial decision at home, do so from the perspective of a woman. A mother protects our religion.

A mother protects the heaven. Whether or not heaven exists is a question mark for me. But our little house is a heaven, which is protected by the mother. A home is protected by auspicious thoughts. Heaven resembles a happy married life. Heaven resembles children happily playing in the courtyard. Heaven resembles giving a warm welcome to the guests. Therefore, a mother protects the heaven.

A mother pleases the seers by narrating their stories to her children. A mother nourishes our ancestors. Nārada BhaktiSutra adds that when a mother gives birth to devotee children who are engaged in devotion then the deceased ancestors dance and celebrate in heaven. Such children are born through a mother. 'Mahābhārata' has thus described the above boons bestowed from the eight arms of the mother glorified as 'MātṛDevoBhava'. Even if you are proud of your manliness, your civility is at stake in absence of a mother-figure. Dhoti, kaphani, beard, moustache, head-knot, sacred thread, umbrella, stick etc. are of feminine gender.

So Baap! We are having an aphoristic discussion on 'Mānasa-MātṛDevoBhava'. Today I want to recite the story of Rāma's birth. Yesterday someone asked that Bapu, how many SaktiPīṭhas do we have? There are about fifty-one or fifty-two, as you all know. Pīṭha is a place or base where we can sit; for instance, VyāsaPīṭha. 'Rāma Carita Mānasa' contains one pīṭha as CaraṇaPīṭha i.e. pādukā. Out literature has one more word called PalaṅgaPīṭha. Even yesterday I mentioned that by my Guru's grace, I see nine names of NavaDurgā in 'Mānasa'. Jānakī and Bhavānī are essentially one. Jānakī also has three stages viz. JānakaSutā, Jāgājanānī & Jānakī. In the story of 'Mānasa', Jānakī sits on twelve pīṭhas. Jānakī is the feminine power of the Mother Goddess which begets felicity. She is the very embodiment of forgiveness, power and grace. These points though not clearly mentioned in 'Mānasa' manifest by my Guru's grace. Of the twelve pīṭhas, the first pīṭha that Jānakī sat on is the bow acquired by King Janaka. She sat on the bow to protect it. Jānakī would playfully mount the bow, just like a child who would mount a horse.

By Talgajardian vision, the first pīṭha is the bow of Śiva. The second pīṭha is the palanquin in which Jānakī sat after getting married. The third pīṭha is the bed. The fourth pīṭha is the lap of Kausalyā or Daśratha. Jānakījī is younger to Rāma. 'HimḍorāPīṭha' is the fifth pīṭha. At the onset of fourteen years long exile to the woods, she sat in the chariot which was the sixth pīṭha. The seventh pīṭha is the ferry in which she sat to cross the holy Ganges. The eighth pīṭha was the crystal rock of 'Kiṣkindhākāṇḍa'. The ninth pīṭha was the seat of fire in which She contained herself in Panchavati. The tenth pīṭha is 'Sitā Baiṭhi Soca Rata Ahaī', where Jānakī sits beneath the Aśoka tree in AśokaVāṭikā. The eleventh pīṭha is the Puṣpaka aircraft. The twelfth pīṭha is the royal throne. When will the reign of Rāma get established in the world? It will when the women surpass these nine pīṭhas. The reason of my abundant pleasure is the grace of my Guru. Our ancient psalms have written,

Guru Tāro Pāra Na Pāyo, PrathavīNā Mālika,
He Jī Tame Re Tāro To Ame Tarīe I
While these twelve pīṭhas appear physical, they ought to be understood spiritually, which we shall discuss tomorrow by my Guru's grace.

Yesterday we recited the tale of Lord Śiva's and Pārvatī's wedding. Kārtikeya was born. One fine day, Mahādeva spread a sitting mat beneath the cool shade of the banyan tree of Kailāsa whose glory is known even in Vedas and took a seat in an innate posture. Pārvatī observed that today her husband was

especially pleased. Thus, finding a right opportunity she approached Śiva,

Pārabatī Bhala Avasara Jānī I

Gai Saṃbhu Pahi Mātu Bhavānī II BAK-106.01 II

Jāni PriyāĀdaru Ati Kīnhā I

Bāma Bhāga Āsanu Hara Dīnhā II BAK-106.02 II Śaṃkara gave a seat to His beloved on His left. Pārvatī asked: Lord, today You look extremely pleased; may I ask You a question if it does not interrupt Your pleasure? Śiva permitted. A wife should ask a question to the husband only when he is pleased. Only then RāmaKathā can manifest; otherwise, instead of Kathā it will give rise to suffering. Pārvatī said, Lord, by Your grace I recall the story of my last birth. I was then the daughter of Dakṣa. You had taken me to Kuṃbhaja's hermitage for listening to RāmaKathā. I remained deprived by the bliss of Kathā due to the intoxication of intellect. Even after beholding Rāma, I doubted His Supremacy! I suffered in Your separation for Eight-Seven Thousand long years. Thereafter, as I could not tolerate your insult in Dakṣa's yajña, I sacrificed myself in the fire. I was reborn in the abode of Himachal and by the virtue of penance, I could attain You. Despite all this my delusion continues to prevail, be kind to tell me whether or not Rāma is truly the Supreme Element? If Rāma is the Supreme Element, why does He cry in His wife's separation? Can the formless element manifest in a defined form? Can the non-qualitative element assume a qualitative form? Please explain me the element of Rāma through the medium of RāmaKathā. Pārvatī raised a curiosity about RāmaKathā. Śiva was pleased to hear the question and for some time He was lost in the ecstasy of meditation. Tulasī connects meditation with ecstasy. Meditation should be ecstatic. I welcome the practice of āsana, prāṇāyama, pratyāhāra, saṃyama, niyama, dhyāna (meditation), dhāraṇā and samādhi. We have made the practice of dhyāna (meditation) as rigid! Śiva stepped out of meditation with the nine aesthetic sentiments of poetry.

Magana DhyānaRasa Daṃḍa Juga Puni

Mana Bāhera Kīnhā I BAK-111 I

The ecstatic state from wherethere is no way out is called as ecstatic meditation. The nymphs were sent from the heaven to break such meditations. The ancestors of the devotees who experience ecstatic meditation dance joyfully in heaven. Shankaracharya calls this state as 'Ekānte Sukhamāsyatām'. Instead of making your life prone to suffering, make it prone to bliss. I had said in Abu Dhabi that VyāsaPiṭha is not death-oriented, but life-oriented. Love is the greatest ecstasy of life.

Lord Śaṃkara mentally stepped out from the state of meditation. Before responding to Pārvatī's question, Lord Śaṃkara says that "Bhavānī, you are indeed blessed and worthy of applause for you have asked Me to repeat the history of the Lord of Raghur which is potent to sanctify all the spheres even as Ganga purifies the whole world. Goddess, the theory of cause and effect applies to the world, but not God. Yet there are a few causes for the formless Supreme Element to manifest in a defined form." 'Mānasa' describes five causes as Jaya-Vijaya, Sativṛmdā, the celestial sage Nārada, King Manu and Pratāpabhānu. These are the fine intents of Rāma's incarnation. Pratāpabhānu being cursed by the Brāhamaṇas was born as Rāvaṇa in the next birth. His brothers were born as Kuṃbhakarṇa and Vibhīṣaṇa. The three brothers performed rigorous penance and attained unattainable boons. Rāvaṇa became so powerful by the might of the boons that he began to misuse his boons and the entire earth was terrified by his tyranny. The earth assumed the form of a cow and approached the seers, the sages and then the deities in Brahmā's abode requesting them to rescue her. Brahmā suggested the only remedy is to call upon the Supreme Element. Everyone collectively sang Lord's hymn of praise. A celestial voice echoed from the sky, "O deities and seers, fear not. There are several causes of my incarnation and at the same time, my incarnation is absolutely causeless. I shall incarnate in Ayodhyā with my part manifestations. Have heart and wait till then."

Tulasīdāsajī describes Ayodhyā and takes us towards RāmaKathā. King Daśratha, the present emperor of Ayodhyā, is a rare union of karma, wisdom and devotion. He is happily married to his queens like Kausalyā, who are pious of conduct. But he suffers a pain of not having a son child. Will my race end after me, wondered the king. The king thinks that while the world approaches me with their problems, where should he articulate his own concerns? He thus went to his Guru Vaśiṣṭhajī and narrated his bliss as well as sorrows. "Lord, please tell me whether or not I am blessed with a son?" Vaśiṣṭhajī said, I have been waiting for this moment since a very long time for you to raise a curiosity into the Supreme Element, in response to which I can make the Supreme Element sport in your forecourt. Bear some patience. You shall father four sons. But a yajña needs to be conducted. Sage Śṛṅgī was called. A yajña begetting the boon of a son commenced. The oblations were being offered with devotion. After accepting the last oblation, the deity of yajña stepped out of the fire with an offering of grace. He gave the offering to Vaśiṣṭhajī and asked him to tell the king to distribute it among the queens. The king sent for his queens. One half of the offering was given to Kausalyā. The other half was divided into two portions, out of

which one-quarter was given to Kaikeyī. The remaining one-fourth was further divided into two halves and each of the portions was given to Sumitrā by the hands of Kaikeyī and Kausalyā respectively.

After consuming the offering, the three queens began to experience the state of being conceived. 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) turned propitious. It was TretāYug (the second age of this world), sacred month of Caitra (start of Spring), ninth day of the bright half, ŚuklaPakṣa (the bright fortnight of a month i.e. waxing moon), the sun was at the meridian and the day was Tuesday when the moment of Rāma's incarnation arrived. A gentle, fragrant and cool breeze was blowing. The rivers were flowing ambrosia instead of ordinary water. The deities realized that the moment of Lord's incarnation has arrived. The sky got crowded by the host of deities. The sounds of kettledrums echoed in every home. The deities showered flowers from the sky. The deities of heaven, the Brāhamaṇas of earth, the serpents of the nether region and the entire universe began to sing Lord's hymn of advent. The moment of Lord's manifestation arrived. As the deities returned to their abodes to take their respective positions, the formless Supreme Element assumed a defined form and appeared in Mother Kausalyā's chamber. Her chamber was filled with radiant light and the Mother could not utter a word!

Bhae Pragaṭa Kṛpālā DīnaDayālā Kausalyā Hitakārī I
Haraṣita Mahatārī Muni Mana

Hārī Adbhuta Rūpa Bicārī II BAK-191.01 II

Mother Kausalyā said, "O Lord with marvelous form, in which words should I sing Your glory?" You have a transcendental form and every pore of Your body contains multitudes of universes. Who would believe that such a Supreme Element has incarnated from my womb? The revelation fell upon the mother. The Lord smiled. The mother said, You are welcome, but I want god in a human form. I don't want god with four arms, but I want god with two arms. You look like god more than human. This is a lovely thought of Tulasī. Lord asked, Mother, tell me how can I become a human

being? A mother of my country is teaching God to become a human, which is a matter of great glory for India. The mother said, replace the four hands with two. Lord assumed the form of two hands and asked, do I now look like a human? The mother said, as Manu & Śatrupā we had requested You to arrive as our son. But You look more like a father than a son! Please assume the size of a newborn infant. Lord became smaller and smaller until He looked like a newborn baby. He further asked the mother, do I now look like a father? The mother said, while you do look like a newborn, you speak like an elder. A newborn would rather cry, hence You must cry. Lord said, what problem do I have that I should cry? The mother said, the world made by You is facing many problems and therefore, You too should feel the pain. On the mother's request, Lord became a newborn infant and began to cry in the mother's lap like an ordinary baby. At this moment, Tulasī announced the birth of Rāma.

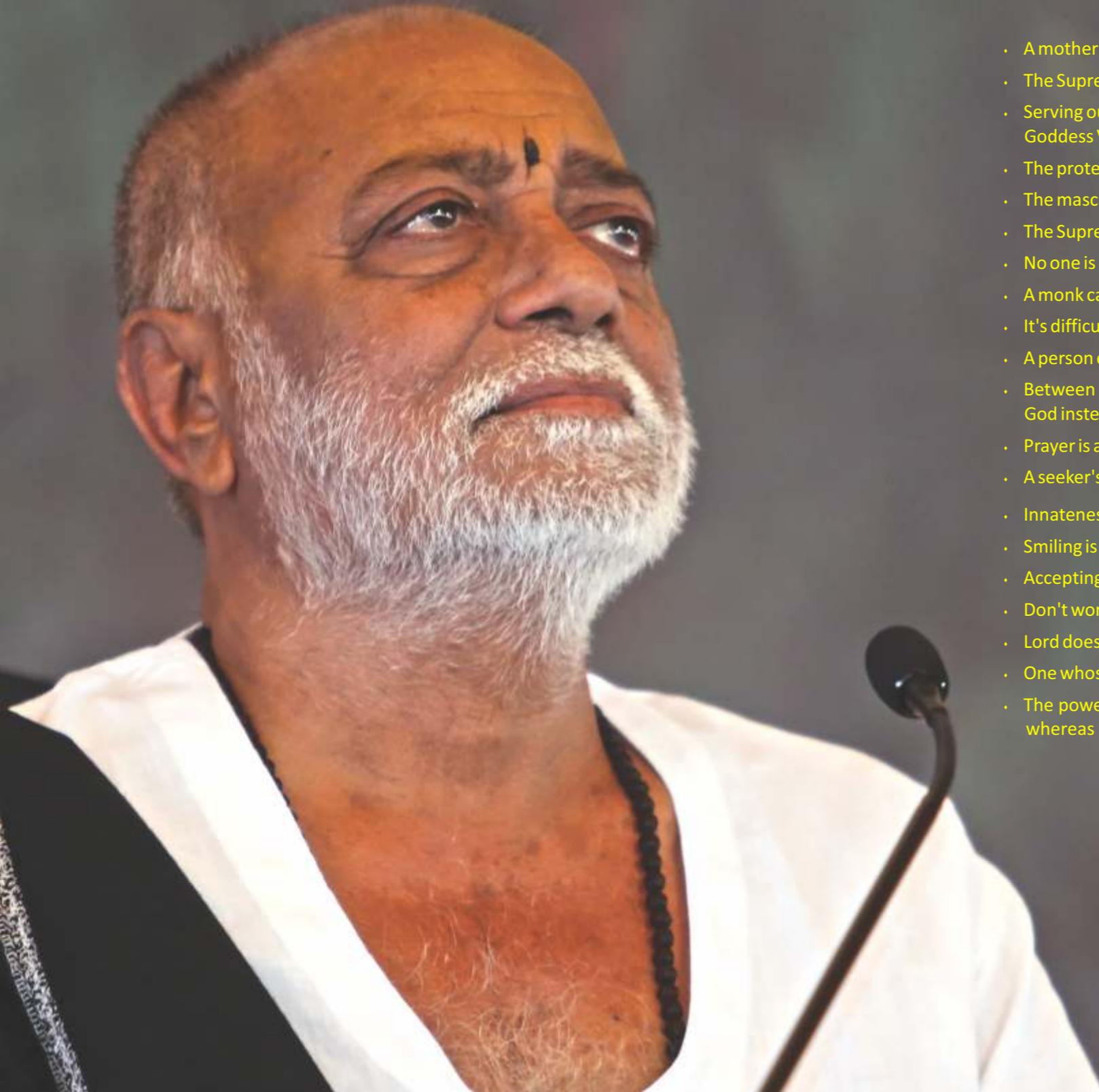
Bipra Dhenu Sura Saṃta Hita Līnhā Manuja Avatāra I
Nija Icchā Nirmita Tanu Māyā Guna Go Pāra II

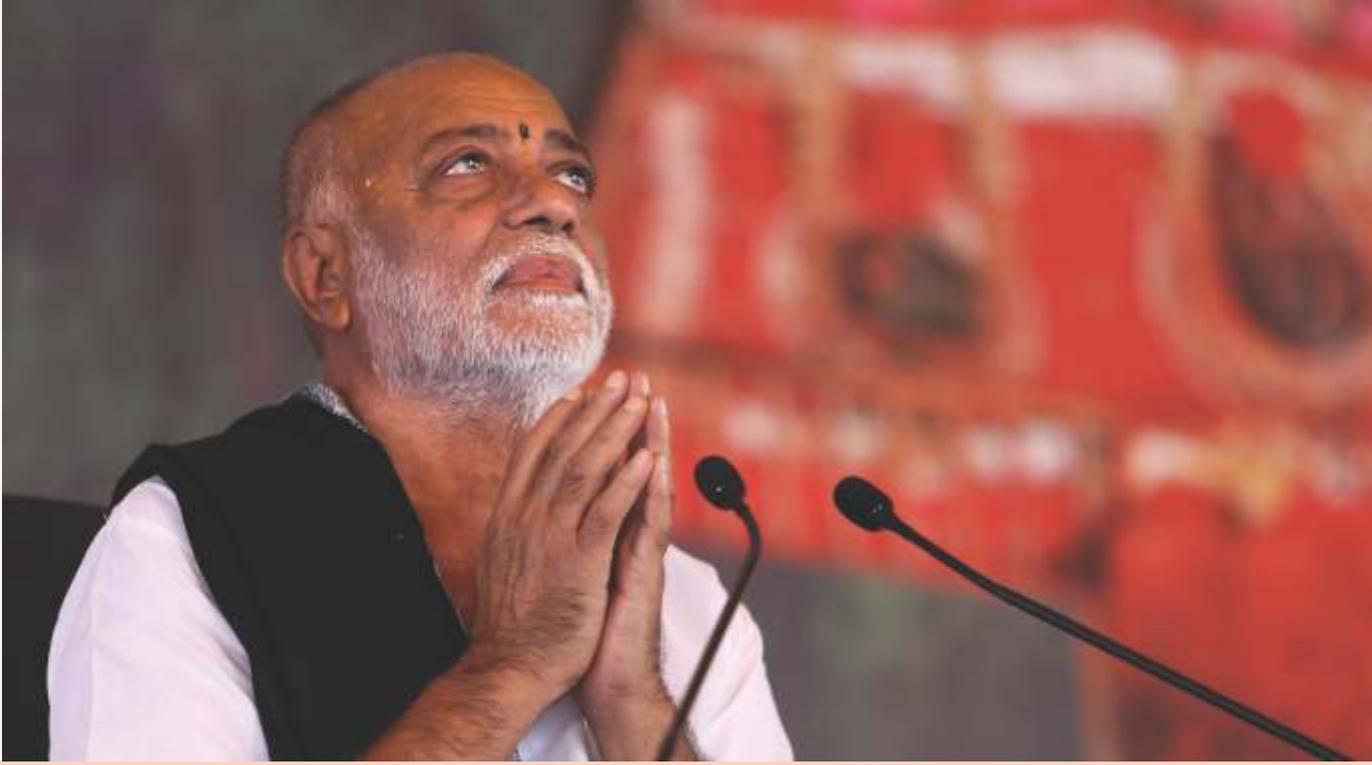
Lord bore a human form for the sake of Brāhamaṇas, cow, gods and saints. On hearing the baby's cry, the queens rushed in flurry. They wondered how did mother Kausalyā give birth to a child without even complaining of labor pain! The arrival of the Supreme Element took everyone with flurry! The news of the son's birth by Kausalyā spread everywhere. King Daśratha was congratulated for the son's birth. On hearing the news of the son's birth, the king was drowned as it were in the ecstasy of absorption into Brahma. Who would now decide whether the newborn is the Supreme Element or an ordinary mortal? The Gurudeva was sent for forthwith. Vaśiṣṭhajī arrived with the Brāhamaṇas and said, King, congratulations, the very Supreme Element has arrived in your home as a child. The news spread in the whole world that the king was blessed with a son. Vaśiṣṭhajī ordered to begin the celebration. The celebration of Rāma's birth kick started in the whole world. In the course of 'Mānasa-MātrDevoBhava' being recited in the lap of Mother Vaishno Devi, on the holy land of Katra, during the sacred days of Navratra, many congratulations on the occasion of Rāma's birth to everyone.

The Supreme Element is never on a holiday. He is constantly available at our service, but we don't give Him an opportunity. Our windows are shut. Our doors are not open. After every twelve hours the sun just sets for a few hours, it has not disappeared forever. It just lights up the other part of the globe in the meantime. But the sun-god is indeed available at our service round the clock. Please keep your doors open. The Mother Goddess is knocking our door 24x7, but our doors are shut.

Kathā-Darśana

- A mother can neither think small, nor be narrow-minded.
- The Supreme Element cannot be attained without worshipping the Mother Goddess.
- Serving our own mother from the bottom of the heart is as good as worshipping Goddess Vaishno Devi.
- The protection in a fort is confined, but one who surrenders to Durgā receives infinite protection.
- The masculine divinity cannot be attained without pleasing the feminine divinity.
- The Supreme Element is both hard and soft.
- No one is close to a monk, neither is anyone far.
- A monk can never takes sides. He is a neutral and unbiased witness.
- It's difficult to understand a Guru, but easy to contain ourselves in Him.
- A person engrossed in the felicity of worship must have no expectations from anyone.
- Between beneficial and auspicious elements, choose to seek the auspicious elements from God instead of the beneficial elements.
- Prayer is an arrangement of words, but calling upon God is a loud scream.
- A seeker's spiritual state of being is called as Rukhaḍa.
- Innateness is a great achievement in itself.
- Smiling is religion; withering is irreligion.
- Accepting every situation with a smile makes it distinctly glorious.
- Don't worry if we cannot become all-knowing, but knowing our own self is equally good enough.
- Lord doesn't accept our erudition unless we sanctify it by the holy betel leaves of worship.
- One whose heart is not at rest cannot experience rest even in a palace.
- The power of tears is much greater than the power of an atomic bomb for atoms separate, whereas tears unite.





Surrendering to an Enlightened Being is like sitting in a palanquin

We are having a pious discussion based on essential reality on 'Mānasa-MātṛDevoBhava' on the basis of 'Mānasa'. Goswāmiji says that the mother of the universe is all-knowing. Bhavānī speaks blissful and soft words. And when the same Mother Pārvatī raises a curiosity before Śiva about Lord Rāma at an appropriate opportunity, the Kathā proceeds further. Yesterday we were discussion about ŚaktiPīṭha, the places where the divine femininity dwells. Jānakī is also a divine feminine power. She also exists in form of Durgā. So, Durgā exists in 'Mānasa' in form of Jānakī and yesterday we reckoned her pīṭhas in 'Mānasa'. The first pīṭha that we discussed yesterday was DhanuṣaPīṭha i.e. Śiva's bow. We know that when Jānakījī was a little girl, She would playfully mount the bow just like a child who would mount a horse or She would play around the bow in Janaka's forecourt. The bow was worshipped every day in Janaka's palace. In the olden days, the ground of worship was often coated by cow-dung as a sacred practice. When the bow was worshipped, the ground surrounding the bow was coated by cow-dung. But as the bow was bulky, no one could lift it and as a result, the ground beneath the bow would remain uncoated. Only when someone could lift the bow, the other person could coat the ground underneath. But the bow was too heavy to be lifted. One fine day, Janaka's family was discussing that while they are worshipping the bow, the ground beneath the bow remains uncoated. At that moment, Jānakījī requested Her mother to let Her offer some service to the bow. The mother permitted. Thus, Jānakī began to worship the bow and also coat the ground beneath it. One fine day, Sunayanājī happened to see Jānakī holding the bow in the left hand and coating the ground underneath the bow with Her right hand. The mother was astonished to see this sight! When she shared the incident with Janaka, he too was taken by surprise! Janaka realized that Jānakī was no ordinary girl. He thus resolved that the only suitor who could marry Jānakī would be the one who could lift the bow, mount it or break it

into two parts. Later on several occasions, the king and the queen saw Jānakī playfully mounting the bow as a child.

So, in Talgajardian vision the primordial feminine power in form of Jānakī has twelve pīṭhas in 'Mānasa'. The first pīṭha is Śiva's bow. Even yesterday I had indicated that this incident is from Tretāyuga. We have no clue how many years have passed by since Rāma's incarnation. Today, neither Rāma, nor Jānakī exists with us physically. All we have is the description of this incident. Imagine the gap between the age of Tretāyuga and today's age of Kaliyuga! How can we relate to this incident in the current age? Why does RāmaKathā appear so relevant even today? It has been proven on several occasions that despite RāmaKathā being most ancient and timeless, it can become the truth of our life. In that age, Rāma had broken the bow of Śiva. And Tulasī says that if we are able to break our inner bow of ego and pride from within the even today Sitā in form of peace, power and devotion can adorn us with the garland of victory. This is today's truth. And our Gangasati clearly states that,

Bhakti Karavī Ene Rāmka ThaiNe Rahevu...

When does devotion choose us? Tulasī has given a spiritual touch to every character and every element of 'Mānasa' to make it relevant to the life we are living today. Ahalyā was emancipated in Tretāyuga. Where should we search for Ahalyā today? Tulasī makes her relevant in the current age by comparing her with our rigid intellect. Our rigid intellect resembles Ahalyā's stone-like form. If our rigid intellect is touched by the dust of Rāma's grace then even today in Kaliyuga it can transform into a conscious state and get connected with the Supreme Element. Every episode, every character and every incident of 'Mānasa' has been transformed to make it the truth of today's age. Therefore, RāmaKathā appears absolutely relevant even today. So, what does DhanuṣaPīṭha mean? We will have search Tulasī's interpretation in 'Mānasa' about the bow? Which bow does Jānakī plays with in 'Mānasa'?

Dāna Parasu Budhi Sakti Pracamḍā I

Bara Bigyāna Kaṭhina Kodaṃḍā II LNK-79.04 II
When Rāma discussed the chariot of righteousness before Vibhīṣaṇa in 'Laṃkākaṇḍā', He said that a warrior needs weapons while fighting in a battlefield. Which weapons does a charioteer riding the chariot of righteousness use? The act of charity itself is an axe. An

axe is such a weapon that the moment you hit it over a branch or a stem of a tree, it will get separated instantly. It means that charity is such a potent means that we instantly receive its reward the moment it's offered.

Therefore, Tulasī writes in 'Uttarakāṇḍā',
Jena Kena Bidhi Dīnhe Dāna
Karai Kalyāna II UTK-103(B) II

•
BuddhiRupeṇa Sasamsthītā,
ŚaktiRupeṇa Sasamsthītā II

A person's intellect is supreme power or fierce lance. In the same sequence of description, bow is defined as 'Bara Bigyāna Kaṭhina Kodaṃḍā' i.e. wisdom of science is an mighty relentless bow. Tulasī is not ancient. He is not a mendicant who has followed the old beaten path. On the contrary, He is a mendicant who has established several novel ideals based on diverse human nature. Every individual's interest, disposition and nature are unique. Tulasī has conferred us such a Holy Scripture that gives everyone a personal footpath to walk upon based on individual interest. Tulasī is extremely relevant Baap! He said that wisdom of science is a bow. But Tulasī used the words 'Bara Bigyāna' i.e. the best wisdom of science is Jānakī's bow in form of the horse which Sitā mounts. The wisdom of science that killed millions of people in Nagasaki and Hiroshima just within a few moments is not the best. Let me once again recall GandhiBapu. He has proclaimed seven social sins, one of which is science without humanity. Science should be best and pure. The power of science is enormous, Baap! Even the most powerful science should be under the control of some superpower. The superpower is Mother Jānakī, Vaishno Devi, Durgā, Bhavānī or Kālī. Science should be the best and the purest. A superpower should hold sway over such a science like a controller. When the wisdom of science goes in the hands of inferior people, it's misused extensively! The superpower can never sway below the realm of science. It always sways above the worldly realm. Why is the Mother Goddess so inaccessible? Because she is the superpower who dwells in the higher realm. She holds sway or vibrates or mounts above the realm of science. We thus sing this psalm,

Māḍi Tārā Besaṇā Gaḍha Giranāra,
Ae Nave Khaṃḍa Najaru Paḍe Re Lola...
Māḍi Tārī Chabiyu GharaMā Coḍe Paṇa
Kīdhelu Tāru Nava Kare Koī...

PālakhīPīṭha; when King Janaka bid farewell to Sītā, She sat in a palanquin. Just like a bride who sits in a palanquin. The Mother sat in the palanquin like a newlywed bride. She is visible slightly through the curtain of the palanquin. But Poet Dadal narrates today's truth,

Kālajā Kero Kaṭako Māro HāthaThī Chūṭī Gyo...
The truth of a palanquin is that one who sits inside it does not walk. The people who lift the palanquin are the ones who walk and the one who is sitting inside the palanquin reaches the destination without walking a single step. The second pīṭha of Jānakī is the surrender of some all-capable soul, which acts as a palanquin. Surrender is timeless. Jagatguru Shankaracharya surrenders to Goddess Durgā by saying, "Yathā-Yogyam Tathā Kuru'. O Mother, I have fallen down in your surrender with a clear confession of 'Matsamaḥ Pātakī Nāsti', there is no sinner in the world like me and no destroyer of sins in the world like You. Having said these two points, I leave the decision up to you. I am lying in your surrender." Surrendering to an Enlightened Being is like sitting in a palanquin. The Enlightened Being carries our burden, while we reach the destination. Surrender transports us to the destination and even if it doesn't, there is nothing for the surrenderer to worry about. It's a matter of concern to the lifter.

Ame Tārā Aṃga Kahevāīye,
Jivaṇa Kone Āśare Jāīye...

Many people ask me that to what extent should we surrender? Note that I am speaking of adjective-free surrender. Surrender means surrender. Draupadi was wrapped in a single robe. She wanted to save whatever she was wearing, but she failed. Finally, she released both of her hands from the robe and surrendered to Kṛṣṇa. O Kṛṣṇa, I now surrender to You. Do as you please. It's not my honor that will be lost, but the honor of Yaśodā is at stake!

Murāri Mero Kyā Bigaḍego,
Jāegī Lāja Tihāri I

O Mother, you have several children but 'Virala Taralau Hama Tava Sutā' few are rare and surrendered. We are sitting in the palanquin of surrender. The state of surrender has countless impediments. PalamgaPīṭha,

Palamga Pīṭha Taji Goda Himḍorā I
Siya Na Dinha Pagu Avani Kaṭhorā II BAK-58.03 II

When Jānakī arrived in Ayodhyā after marriage, the number of times She kept Her feet on the ground were also counted, because She was treated with so much caress, endearment and care that She was not allowed to walk on the ground. Someone asked Kausalyā, what is the reason to care so much for Sītā? She would reply that the earth is too hard and my Sīyā's feet are utmost soft, how can she place her feet on the ground then? This was Kausalyā's opinion. She was however least aware of Sītā's destiny. The same Jānakī will have to walk barefoot on thorny ground in the woods! A bed symbolizes restfulness. Why do we lie down in the bed? We lie down to take rest. Where does Jānakī sit? Despite sitting in the palanquin of surrender if we causelessly feel anguished or worried then Jānakī will not sit in such an anguished consciousness. So, be the bed. Jagatguru Lord Vallabhacharya says that a surrendered devotee must not worry. Why worry even after surrendering? We should feel at rest in the state of surrender. What did Narsinh say after surrendering himself to god?

Je Game JagatGuru Deva JagadiśaNe,
Te Taṇo Kharakharo Phoka Karavo I

This morning I had a conversation within myself that I once want to recite a discourse on 'Mānasa-Nāgara'. The word 'Nāgara' occurs about thirteen times in the entire 'Mānasa'. God feels extremely bad when a devotee surrendered to a Guru or a devotee surrendered to the discipline of chanting Name feels worried. God feels shocked thinking that "The devotee is worried despite of my existence! It's staining My glory. S/He could have had some patience. Your calculation is yours. But I have My own calculation." The math of grace is not taught in schools. Its school is the whole universe fraught with compassion." We feel puzzled too soon! It's extremely difficult Sahib to live restfully. Our Gangasati says that one who lives rested every moment feels joyful round the clock, 'Jene Āṭhe Pahora Ānaṃda'. Please remember that the Enlightened Beings who are born in a physical body do face troubles in life but being surrendered they constantly live in joy. They transform their troubles into joy. They direct their troubles to samādhi. We must experience the rest of lying in bed after sitting in a palanquin. 'Pala' means flesh and 'pal+aṃga' means the skin that covers the flesh. It's called as aṃga i.e. limb. 'Pala' (flesh) is

internal and 'aṃga' (skin) is external. There is a palamga that resides within ourselves and it's called as heart. One whose heart is not at rest cannot experience rest even in a palace. We sing in our Gujarati,

Mahalonā Mahelathī Amane Vahāli Amāri Zūpaḍī...
There was a man who stayed in a hut built on five bighas of land. He had a single bull and hence, he himself would get yoked to the bullock cart to till the land. At times, he would use the single bull. He would grow crops and earn his living. In this way, he led a happy life. One fine day, an urban merchant riding on a horse visited this man. The man welcomed him and offered a cot for him to sit. He placed an old mattress on the cot. The urban man enquired about his job. He said, I grow crops and enjoy my life. The urban man advised him to fertilize the land, sow high quality seeds and irrigate the farm well. This will cultivate quality harvest which can afford him a concrete house instead of a wretched hut. The poor man asked, what should I do after building a house? The urban man explained: You can well educate your children, get them married with pomp and send them to the city for earning more money. What next, asked the farmer? You can invest the money you earn and by doing so you can accumulate more and more money. What next, again asked the farmer? The urban man said, you can build a bigger home in a city and rest for your life. The poor man replied that I am already resting right now! Restfulness, which Tulasī says 'Pāyo Parama Biśrāma' is the bed of heart. Lord Buddha physically went from one place to another to distribute his wisdom to everyone. But his heart was always at rest. Durgā rides the mount of restfulness.

GodaPīṭha; pridelessness; the Mothers fourth pīṭha is someone's lap, instead of a position. One who attains a position cannot escape from its pride. And one who gets a lap always stays prideless. The mother's lap is symbolic of pridelessness. A child is never proud. Sitting on a position makes one fall prey to pride. And 'Mānasa' writes,

Nahi Kou Asa Janamā Jaga Māhi I
Prabhutā Pāi Jāhi Mada Nāhi II

Power invariably brings pride. This is the rule. One who is blessed with especial grace is able to stay grounded despite reaching great heights. In my view, the mother's lap is symbolic of pridelessness. In common parlance, I do use the term VyāsaPīṭha, but from every corner of my heart, I consider this seat as someone's lap instead of a seat or position. It's the lap of the mother of the universe.

HimḍorāPīṭha; we celebrate the festival of Himḍorā i.e. swing festival. In Viṣṇava community, the month of Śravaṇa brings the festival of swing. The havelis decorate the swing and place the Lord on the swing, which the devotees behold with devotion. The swings are symbolic of pleasure. My mother is sitting on a swing. Rāma is pleased in the woods and He is equally pleased to be enthroned. Jānakī is surrendered to such Rāma. RathaPīṭha; Jānakī sat on the pīṭha of chariot while leaving for an exile in the woods.

Khoja Māri Rathu Hākahu Tātā I
Āna Upāya Banihi Nahi Bātā II AYK-84.04 II
My Goswāmījī says that Jānakī mounted the chariot to begin her journey to the woods. Sumamta brought the chariot and Jānakī mounted it. What is a chariot? 'Mānasa' clearly mentions,

Sakhā Dharmamaya Asa Ratha Jāke I
Jitana Kaha Na Katahu Ripu Tāke II LNK-79.06 II
This is the verse from 'Laṃkākaṇḍa'. Tulasīdāsajī presented a metaphor in 'Laṃkākaṇḍa' that Rāvaṇa has mounted the chariot and Rāma does not have a



chariot. Vibhīṣaṇa was worried on seeing Lord Rāma standing barefoot in front of Rāvaṇa mounted on the chariot. How will the Lord defeat this warrior? At that moment, Lord tells Vibhīṣaṇa: “My friend, the chariot that leads to victory is not a physical chariot, but the chariot of righteousness.” King Manu has cited ten traits of righteousness. Tulasīdāsajī adds four more, thus making it fourteen. Lord was pronounced an exile of fourteen years. The Mother has a seat in the chariot, which is symbolic of righteousness. It means that the mother dwells alongside righteousness. She does not dwell with unrighteousness. So, the seat of chariot is that of righteousness i.e. DharmaPīṭha. Next is NaukāPīṭha;

Māgī Nāva Na Kevaṭu Ānā I

Kahai Tumhāra Maramu Mai Jānā II AYK-99.02 II
On the bank of Ganga, Lord renounces the chariot to further their journey. They cross the Ganges via a boat, Pada Kamala Dhoi Chaḍāi Nāva

Na Nātha Utarāi Cahau I AYK-100 I

Jānakī sat in the boat. Where will the divine feminine power take a seat today? We are discussing about the Pīṭhas of 'Mānasa'. What does boat mean in 'Mānasa'?

Kevaṭa Budha Bidyā Baḍi Nāvā I AYK-275.02 I

Tulasī has spiritually interpreted erudition as a boat. The boatman of that boat is Kevaṭa, who is an erudite of the erudition in form of a boat. Where does the mother of the universe dwell? She dwells in erudition instead of ignorance.

Yā Devī SarvaBhūteṣu VidyaRupeṇa Sasamsthita
Namastasyai Namastasyai Namastasyai Namō Namaḥ
II DM-V-32/34 II

Thereafter, the trio reaches Chitrakuta where Sītā sits on a vedikā or the crystal rock. The mother sits on the crystal rock completely adorned. The mother is adorned in love. This entire episode is erotic. The crystal rock indicates that one who sits on it can see oneself completely in its reflection. We also have rosaries of quartz crystal. There are several types of crystal rocks. But one who sits on a crystal rock sees oneself in its reflection just like a mirror. As we adorn with love, our adornment must be free from veils, only then will the mother dwell in us. There should be no pretense, concealment or distance. The Mother is sitting close to Rāma, but no bound of propriety is being breached. She is as transparent as the crystal rock. The brittle beads and quartz beads have a vast

difference. The brittle beads take no time to break. But the quartz beads are extremely longlasting. The Mother dwells where there is total transparency. The Mother's seat is like a through and through mirror. Next is AgniPīṭha; Lord migrated from Chitrakuta to Panchavati. Then,

Tumha Pāvaka Mahu Karahu Nivāsā I

Jau Lagi Karau Nisāchara Nāsā II ARK-23.01 II
Lord told Sītā, “I now wish to enact lovely human sport and therefore, Jānakījī, You may contain Your original form in the fire.” On Lord's command, She contained herself in the fire. What does this mean? Rāma told Sītā in Panchavati that “Lakṣmaṇa has gone to collect flowers. Thirteen years of exile have been completed and in the remaining one year, I wish to complete My human sport. As long as you accompany Me, I cannot kill the demons.” Rāma killed the demons only when Jānakī was not with Him. The father cannot kill anyone in presence of the mother because the mother intervenes and stops the father! So, Jānakī was told to contain herself in the fire. Sītā smiled on hearing this. Lord asked in wonder, you should be sad at heart on hearing this, why is it that you are smiling? She said that Lord, I know that You have taken birth from the fire of yajña. Your original father is the fire-god. Fire is your birthplace. You are not handing me to the fire-god, but you are sending me to my in-laws' abode. Hence, I shall be at peace in the fire. Alternately, fire also means the fire of wisdom. 'BhagavadGītā' calls it as the fire of wisdom. Where does the mother of the universe dwell? 'JñānaRupeṇa Sasamsthita', wisdom is her seat.

Prabhu Pada Dhari Hiya

Anala Samānī II ARK-23.02 II

Afterwards, Jānakī is abducted and then she sits in AśokaVāṭikā.

ViyogaPīṭha; many a times the name of an element is good, but its qualities are opposite. Jānakī sits beneath Aśoka tree. Aśoka means cessation of grief. But Jānakī sits beneath it plunged in grief 'Sītā Baiṭhi Soca Rata Ahaī'. Is the mother of the universe sitting in grief? No. What is she worried about? She is worried in Lord's separation. The mother of the universe is separated from her consort. She carries out her sport independently of others and she is a separated lover as well. Who is Rādhā? Rādhā is Lord's feminine power begetting felicity. On which pīṭha does

she dwell? She sits on the pīṭha of separation. Who are the Gopis? They are major and minor forms of Durgā. Where do they sit? They sit on the bank of River Yamuna or on small and large rocks. Their seat is that of separation and tears. Where does Durgā herself sit? Everyone enjoys the state of eternal union, but the mother will constantly dwell at the place where the tears of separation are flowing.

NiśaDina Barasata Naina Hamāre...

The power of tears is much greater than the power of an atomic bomb for atoms separate, whereas tears unite. We are discussing about the twelve pīṭhas of 'Mānasa'.

VimānaPīṭha; Rāma attained victory over Rāvaṇa and Jānakī was restored from the fire. After enthroning Vibhīṣaṇa, Lord leaves for Ayodhyā. At that moment, Jānakī takes a seat in Puṣpaka aircraft. We are correlating the truth of Tretāyuga to the truth of our life in the current age. Vimāna can be broken down as vigataḥa+māna i.e. the state beyond honor and dishonor. The divine feminine power resides in the state free from honor and dishonor. Vimāna also means especial honor. The universe blesses the realized souls with especial honor. Vimāna also means a flight. A flight can only be parked on the ground. But the real form of flight is when it flies in the sky. 'Rāma Carita Mānasa' writes in 'Uttarakāṇḍa' that when Kāgabhuṣuṇḍi, an Enlightened Being, concluded the Kathā before his disciple Garuḍa, he fluffed up his feathers to take a flight. This is the meaning of vimāna. We must spread our wings after listening to the discourse. We must return home with an especial takeaway from the Kathā and we must practice the adopted aphorisms. A flight lands after flying high. But this is a never landing flight and it transports us to such

a place wherefrom there is no return 'Haraṣita KhagaPati Paṁkha Phulāe'. It's impossible to return from there. The world gives us a certificate of approval. Few personalities may felicitate us with a certificate of honor. But Sadguru confers us with an especial element. And Mother Jānakī dwells at a place where there is something special.

Calata Bimāna Kolāhala Hoī

Jaya RaghuBira Kahai Sabu Koi II UTK-92.01 II

A flight flies high. After landing in between for a while, it reaches Avadha. Vaṣiṣṭhajī announces to perform the coronation on the same day. So, Sītā and Rāma take a seat on the royal throne. And,

Prathama Tilaka Basiṣṭha Muni Kīnhā I UTK-11.03 I
As Vaṣiṣṭhajī applies the sacred coronation mark on their forehead, Jānakī's last pīṭha of 'Mānasa-MāṭṭDevoBhava' is the seat of the royal throne or the seat of Rāma's reign. Jānakī sits on the seat of Rāma's reign and the reign of Rāma is synonymous to the reign of love. Jānakī is not sitting on the seat of sovereignty, but she is sitting on the seat of truth or the seat of love. The reign of Rāma is not synonymous of feudalism, but it's the reign of love. Rāma and love are cognate to each other. Even GandhiBapu desired the reign of Rāma.

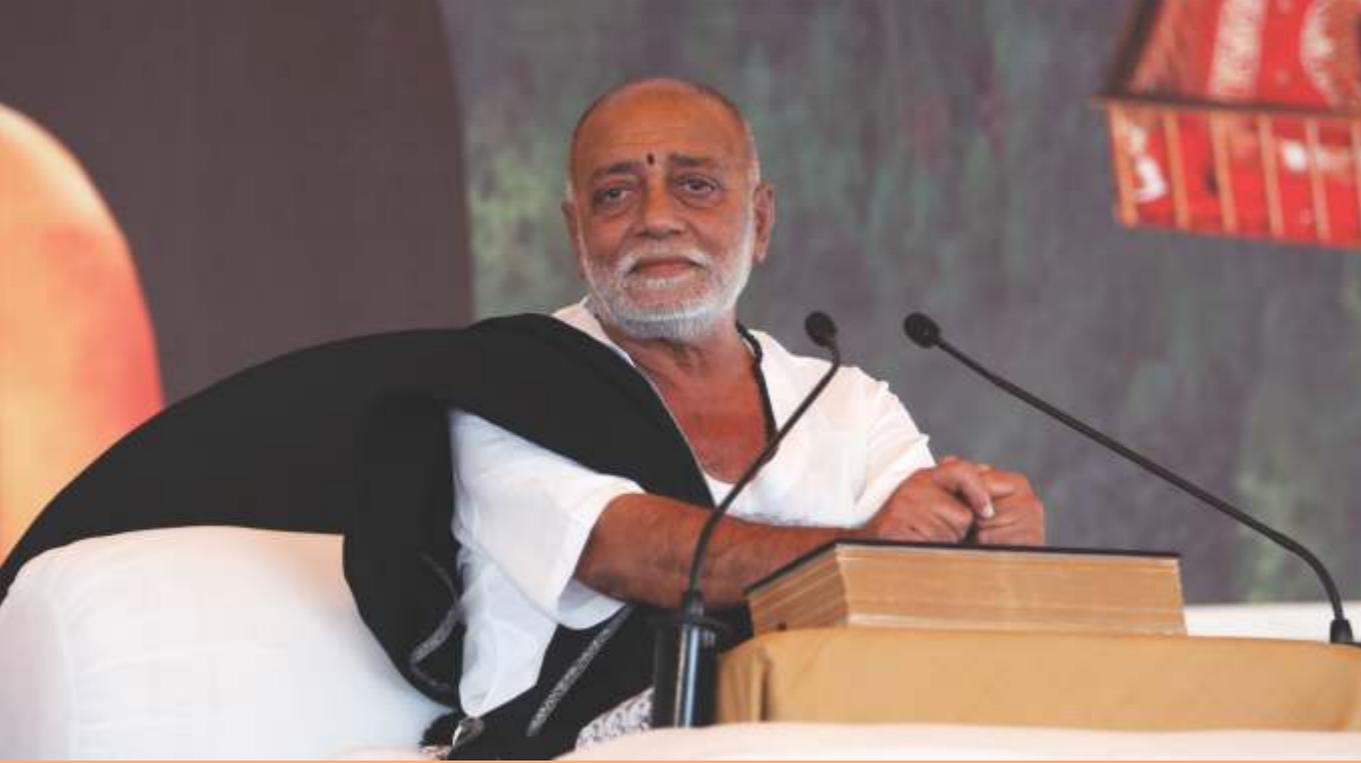
Saba Nara Karahi Paraspara Prīti II UTK-21 II

So, Durgā has about fifty-one or fifty-two ŚaktiPīṭha, but for me 'Mānasa' itself is Durgā.

RāmaKathā Kālikā Karālā I BAK-46.03 I

There is another lovely question, “Bapu, what is the form of Truth, Love and Compassion?” Truth, Love and Compassion each have a specific form. Truth, Love and Compassion each have a specific color. And Truth, Love and Compassion each have a specific ecstasy or rasa. Listen to it tomorrow.

Surrendering to an Enlightened Being is like sitting in a palanquin. The Enlightened Being carries our burden, while we reach the destination. Surrender transports us to the destination and even if it doesn't, there is nothing for the surrenderer to worry about. It's a matter of concern to the lifter. Many people ask me that to what extent should we surrender? Note that I am speaking of adjective-free surrender. Surrender means surrender. We are sitting in the palanquin of surrender. The state of surrender has countless impediments. Jagatguru Lord Vallabhacharya says that a surrendered devotee must not worry. Why worry even after surrendering? We should feel at rest in the state of surrender.



Any unmarried girl in the world is called as Umā

'Mānasa-MātṛDevoBhava' is the core theme of this Kathā. We are having a pious conversation about it based on essential reality. The feminine divinity who we identify as the mother of the universe, the primordial feminine energy or the divine feminine power that begets felicity are all one and the same. The same feminine divinity first gets manifested in three forms viz. MahāKālī, MahāLakṣmī & MahāSarasvatī and then gets known by nine names renowned as NavaDurgā viz. Śailaputrī, Brahmācāriṇī, Caṃdraghaṃṭā, Kātyāyanī, SkāṃḍaMātā, SiddhiDātrī, Kālarātrī etc. Saṃskṛta literature mentions twenty-one primary names of the Mother Goddess. And Durgā-Saptaśatī enlists one thousand names of Goddess Durgā. Let's look at this tradition through a pious and essential vision. In the core, the Mother Goddess is the divine feminine power that begets felicity, whom we also glorify as the primordial energy.

ĀdiSakti Jehi Jaga Upajāyā I BAK-151.02 I

We call Her as Sītā, Rādhā or Bhavānī. In the core she is one. She then gets manifested in three forms, followed by nine, further followed by twenty-one and then she becomes infinite. As we are worshipping the Mother Goddess through 'Mānasa', let us recall the three stages of the Mother Goddess which VyāsaPīṭha has shared with you earlier.

Nāma Umā Aṃbikā Bhavānī II BAK-66.01 II

Any unmarried girl in the world is called as Umā. It's a different matter when her name or surname gets changed after marriage. Until we don't look upon the daughters of our families as the same primordial divinity, our worship will remain incomplete. This is the first condition. Any married woman in the world is called as Aṃbikā. Lastly, when a woman becomes a mother, she becomes Bhavānī. These are the three stages. As a daughter, she arrives at

our home at the time of her birth. When she gets married, she departs from our home and goes away to her in-law's home. But once she becomes a mother, she stays a mother forever. As a daughter, she arrives; as a married woman, she departs; but as a mother, she stays forever, regardless of whether she dwells on the mountaintop or in the nether region in form of Rāvaṇa's cherished goddess. She dwells in form of cyclic seasons or air in the whole world. A mother stays a mother forever.

MahāSarasvatī symbolizes truth, because one of her names is Mahābānī. Mahābānī means the best words, the blissful words or the gentle words. And such words can be no other than truth. Truth alone is gentle and blissful.

Mātu Sukhada Bolī Mṛdu Bānī II BAK-71.04 II Mahābānī is Goddess Sarasvatī. She is clad in white. Truth is also represented in white. Truth signifies unstained radiance or white colour. MahāLakṣmī signifies love. Her other name is Mahādānī. She is a great benefactor. Śrī Sukta in Vedas requests Goddess Lakṣmī in the following words: "O Lakṣmī, I invite you to my home, but please don't arrive as my neighbor because neighbors don't stay at home forever." The sage of Vedas says: O MahāLakṣmī, please stay in my home forever. MahāLakṣmī is Mahādānī. Love alone can be Mahādānī. Nothing except love in this world can be a great benefactor. No one offers as much benefaction as love in this world. Khalil Gibran says that when love gives love to others, it even gives away its own self in the end. Gibran calls this course of love as the greatest benefaction. Love is represented in red color. MahāLakṣmī sits on red or pinkish lotus. Even on Valentine's Day, the lovers gift red roses to each other. Love is 'Bhūridāḥ Janāḥ'. It gives, gives and gives. And in the course of giving, the giver itself ceases in the end. Then comes MahāKālī. She is represented in black. My VyāsaPīṭha would like to smilize MahāKālī with compassion. She is black in color only skin-deep.

Compassion is soft as well as hard. Truth is soft as well as hard. Love is soft as well as hard. Truth is forever soft; we just feel it to be hard. Please remember this. Love is forever soft. You may feel hurt when someone speaks the truth. You were given a flower, but you felt it like a thorn! The reason is that you were not ready to hear and tolerate the truth being spoken.

However, truth is nothing but soft. It just feels hard. Love is utmost innocent and gentle. Oh, love is so soft and delicate! However, when one person says something in the best interest of the other person whom s/he loves, it may sound hard to the second person. But love is innocent. Don't worry if others perceive it as harsh. Keep your innocence intact. The flower may appear like a thorn! Can a mother ever be hard? But when a mother takes a decision against the child's assumption, but in its best interest, then the mother's love and affection appears harsh to the child.

So, truth is soft, please don't make it hard. We have not understood the forms of truth correctly. We ourselves make it bitter and hard. We often feel that if we don't convey the truth in a bitter way then people might not understand! If your truth is truth in real sense, others will definitely understand sometime or other. Love is innocent. Love is soft, like a delicate thread. We are just making truth and love harsher day by day. The third element is compassion, which symbolizes MahāKālī. Even though she appears harsh, she is extremely soft by nature. Her outer form appears harsh. Someone's compassion may appear harsh to us. Therefore, someone has asked that many a times Truth, Love and Compassion appear in both extreme forms. What does it mean? They do not have two forms. Their first form is original and their second form is seemingly apparent only because of us.

So, Mahābānī or Sarasvatī is truth. Mahābānī means great words. The words of any scripture are great. The words of truth are great. Mahādānī or MahāLakṣmī is love, represented in pink. Truth is white in color. And compassion is always black. Please remember, black color symbolizes MahāKālī's compassion. The form of Goddess Kālī is profound, extremely deep and her compassion is absolutely unstained. This is the color of compassion. So, truth represents great words. Love is a great benefaction, Compassion is MahāKālī or Mahārāṇī or ŚāmbhuRāṇī or the chief queen.

So, Mahābānī, Mahādānī and Mahārāṇī are Umā, Aṃbikā and Bhavānī respectively. She is also Sarasvatī, Lakṣmī and Kālī. The Mother Goddess got manifested in three forms from one. Goddess Vaishno Devi is also present in the cave in three forms. I had been to the cave yesterday. I made an obeisance on behalf of all of you. I am saying this from the bottom of

my heart. Whenever I perform the yajña, I remember all of you while doing so. There is nothing left to be done for me. Dādā has done everything for me. What more do I need? So Baap! I observed that the shrine of Vaishno Devi is well managed and extremely clean. And the place where the mother exists is invariably holy. I observed all three aspects. Even though the mother dwells faraway on the mountaintop, her abode is extremely clean. I am happy about it. The gods and goddesses are running the cleanliness campaign by themselves. They have not killed the demons like Mahiṣāsura as a person, but it was a cleanliness campaign. Killing Rāvaṇa with his family members was not about killing a demon. It was a cleanliness campaign. Many a times, cleanliness campaign becomes a necessity. This campaign is going on in the entire nation in Gandhiji's memory. VyāsaPīṭha is also running a cleanliness campaign. There is no question of holiness. Can Ganga ever become unholy? But cleanliness is a must.

So, the Mother Goddess exists in three forms. Every daughter in the world is Umā. Every married woman or daughter-in-law is Aṃbikā. And every mother in the world is Bhavānī. A daughter, a married woman or a mother need not necessarily wear a sarī. She need not necessarily be a female. This idea is beyond the concept of gender. Firstly, Goddess Gaurī is a mother. Secondly, a Holy Scripture is also a mother. 'Rāma Carita Mānasa' is a mother. In form of a scripture, 'Gītā' is our mother. Vedas are the divine mother. 'Bhāgavata' is a mother, because 'Bhāgavata' is treated as a saṃhitā. 'BhagavadGītā' is indeed a mother because it's glorified as BrahmaVidyā. Vedas are also our divine mother. Jñānadeva's composed Jñāneśvarī is our mother. Any hymn of praise in the world is the very form of a mother. What are the copāis? They are a form of mother. Every song of praise is a mother. Fundamentally, Goddess Gaurī is a mother. Secondly, the Holy Scripture is also our mother. And lastly, our Guru is our mother. A Guru is the divine goddess. A Guru is Caṃdraghamaṅgā. A Guru is Śailaputrī. A Guru is BrahmaCārīṇī. A Guru is SiddhiDātrī. A Guru is Kātyāyanī. A Guru is the Mother Goddess. What do we say in HanumānaCālisā?

Jaya Jaya Jaya Hanumāna Gosāi I
Krpā Karahu Gurū Deva Kī Nāi II HC-37 II
Hanumāna, as a Guru, had gone to the nether region in form of a Goddess. He is also a mother. Thus the three

forms of mother are also Goddess, Holy Scripture and Guru. The mother of the universe also manifests in nine forms. The philosophy of Caitanya writes that the mother Goddess exists in three forms: svarupa-śakti, taṭastha-śakti and jīva-śakti or māyā-śakti. Lord Caitanya Gaurang divides potency or śakti into three categories. It refers to the divine feminine potency. Svarupa-śakti refers to inner potency. Taṭastha-śakti means marginal potency. Taṭa means a river bank or shore, which is connected with water, but has no water. The third potency is māyā-śakti or outer potency. Caitanya has presented potency or power or energy in three forms.

Our Nimbarka tradition has also categorized śakti. We have a scripture titled 'Vedanta Paraga Saurabha' which the preceptor has composed. Even when I read Daśaṣaṣloki, I can feel the Mother Goddess in it. It's the life-line of Nimbarka tradition. Aṃśa in our literature means a part or a portion of the divine. Lord Nimbark says that aṃśa does not mean an individual being, but a soul. He refers to it as a type of potency. It's the very form of energy or power. Lord Nimbark has also presented the idea of potency. Jagatguru Shankaracharya in his non-dualistic philosophy calls the same divine feminine potency as Tripurasuṃdarī. It's tantric ritual. I would request you to not get into the Mother Goddess' tantric ritual unless you have a powerful Guru. The practitioners of tantric ritual become gruesome and scary in the end. I have witnessed great tantric practitioners in my life. I am neither inclined to tantra, nor it's my field of interest. I am rather devoted to my Mother Jānakī and my Mother Bhavānī. While one attains supernatural powers in tantra, it's far from purity. The tantric practitioners appear dreadful. I do visit them out of curiosity, but it's neither my subject, nor my interest. I visited Ujjain. Bhairava was anyways drinking alcohol. The visiting devotees were purchasing bottles of alcohol to offer to the deity and Bhairava was drinking the offering! No one expects me to offer him. When the priest offered me the prasāda, I told him to have it instead, for I have already had the incessant ecstasy!

Dhanyāste Kṛtinaḥ Pibanti Satataṃ
ŚrīRāmaNāmāMṛtam II KKK-Śl.2 II
Many people offer alcohol to the deity! People follow their faith! Ever since my Ujjain visit, it's somehow set in my mind that the second name of the person who consumes alcohol is Bhairava. Please don't stop

drinking! Bhairava is a good name. I am not hereto abandon your addiction. I am here to accept you as you are. Delivering an address or a discourse is my way of loving you. I have not come here to deliver a discourse, but I am here to love my beautiful earth. I have arrived to love the entire universe. There are many different ways to express love. My way to express love for you is spiritual discourse. The Kathā is my love for the entire cosmos. God is love and love is God. Our Rahat Indori has said,

Mere Janāje Par Yeh Likha Denā,
Ki Mohabbat Karnewālā Jā Rahā Hai I
Rāma does not adorepūja. It's good if we perform it. Rāma does not adore reciting the scriptures. It's good if we do so. Rāma does not adore prestige. Rāma neither adores money nor position. What does Rāma adore? It's written in 'Mānasa',

RāmaHi Kevala Premu Piārā I
Jāni Leu Jo JānaNihārā II AYK-136.01 II
Love each other, that's all!

Yeha Saba Hasīna Cehare,
Mere Tasbīha Ke Dāne Hai I
Nigāhe Phera Letā Hu, Ibādāta Ho Jātī Hai!
The fact that you travel such a long distance for a nine day Kathā proves that you are pretty! Physical prettiness is perishable, but the love of listening to the spiritual discourse is eternal. When a surrendered devotee serves the Guru's feet and the Guru goes to sleep peacefully, He appears like an angle. When a husband falls asleep while a devoted wife is serving him then doesn't the husband appear like an angle to the wife? I am attached with my listeners. Even if this attachment binds me for countless lifetimes, it's acceptable to me. I wish no liberation. My Narsinh Mehta has taught this to us. We shall recite 'Mānasa-Nāgara' in Junagadh.

Taleṭī Jatā Evu Lāgyā Kare Che,
Hajī Kyānka Karatāla Vāgyā Kare Che.
- Manoj Khanderiya
Hajo Hātha Karatāla Ne Citta Cānaka,
Taleṭī Samīpe Hajo Kyānka Thānaka.
- Rejendra Shukla
HariNā Jana To Mukti Na Māge I
Māge Janama Janama Avatāra Re...
Nita Sevā Nita Kirtana Occhava,
Nirakhavā Naṃdakumāra Re!
- Narsinh Mehta

A person engrossed in the felicity of worship must have no expectations from anyone. They must only be focused on selfless service. No one is close to a monk, neither is anyone far. Upaniṣad says that god is farther than far and closer than close. We visited a tantric in Ujjain out of curiosity. I wonder why my feet were eager to go there! I received its evidence later when I entered his room. He was unhealthy and he was listening to the cassette of my RāmaKathā in his room! Imagine a tantric listening to my RāmaKathā! My eyes became moist. And I felt that I should have definitely come here. He turned out to be my listener! The world must be his follower, but if my Kathā was acting as a medicine for his illness then I ought to visit him as a doctor. I should at least ask my patient about his health! I have had many such experiences.

I was requesting you to not get into the practice of tantra. Naimisharanya also has several tantra practitioners. There is a fierce tantra practitioner in Naimisharanya. He came to Talgajarda and said: Bapu, I have a daughter and I am unable to find a suitor for her. I asked him: "You are a tantra practitioner yourself. Many people would be seeking your service and would also be successful. Can't you yourself do something about your daughter's wedding?" He said, no Bapu! Please show me a way. Caitra Navaratra was about to begin. I said that I can only advise you to recite 'Rāma Carita Mānasa' in the upcoming Caitra Navaratra. And I don't assure that your daughter's wedding will be set, but you shall definitely find peace. And Sahib! He recited 'Mānasa' following my advice. When he came to meet me after three months, he said that Bapu, my daughter is now engaged! This is not MorariBapu's miracle, but 'Mānasa' itself is the mother of the universe.

The tradition of Caitanya categorizes potency as svarupa-śakti, taṭastha-śakti and māyā-śakti. In our Nimbarka tradition, aṃśa is not considered as part of the divine energy, but the very form of divine energy. An individual soul is considered equally potent. And Shankaracharya perceives the divine feminine power as Tripurasundari Bhuvana Vimohani, which includes the worship of ŚrīYantra etc. And ŚrīYantra is extremely significant, provided you find a qualified Guru. And once you find an appropriate Guru, He would say that "You need not do anything, I shall do everything for you."

'Mānasa' also contains NavaDurgā or nine Durgās. Yesterday the way we were searching twelve pīthas in 'Mānasa', it also contains nine Durgā. 'Mānasa' is such a mother of the universe. What do the mother's eight arms mean? Arm is called as bhujā in Devanagri. Bhū means the earth and jā means one who takes birth. So, bhujā means one who takes birth from the earth. One of the names of Jānakī is bhūmijā. She originates from the earth. The element that emanates from the earth is called as bhujā. Eight elements emanating from the earth represent eight arms of the mother. Firstly, the element of water emanates from the earth. Water is the arm of Mother Āmbā. The earth is greatly fortunate to be blessed with water personified as an arm of Mother Āmbā. No single drop of water is found on other planets. Secondly, fragrance emanates from the earth. If you sense a lovely fragrance around you then realize that the Mother Goddess' arm is approaching you. Amir Khushrow says that I can sense the fragrance of my master. The mother's second arm blesses us with the fragrance of life, the fragrance of our master and the fragrance of pādūkā. One who dives deep in penance can experience the fragrance of words. The words have their own fragrance. When we recite Harirasa, the fragrance of its words fills our nostrils and we feel exulted. It's not a pungent smell, but serene fragrance. The mother's third arm stands for trees and plants. The various trees and plants growing on the earth represent the Mother's arms which are thousands in numbers. Some give us shade, some give us fruits, some give us juice, some give us rest, some give us herb, some give us wood for building a wooden cottage, some give us faggot sticks for sacrifice etc. These are the mother's arm.

One arm stands for metal. The mother is the originator of gold, copper, bronze, brass etc. God is given the status of wealth. It's considered as Lakṣmī, the goddess of wealth. One arm of the mother blesses us with gold i.e. wealth. Even if it does not give us wealth in real sense, the mother's arm will definitely let us sleep peacefully. When a mother's hand rolls over a child, it can put the child to sleep peacefully. The mother's fifth arm stands for diamond. Different types of stones emanate from the mines of the earth and few of the stones can be transformed into diamonds. Thus, diamond represents the mother's arm. The sixth element is oil. In Saṃskṛta, oil means affection. An oily substance in Saṃskṛta is called as affection. The

mother's another arm stands for affection or attachment.

Akhila Viśvataṇī Janetā I

Don't consider this in narrow context. The Mother is universal. I had sung Avinashbhai's line the other day,

Mādī Tāru Kaṃku Kharyu Ne Sūraja Ūgyo,
Dharatī Māthe Prabhutāe Jāne Paga Mūkyo I

The mother's seventh arm signifies mountains. Every mountain originates from the earth. Why does Goddess Vaishno Devi abodes on a mountain? Because it knows that the mountain is its offspring. In the context of 'Rāmāyaṇa', the Vedas and the Purāṇas are the holy mountains 'Pāvana Parvata Beda Purāṇā'. When you receive a scripture or a Purāṇa then realize that the mother has extended her arm towards you. The mother's eight arm is lava, a form of energy. Even though it appears hot, it's warm by nature. When the mother pours her heart out on us, her grace flows like the warmth of lava. It originates a sense of warmth which saves the necessary elements and destroys the unnecessary elements much like running a cleanliness campaign. Hot lava represents the mother's eight arm, because the mother has a wide spectrum of forms right from being harsh to being soft. And remember that the Supreme Element is both hard and soft. Therefore, Sadguru is harsh as well as soft. He is soft by nature and He appears harsh because of our nature. The Supreme Element is extremely strange. It's closer than close and farther than far. It's softer than a flower and harder than a thunderbolt.

“When can a surrendered devotee understand one's Sadguru as is in real sense? When does a seeker attain the Sadguru in entirety?” My only answer is that a Sadguru can never be understood completely. 'Neti Neti' is the only option, 'Guru Tāro Pāra Na Pāyo'. We are a tiny drop of water and He is the entire ocean. And a drop of water cannot explain the ocean. It's difficult to understand a Guru, but easy to contain ourselves in Him. A drop of water should contain itself in the ocean. Why do you attempt to understand Him? You yourself can become Him. We can become what He is. In form of the aphorism “Cidānaṃda Rupaḥ Śivo'haṃ Śivo'haṃ” my only answer is that it's impossible to understand a Sadguru, we can only merge ourselves in Him.

So, these eight arms of the Mother as described by Talgajardian vision supports us in some form or other; it's blessing us in many ways. I had

mentioned that my VyāsaPīṭha wants to create a human form of mother with two eyes, two hands and two feet. What do they represent? I have spoken about it sometime in the past. The two eyes of the mother represent attachment and equanimity in my experience. A mother is never biased. The two arms of the mother stand for fearlessness and conferrer of boons. The two feet of the mother signify virtuous conduct and virtuous activity. With virtuous conduct, the mother takes care of her children round the clock without bothering about her own self. Her virtuous activities cover us like a protective shield and protect us in every situation.

So Baap! On the behalf of 'Mānasa-MātrDevoBhava' we are worshipping the mother in some or other form. We are performing Her penance through words. As discussed yesterday about twelve pīthas of 'Mānasa', there are nine Durgā in 'Mānasa'. The first Durgā is Pārvatī, Śailajā or Brahmācāriṇī.

Jaya Jaya GiriBaraRāja Kisorī I

Jaya Mahesa Mukha Caṃda Cakorī II BAK-234.03 II Among the nine Durgā in 'Mānasa', the core form exists as Pārvatī. 'DurgāRupeṇa Saṃsthitā' is 'Mānasa'. The second Durgā in 'Mānasa' is Mother Jānakī or Sītā. In Chotila Kathā I had mentioned that a mother should exist in form of non-violence 'AhiṃsāRupeṇa Saṃsthitā'. If you assay Jānakī's character in 'Mānasa', you will find that She has never committed anyone's violence. Therefore, my VyāsaPīṭha glorifies Mother Jānakī as 'AhiṃsāRupeṇa Saṃsthitā'. The third Durgā is Ahalyā. Kuṣmāṃḍikā means one whose womb contains auspicious as well as inauspicious elements. Ahalyā makes a mistake, but she is indeed the very form of Durgā. 'Yā Devī SarvaBhūteṣu DhṛtīRupeṇa Saṃsthitā', dhṛtī has two meanings. It means the virtue of upholding and the virtue of patience. Ahalyā

is patience personified. The fourth Durgā is Kauśalyā. 'Yā Devī SarvaBhūteṣu BuddhiRupeṇa Saṃsthitā', Kauśalyā is intellect personified. In the past birth, God blessed her with the boon of transcendental discretion. Discretion is part of intellect. Alternately, in Shankaracharya's words Kauśalyā is the potency of wisdom. Kaikeyī is the potency of karma. Sumitrā is the potency of worship. And King Daśratha is Vedas personified. Kauśalyā is wisdom, intellect and discretion personified.

The fifth Durgā is Anasūyā, 'PuṣṭiRupeṇa Saṃsthitā'. She made Brahmā, Viṣṇū and Maheśa her sons, fed her own milk to nourish them and made them Dattātreyā. The sixth Durgā is Śabarī. My VyāsaPīṭha would like to personify Śabarī as 'BhaktiRupeṇa Saṃsthitā'. The seventh Durgā in 'Mānasa' is Vālī's wife Tārā. As you all know, Tārā is one of the names of the Mother Goddess. The seventh Durgā is Svayamprabhā who is 'JyotiRupeṇa Saṃsthitā', 'Yā Devī SarvaBhūteṣu PrabhāRupeṇa Saṃsthitā'. The ninth Durgā is Maṃḍodarī. The mother goddess is beyond the discrimination of gender, caste or race. The mother does not belong to any caste. She has contained everything in her womb! Consider Maṃḍodarī for instance. She knows Rāma completely. She also tries to convince Rāvaṇa. But even as he fails to agree with her, she acts generously by accepting the situation. The mother's womb is enormously generous. The seers of my country have included women from all spectrums of life like Ahalyā, Tārā as well as Maṃḍodarī. So, the nine Durgā of my 'Mānasa' are Pārvatī, Jānakī, Ahalyā, Śabarī, Tārā, Svayamprabhā, Kauśalyā, Maṃḍodarī and Anasūyā.

The mother of the universe, Pārvatī approaches Lord Śiva finding it a right opportunity and raises a curiosity about RāmaKathā. And Lord

Any unmarried girl in the world is called as Umā. Until we don't look upon the daughters of our families as the same primordial divinity, our worship will remain incomplete. This is the first condition. Any married woman in the world is Aṃbikā. Lastly, when a woman becomes a mother, she becomes Bhavānī. These are the three stages. As a daughter, she arrives at our home at the time of her birth. When she gets married, she departs from our home and goes away to her in-law's home. But once she becomes a mother, she stays a mother forever, regardless of whether she dwells on the mountaintop or in the nether region in form of Rāvaṇa's cherished goddess.

Śaṅkara begins to recite the story of the causes of Rāma's incarnation and His birth. Kauśalyā gave birth to a son. Kaikeyī was also blessed by a son. And Sumitrā begot two sons. The four brothers began to grow up. Soon it was the time of naming ceremony ritual. King Daśratha requested Vaśiṣṭhājī to name his sons accordingly to the cognition of his inner consciousness. The sage said: "King, the child playing in Kauśalyā's lap is an ocean of joy, a mine of bliss, His name will bless the world with rest, repose and peace – I name this child as Rāma. Kaikeyī's child who resembles Rāma in looks, complexion and disposition, I name him as Bharata. His name will satiate and nourish the whole world. He will satisfy the world instead of exploiting it. The younger son of Sumitrā was named Śatrughna. Remembering his name will destroy the mindset of enmity, hence I name this child as Śatrughna." Lakśmaṇājī should have been named in the third position, but he is named in the end because I have heard from the saints that Lakśmaṇa is an incarnation of the king of serpent's race. He is called as Śeṣa Nārāyaṇa. Śeṣa means remainder in Devanagiri. It also represents the spirit of time. King, said the sage, your sons are not just ordinary humans but the aphorisms of Vedas. You are blessed to have them.

VyāsaPīṭha always says that while the four brothers were named, how do we utilize their names in our lives? Rāma is the greatest maṁtra. It's a name as well as the greatest maṁtra. Bharata nourishes everyone. We need to learn that as a chanter of Rāma's name, instead of exploiting others we must nourish everyone. Then comes Śatrughna. A devotee must chant Rāma's name without harboring enmity towards anyone. Chant Lord's name with hatred-free consciousness. Lakśmaṇa is the mainstay of the whole world. Hence, a chanter of Rāma's name must nourish everyone, hold no enmity towards others and support as many people as possible. A chanter of Rāma's name must help others. If we cannot build a hospital, we can certainly provision medicines to a patient. We can aid the treatment of the poor. If we cannot build a school, we can certainly pay fees for a brilliant student. I keep requesting the society that we must set aside tenth percentage of our income to help others. I am receiving a good response.

When the four brothers attained boyhood, they were invested with a sacred thread. The four brothers were sent to Guru Vaśiṣṭha's hermitage for

education. They attained all branches of knowledge in a very short time and returned to Ayodhyā. They practiced all that they had learned. I would request my countrymen, especially children, to offer obeisance to your parents in the morning. The ethics givers have said that bowing to the elders helps grow four virtues 'Āyurvedyāyaśobalam' viz. it increases our age, which means our joy of life grows manifold times. Bowing to the parents and the Guru, augments our erudition. It also multiplies our prestige and strength.

One fine day, Sire Viśvāmītra arrived. He requested Daśratha's son for the protection of his yajña. The king denied in the beginning. But Vaśiṣṭhājī intervened stating that King, your sons are born for the sake of the world. For how long will you imprison them in your courtyard? Hand them over to Viśvāmītra. I am delighted that the seer of my country seeks the offspring from the kings, instead of their wealth. Rāma and Lakśmaṇa are given. Having attained Rāma and Lakśmaṇa, Viśvāmītra feels as if he has attained a great treasure. The journey began. Demoness Tāḍakā was encountered on the way and Viśvāmītra informed Rāma that her sons were the obstacles of their yajña. Lord Rāma auspiciously commences his act of incarnation. He killed the demoness before even killing the demons. He did not kill, but emancipated her. Lord thus gave us a message that the very base or foundation of demonic instincts should be destroyed foremost. They arrived in the hermitage of Viśvāmītra. The next day, Lord threw away Mārica miles away by hitting him with a headless shaft. The yajña was concluded uninterrupted.

They stayed in the hermitage for few days. Then Viśvāmītra said, Raghavendra, while You have arrived for the sake of my yajña, the yajña of Ahalyā and Janakapura's yajña of bow breaking ceremony is still pending. Let's conclude these yajñas as well. On hearing about the bow breaking ceremony, Rāma gladly accompanied the noble sage. They arrived in Seer Gautama's hermitage and emancipated Ahalyā. Lord sanctified a sinner being, bathed in the holy Ganges and proceeded to Janakapura. They stayed in a grove. King Janaka arrived to offer a warm welcome and lodged them in 'SuṁdaraSadana' in Mithilā. Everyone had their lunch and rested for the noon. Let me relieve you as well. You all can have lunch and rest in the noon if you can!



'Rāma Carita Mānasa' is a universal dictionary for me

We are offering the worship of words to the Mother Goddess through our discussion on 'Mānasa-MātrDevoBhava'. Before we proceed, my utmost affectionate Saurabhbbhai who has arrived all the way from Mumbai presented two thoughts in a lovely Hindi dialect. I really liked the idea of thinking about MātrDevoBhava in the context of Mother India. He also expressed his pain about the way Indian history and Indian facts are being manipulated by few people. We all ought to be cautious about it. And being cautious is not an offence or a crime. And if cautiousness is a crime then we will commit this crime again and again. The word sāvadhāna (caution) has occurred multiple times in my 'Mānasa'! My 'Rāma Carita Mānasa' is a universal dictionary for me. What does it not contain? This is the fifth Veda for me. Although the great seers have designated 'Mahābhārata' as the fifth Veda, but bowing prostrate to 'Mahābhārata', I would personally state that 'Rāmāyaṇa' is also the fifth Veda because it has emanated from the lips of Śaṅkara who has five faces. This is the fifth Veda. We ought to be cautious. Many a times, a wrong decision is taken in a few moments and its consequences have to be faced for centuries to come. It's time now for all individuals to be cautious about keeping the fundamental form of India and the beauty of our earth intact. I liked your thoughts, Saurabhbbhai, stay happy Baap! It was your oblation in the Yajña-of-Love of 'Mānasa-MātrDevoBhava'.

Come, let's proceed. Yesterday I had mentioned that GunvantBapu comes to Kathā from Savarkundla and he has shared his self-study on the subject of this Kathā. I had shared the subject of this Kathā in Abu Dhabi itself that "In Kātra, I shall speak on 'Mānasa-MātrDevoBhava', the Kathā that shall be devoted to Goddess Vaishno Devi." On the first day, I have recalled that Saṁskṛta literature has used twenty-one words to explain the

word 'Mā.' The Mother Goddess also has countless forms. GunvantBapu has given twenty-one words. I shall elaborate on it by my Guru's grace.

The first word is 'Mātṛ'. One name of the mother who has a divine form is 'Mātṛ'. We are remembering the Mother everyday through 'MātṛDevoBhava'. 'Mātṛ' is also a word from Upaniṣad. Even yesterday I stated that every woman in the world is Umā, Lakṣmī, Aṃbikā and Bhavānī. The world is full of mothers. Since we are already discussing on 'Mātṛ', I don't think there is a need to speak more on it. We are already having a conversation on it. You will find repeated occurrences of the word 'Mātā' in 'Mānasa' which is a form of 'Mātṛ'. I have chosen the same lines,

Jagata Mātu Sarbagya Bhavānī I

Mātu Sukhada Bolī Mṛdu Bānī II BAK-71.04 II

Pārabatī Bhala Avasaru Jānī I

Gai Saṃbhū Pahi Mātu Bhavānī II BAK-106.01 II

So, you shall find the word 'Mātā' several times in 'Mānasa'. One of the variations is 'Mātu' and the other variation is 'Jananī'. 'Mānasa' also contains the word 'Jananī'. She is the birthmother. Lord Rāma addresses Kaikeyī as His birthmother thrice during the episode of Rāma's exile into the woods,

Sunu Jananī Soi Sutu BaḍaBhāgī I

Jo Pitu Mātu Bacana Anurāgī II

Tanaya Mātu Pitu ToṣaNihārā I

Durlabha Janani Sakala Saṃsārā II AYK-40.04 II

MuniGana Milanu Biseṣi

Bana Sabahi Bhāti Hita Mora I

Tehi Maha Pitu Āyasu Bahuri

Saṃmata Jananī Tora II AYK-41 II

He spoke the word 'Jananī' thrice. The word 'Jananī' also refers to the mother in 'Mānasa'. A mother is revered and hence she is addressed as 'pūjyā'. You shall also find this word in the context of the mother. 'Pūjyā' is one of the twenty-one names.

Sumiri Sivā Siva Pāi Pasāu I BAK-14.04 I

Another word is 'Sivā'. 'Mānasa' also uses the word 'Sivā'. Tulasī has composed the scripture in utmost rural dialect and hence He uses the syllable 'sa' instead of 'śa'. The fifth name is 'Dharatī'. Jānakī Herself is the daughter of the earth. We have allotted the status of a mother to our earth. It's the name of the primordial power. The sixth name is 'Dayā'. You will find this word several times in 'Mānasa', 'Dharma Ki Dayā Sarisa

HariJānā'. It's a lovely name of the mother. We even name the males with this name e.g. Dayabhai, Dayaram etc. There was a man named Dayashankarbhai. He was a guileless Brāhmaṇa. Baap! 'Dayā' is the name of the mother of the universe. 'Tribhuvana Śreṣṭhā' is another lovely name of the mother. The word 'Tribhuvana' is indeed present in 'Mānasa', 'Tumha Tribhuvana Gura Beda Bakhānā'. The word 'Devī' repeats twenty-seven times in 'Mānasa'. I am open for correction, because no one can vouch anything certainly for the Holy Scripture. No scripture can be subjugated by anyone.

We are acquainted with the five deities. Firstly, we have a goddess of the clan in which we have taken birth. Every individual has a family-goddess. When I spoke about Nimbark, I said that Goddess Rukmini is our family-goddess. Many people have Chamunda or Khodiyar as their family-goddess. Everyone has a family-goddess. Then there is a town-goddess. Nowadays, things have changed. But earlier every town had a designated goddess. If you visit Mahuva then the town-goddess of Mahuva is regarded as Bhavānī. Her shrine is located about Two Kilometers away. There was a time when the kings had to worship the town-goddess. In Kashi, Goddess Annapurna is the town-goddess. When you visit Chotila, its town-goddess is Chamunda. The third goddess is the national-goddess. Mother India is our national-goddess. Vande Mataram! I make my listeners chant the slogan of 'RaṣṭraDevoBhava', 'RaṣṭraDevoBhava', 'RaṣṭraDevoBhava'. It contains the word 'Devo Bhava', but it's feminine in nature. So, nation is looked upon as a goddess. Every country has its own goddess. For us Mother India is our national-goddess. We have believed the map of India not as a piece of land, but the form of the mother of the universe. It is our reverence. We utter the slogan of 'Bhārata Mātā Kī Jaya'. We sing our National song of 'Vande Mātaram'. Many people oppose this as well! The fourth goddess is the goddess earth. We have looked upon earth as a goddess and chant the slogan of 'Dharatī Mātā Kī Jaya'. The fifth goddess is Goddess Vaishno Devi, in whose lap we are sitting now. She stands for the world-goddess. Viṣṇu stands for pervasiveness.

Since we are speaking on the word 'Devī', I wanted to share the five forms of 'Devī'. Among the

twenty-one names, 'Devī' is the name of a particular goddess, 'Debi Pūji Pada Kamala Tumhāre'. Mother Jānakī said, "O Pārvatī, worshipping your divine feet brings bliss to everyone 'Sura Nara Muni Saba Hohi Sukhāre'." All those who worship your feet attain bliss. The deities attain the bliss of heaven, the humans attain the bliss of earth and the sages attain self-bliss.

Baap! 'Devī' is the name of the mother. 'Nirdoṣā', the Mother Goddess is innocent. The phrase 'Tuma Niradosa' is also present in 'Mānasa'. It means you are innocent, without any faults. You are flawless. The mother is always innocent. It's her name. 'Nirdoṣā' can be a good name for a girl. It will make her responsible to remain innocent for her lifetime. It is name worth keeping. I have thousands of listeners. If a daughter is born in anyone's home during Navratra, you may name her as 'Nirdoṣā'.

Rāma Tumhahi Priya Tumha Priya RāmaHi I

Yaha Nirajosu Dosu Bidhi Bāmahi II AYK-200.04 II
The author of 'Mānasa' says that it's the fault of God; it's not your fault. This word is found in my universal dictionary. 'Sarva Dukḥaharā', this is another name of the mother of the universe. The filth of Kaliyuga is our suffering and our pain. The Mother Goddess is an abode of auspiciousness and destroyer of the inauspicious elements. She destroys the inauspicious elements. 'Sarva Dukḥaharā' is the name of the mother. 'Parama Ārādhanīyā', 'Parama Sevyā' are also the names of the mother. 'Kṣamā' is yet another name of the mother which can be found in 'Mānasa' as well.

Bala Bibeka Dama Parahita Ghore I

Chamā Kṛpā Samatā Raju Jore II LNK-79.03 II
'Kṣamā' is the name of the mother 'KṣamāRupeṇa Saṃsthitā'. I have heard many girls having the name Kṣamā. People keep this name. It's lovely. 'Hṛdayā' is also the name of the mother. Then comes 'Dhṛti', which means patience as well as to uphold.

Dhṛti Sama Jāvanu Dei Jamāvai II UTK-116.07 II
Tulasī uses the word 'Dhṛti' in the discussion of the lamp of wisdom. Lord Kṛṣṇa has described His main manifestations in a chapter of 'BhagavadGītā' where the divine element resides in various forms. But the Mother Goddess is one such personality in whom Lord claims to reside along with His main manifestations. 'Kīrti Śrī Vāk Ca Nārīnam Smṛti Dhṛti Kṣamā', these are the seven manifestations. God dwells in

Aṃbā. Dhṛti is the name of the mother. And many girls and women are named as Dhṛti. Next are Śraddhā and Svāhā, which are the forms of the mother. Both of these words are renowned. A mother is the very form of sacrifice or svāhā. The mother's seventeenth name is 'Gaurī'. Her next name is 'Padmā', which is again a common name amongst the women. 'Jayā' is yet another name of the Mother. 'Saṃti' as in 'SaṃtiRupeṇa Saṃsthitā', 'Sāmti Sumati Suci Sumdara Rānī', which is the name of the mother of the universe. The mother's twenty-first name is 'Duḥakhantri', destroyer of sufferings. I have been given these twenty-one names. I have just chanted the mother's twenty-one names before you. I am happy for having received good information.

'MātṛDevoBhava', yesterday we were discussing that it's written in 'Rāma Carita Mānasa' that the original or fundamental form of divine femininity exists as the mother of the universe. She is the supreme feminine potency that begets felicity and she can be called as Rādhā, Sitā etc. In Tulasī's opinion, this original divine femininity then manifests as Umā, Ramā and Brāhmānī. Today I used the word AnādiŚakti instead of ĀdiŚakti. Even as we use ĀdiŚakti in common parlance, it invariably points to AnādiŚakti (primordial energy).

Ādi Aṃta Kou Jāsu Na Pāvā I BAK-117.02 I

Ādi means the beginning; Anādi means ending. It thus refers to a supreme power that has no beginning and no end. This is described in the copāi of Tulasī. The feminine divinity can manifest into infinite Umā and infinite Sarasvatī. She is established in 'Mānasa' in three forms. In my view, 'Mānasa' exists in all three forms. 'Mānasa' is bānī. It contains great words. It's the scripture of words. Tulasī begins from 'Vande VāṇiViṇāyaka'. Here words are Sarasvatī. So, 'Mānasa' is MahāSarasvatī. 'Mānasa' is MahāLakṣmī. 'Kahia Ramā Sama Kimi Baidehī', in order to establish the AnādiŚakti, Tulasī says that she contains Ramā, Sarasvatī as well as MahāDānī Ramā. Tulasī has used the word Ramā thrice. So, 'Rāma Carita Mānasa' contains Goddess MahāSarasvatī in form of words or MahāBānī. It contains Lakṣmī in form of a great benefactor, which we were discussing yesterday. Tulasīdāsajī Himself calls her as Ramā. What is 'Rāmāyaṇa'? It's a great benefactor. Tulasī says,

Samta Samāja Payodhi Ramā Si I
 Bisva Bhāra Bhara Acala Chamā Si II BAK-30.05 II
 'Rāmāyaṇa' which has emanated from the assemblage of the saints is MahāLakṣmī. 'Rāmāyaṇa' compares the assemblage of the saints with Prayag and it also compares it with an ocean. 'Rāmāyaṇa' is also the scripture of forgiveness. 'Rāmāyaṇa' itself is Ramā, Lakṣmī and the greatest benefactor. Lakṣmī is born from the ocean and it dissipates in the ocean. The feminine potency in form of Lakṣmī originates from water. And when Pārvatī was Satī, she contained herself in the fire. She had originated from the ice, but she got contained in the fire. The world of goddesses is transcendental. Darupadī originates from the fire and gets contained in ice in Himalaya. My Mother Jānakī manifested from the earth and in earth she disappeared. Therefore, I just said that the world of goddesses is transcendental. The world of the mother of the universe is transcendental.

When the metaphoric ocean of the saints' assemblage overflows with the waves, Goddess Lakṣmī which is the very form of 'Rāmāyaṇa' emanates from it. 'Rāmāyaṇa' is nothing but Durgā, 'RāmaKathā Kālikā

Karālā', she is Śiva's consort and the chief-queen. So, the fundamental form of the Supreme Element gets manifested into three forms. Relate these three forms with the three forms of Mother Vaishno Devi. Have you ever counted the number of arms of the three goddesses of Vaishno Devi? You will find Sarasvatī is having four hands; whereas Lakṣmī has only two hands. If someone depicts Goddess Lakṣmī with four arms then it is fine, but generally she has two hands out of which one hand is boon conferrer. Lakṣmī usually sits on a lotus and from her other hand she pours out the flow of money. You may possibly also see Lakṣmī in four arms. Sarasvatī has four hands. In two of her arms she holds Vīṇā; in one of them she holds a Holy Scripture and in the other arm she holds a rosary. She has a lovely form. She being symbolic of Mahābānī represents the traits of a beautiful speech. Our speech should be in harmony. Goddess Sarasvatī holds the most ancient musical instrument called Vīṇā which marks its existence since the Vedic age. It means that the one whom God blesses with Goddess Sarasvatī in form of virtuous speech should utter words in harmony. Such a speech must have a tint of Vīṇā. Even



if you are adept in playing any musical instrument, do hold a Holy Scripture in one hand. Sarasvatī gives us the message of keeping a Holy Scripture. It could be the scripture of music. However, even after holding a Holy Scripture in one hand and uttering harmonious words, if you lack worship then you are incomplete. Therefore, Sarasvatī holds a rosary in the other hand. It's symbolic of worship, which is indispensable. Lord doesn't accept our erudition unless we sanctify it by the holy betel leaves of worship. Sarasvatī, the very form of Mahābānī, gives us this message.

Goddess Kālī primarily has two hands as well. One hand holds a hollow-skull and the other holds a sword. When she is depicted in twenty arms, she holds numerous weapons. She may also have eight arms. But fundamentally Goddess MahāLakṣmī has two arms, MahāKālī has two arms and Sarasvatī has four arms. These comprise the eight arms of Goddess Aṃbā. Let's look at Goddess Lakṣmī. She has two hands, one of which flows out money and the other gives blessings. What does it mean? It gives a message to the rich that even if you earn enormous wealth, be compassionate to the poor. This is what the two hands represent. Use the pouring money for virtuous cause and support the destitute by the other hand. These are the two hands of MahāLakṣmī. Goddess Kālī holds a sword and a hollow-skull in her two hands. The scriptures compare spiritual wisdom to a sword. The hollow-skull in other hand symbolizes a fearful form for cleanliness campaign. As such, a skull is symbolic of worship. Even though it represents wrathful worship, it indeed represents worship. The skull in the mother's hand is filled with blood. Essentially, it represents dispassion. Only the mother can sacrifice to such an extent. She is filled with dispassion and valor. Extremely dispassionate devotees of Nātha tradition carry a skull in their hand. A hollow-skull is multipurpose equipment. It can be used for seeking alms, it can also be used as a bowl for eating the sought alms and it can also be used to protect the head. So, a hollow-skull acts as a bowl. And Mother Kālī holds a skull in the other hand. It is called as jñānāsi. i.e. jñāna+asi. The sword represents spiritual wisdom detached in nature. Even though it appears as a weapon, it's a Holy Scripture in reality; it inspires detachment. The Mother holds a sword symbolizing detachment.

So, all in all this is the glory of eight arms of the three goddesses. Sarasvatī has four hands, MahāLakṣmī has two hands and MahāKālī has two hands. We can behold the Mother Goddess in this form. 'Rāmāyaṇa' contains a Vīṇā and it also contains a Holy Scripture 'Kara Pustaka Dui Bipra Prabīnā', the Brāhmaṇas hold a Holy Scripture. 'Rāmāyaṇa' also contains a rosary. What does a rosary do? It makes one wealthy. So, 'Rāmāyaṇa' contains rosary, Holy Scripture and Vīṇā. It also mentions about hollow-skull. And RāmaKathā is the conferrer of affluence and supernatural powers. It bestows wealth as well as boons. The Mother's eight arms can also be interpreted in this way.

So, we are having a pious discussion on the basis of essential reality on 'Mānasa-MātrDevoBhava'. Before I start with the chronology of Kathā, let me recite a few couplets to you. Even though it's not related to our discussion, let me recite them to you. It's a lovely couplet,

Tere Jaisā Koī Milā Hī Nahī I
 Kaise Milatā? Kahī Pe Thā Hī Nahī I
 This is the mother. No one can resemble our mother.
 MujhaSe Bacakara Guzara Gaī Duniyā I
 Main Terī Rāha Se Haṭā Hī Nahī I
 Baap! Until yesterday we discussed that Lord Rāma arrived in Janakapura. Janakapura contains five sights. Goswāmijī presents five sights of Janakapura. The first sight is that of Lord Rāma through the eyes of Janaka.

Inhahi Bilokata Ati Anurāgā I
 Barabasa BrahmaSukhahi
 Mana Tyāgā II BAK-215.03 II
 Janaka is an epitome of spiritual wisdom. Even the greatest seers and the men of wisdom would surrender to King Janaka to seek his wisdom and get initiated. The first sight is when Janaka beholds Lord Rāma. The second sight is when Lord Rāma saw the town by His eyes. How did Lord behold Janakapura? This is the second sight. The third sight is when Rāma saw Sītā in Puṣpa-Vāṭikā the next morning as they visited the orchard to cull flowers after seeking the Guru's permission.

Tāta JanakaTanayā Yaha Soī I BAK-230.01 I
 Rāma beheld Sītā. The next sight is when Sītā beholds Mother Bhavānī. The fifth sight is when Lord Rāma

viewed the bow-breaking ceremony organized by King Janaka. On hearing the news of the ceremony, 'Dhanuṣajagya Suni Raghukula Nāthā', Rāma eagerly left for Janakapura. The last sight is the wedding of Rāma and Sītā. Let's try to understand this in brief. We are acquainted with the episode. It's essential to get acquainted with the intricate essence of these episodes so that we can understand how relevant they are in today's age.

Yesterday, I stopped at the episode where King Janaka beholds Lord Rāma. Viśvāmitra, along with Rāma and Lakṣmaṇa, lodged in a mango grove after reaching Janakapura. Janaka receives the news of Sage Viśvāmitra's arrival. He reaches there with his team. At that moment, Rāma had gone to see the garden. Janaka meets Viśvāmitra and when he enquired about the sage's wellbeing, Rāma and Lakṣmaṇa arrived. At the very arrival of Rāma, King Janaka rose from his seat! Janaka is a person who deems both Lord's name and Lord's beauty as futile. He is a realized man who has reached this lofty state in spirituality. However, on beholding Rāma he began to enquire: Who is these lovely boys? What are their names? On beholding Rāma, Janaka was eager to know more about His name. He directly asks Viśvāmitra: O Lord! Who are these utmost beautiful boys? Janaka says that he is innately dispassionate. You all know that I adore many hymns, one of which is composed by Swami Nishkulanānaji, 'Tyāga Na Ṭake Re Vairāga Vinā'. GandhiBapu had also included it in his set of prayers. Nishkulanānaji says, Tyāga Na Ṭake Re Vairāga Vinā, Karīa Koṭi Upāyaji; Aṃtara Ūmḍī Īcchā Rahe, Te Kema Karīne Tajāyaji I Janaka tells Viśvāmitra: My mind is innately dispassionate. The more I behold these boys, the more my eyes are getting enamored in them just like a cakora bird who beholds the moon with a fixed glance. Please reveal who are these boys? Why is my heart overflowing with enormous love on beholding the two princes? Viśvāmitra said, these boys have attracted even the minds of renunciants like us. These two princes are dear to every living creature in the universe. Note that being dear to each and every living creature is possible only for the Supreme Element. It's not possible for an ordinary soul. These boys are supreme. They are dear to one and all. Viśvāmitra informs King

Janaka: King, they are the jewels of Raghu's race and the sons of Daśratha. King Daśratha have handed them to me for carrying out my task. They are here on my request. Janaka felt extremely pleased to hear these words. This is the first sight where a man of spiritual wisdom gets attracted to beauty and becomes eager to know their names. Janaka lodged the trio in a palace known as 'Sumdara-Sadana' along with other saints. Soon it was noon. Everyone had lunch and Lord rested for a while.

By evening, the news of the princes' arrival spread in Janakapura. The boys who were same in age as Rāma arrived at the gate of 'Sumdara-Sadana'. They were looking inside in anticipation, but who would let them in? Lord Rāma is all-knowing. He realized everyone's desire and made an excuse to meet them. He stepped out to fulfill the wish of those boys. What message do we get from this episode? Even if you are extremely great, but if ordinary people cannot come to you, it becomes your duty to reach out to them proactively. Lord made a plan and an excuse that Lakṣmaṇa wants to see the town. Rāma and Lakṣmaṇa stepped out on the road to behold the town of Janakapura.

My VyāsaPīṭha always says that when Rāma went out there were three types of beholders on the way. The elders and the aged stood on the periphery of the road and beheld Rāma. They admired the beauty of the boys. The children touched Lord's auspicious body and took Him to the surrounding places as per their inclination. The women of Mithila saw the princes from their attics. There are three types of beholders in this episode viz. the children, the elders and the women of Mithila. My VyāsaPīṭha believes that children are innocent and pure of heart and hence, they can clasp Lord's hand. Lord walks towards them to fulfill their wishes. The elders and the aged of Mithila symbolized spiritual wisdom. While they behold the Lord from a distance, they were hesitant to come closer because the men of spiritual wisdom would seldom accept anything. They are blocked by their pride! Thus, they did not go close, but the children did. The third category of beholders were the women of Mithila who are devotion personified. They were beholding Rāma by hiding in their attics secluded from the crowd. The women are showering flowers on Rāma. Rāma is thus

letting the entire town behold Him. He inundated the whole city in His beauty and returned shortly afterwards. The evening prayer was offered. Everyone had dinner and discussed about Vedamṭa with their Guru.

The next morning, Lord Rāma and Lakṣmaṇa went to Janaka's Puṣpa-Vāṭikā to collect flowers for the Guru's worship, where Rāma beholds Sītā. This is the third sight. Jānakī has come to the orchard for Goddess Gaurī's worship. Her companion informed that the two princes who had yesterday immersed the town in their beauty and the ones about whom you were enquiring are here in the orchard. Let's go to the orchard to behold them. Jānakī and Rāma thus behold each other. They devoted them to one another without breaching the bounds of propriety. It's a beautiful erotic episode. Rāma beheld Sītā. When Jānakī was getting too subdued by Rāma's attraction, the companion interrupted and asked Her to move on. She took Her to Gaurī's temple where Jānakī sang the Mother's hymn of praise.

Jaya Jaya GiriBaraRāja Kisorī I
Jaya Mahesa Mukha Caṃḍa Cakorī II BAK-234.03 II
Jānakī sings Mother Durgā's hymn of praise. Durgā is pleased. Bhavānī is pleased. She spoke lovely words blessing Jānakī: "The suitor who is set in Your mind shall be Yours." Sīyājū was delighted to hear this. After seeking the blessings, She returned to her mother along with the companions. On the other hand, my Lord mentally praised Sītā's beauty and returned with Lakhana with the flowers. They worshipped the Guru and sought His blessings. On the next day, the bow sacrifice ceremony was organized. Rāma and Lakṣmaṇa, along with Viśvāmitra, arrive at the ceremony. None of the mightiest and the greatest kings and emperors could move the bow even by an inch; whereas Lord Rāma broke the bow into two in the middle of a moment. He broke the bow of ego. Jānakī

who is devotion personified adorned Rāma with the garland of victory. Just when the atmosphere was filled with joy, Paraśurāma arrived. He sang Rāma's hymn of praise and returned for penance. All obstacles were cleared. Viśvāmitra told Janaka: King, as per the royal tradition send a letter to Ayodhyā with the messengers. Let King Daśratha arrive with the wedding procession and let's conduct the wedding as per Vedic and traditional rituals. The messengers left for Ayodhyā.

King Daśratha arrived. On the day of Māgśara Śukla Paṃcamī (5th day of bright lunar phase in the month of Māgśara, around November/December) the most auspicious moment before sunset marked by the clouds of dust raised by the cow's hoofs when they are returning home from pasture was decided for the wedding. Lord Rāma mounted a horse. As the nuptial circumambulations were about to begin, Vaśiṣṭhaji asked Mithilesh that I have heard that you have three unmarried daughters in your family and King Daśratha has three prices soon to be married. Why not marry all four children in the same wedding canopy? Thus, Sītā was devoted to Rāma, Urmilā to Lakhana, Śrutakīrti to Śatrughna and Māṃḍavī to Śrī Bharataji. The wedding took place by Vedic and traditional rituals. The wedding procession stayed back in Mithila for a few days. The guests enjoyed a new hospitality every day. After some time, King Janaka was requested for a leave. The daughters were given farewell. King Daśratha reached Ayodhyā. Ever since the Mother's arrival in Ayodhyā, bliss and affluence grew manifold times. Days elapsed. Everyone took their leave. In the end when Viśvāmitra asked for a leave, the entire royal family stood with moistened eyes: O holy sir, 'Nātha Sakala Saṃpadā Tumhāri', our wealth is all yours. I am your mere servant with my queens and sons. Whenever you find time out of your penance, please be kind to bless us with your divine sight. Viśvāmitra left.

My 'Rāma Carita Mānasa' is a universal dictionary for me. What does it not contain? This is the fifth Veda for me. Although the seers have designated 'Mahābhārata' as the fifth Veda, but bowing prostrate to 'Mahābhārata', I would personally state that 'Rāmāyaṇa' is also the fifth Veda because it has emanated from the lips of Śaṃkara who has five faces. This is the fifth Veda.



The divine Mother can mark her presence in our body as she does in the universe

Baap! Today is the last day of Navaratri. Since last nine days we were worshipping Goddess Vaishno Devi, the mother of the universe, by reciting the discourse and listening to it in her lap by her very grace. Today, on the concluding day, I once again make obeisance to her divine feet and to you all as well. 'Mānasa-MātṛDevoBhava', due to lack of time today we won't be able to discuss in detail, but let's speak through some concluding aphorisms. During one of the days, we discussed that 'Rāma Carita Mānasa' is Āmbā or the Mother Goddess. The nine feminine characters of 'Mānasa' represent Goddess NavaDurgā. They are Bhavānī, Jānakī, Ahalyā, Kauśalyā, Ansūyā, Śabrī, Svayamprabhā, Tārā and Maṃdodarī. We have presented these feminine characters as NavaDurgā. As you know, during the nine days of Navaratri the Mother Goddess is worshiped, the devotees play garabā around the goddess and also perform yajña or sacrifice. During the days of Navaratri, several men and women claim to be possessed by the Goddess by shaking their body violently under her influence and they say that the goddess has marked her presence in their body. I have witnessed this incident. Even in the middle of my discourse many listeners shake their body violently appearing seemingly possessed by the goddess. I stop the goddess though! It was a frequent phenomenon during the olden days. It's just a devotee's overwhelming emotion or exalted feelings. Only those who have been possessed can describe this state. I have no idea about it. It could also be a real phenomenon manifested by a devotee's innermost rapture. I have seen this in Ramdevpir as well, where the devotees claim that Ramdevpir has marked his presence in them. Whether or not I accept this phenomenon is my personal matter. In rural regions, many get possessed by ghosts and evil spirits. Many people shake their body violently under its influence. I don't intend to refute anyone's reverence. It's a personal matter for everyone.

However, if you ask me about how the divine Mother can mark her presence in our body then I can respond based on my understanding. Many people have experienced the Mother's presence in themselves. One of my listeners comes from Britain, who experiences the same. Everyone has their own manifestation. I would not be able to comment on it. But today we are engaged in a harmonious conversation. During one of the days, I presented nine chosen characters before you as NavaDurgā. Today I want to say that the divine Mother marks her presence in our body in nine forms. This is the victual of the last day. I would like to accept the same phenomenon in the following manner. It needs neither playing any musical instrument, nor chanting any mantra. In the above phenomenon, a particular svara (or octet) produces a sound which thrills our body. The pundits then sprinkle water on the person's body, yet the effects remain. Many a times, on listening to something unbelievable or listening to a song the pores of our body stand erect and our eyes moisten. This is possible. There is a couplet,

Sabako Vo Mālāmāla Karatā Hai I
Baiṭhe-Baiṭhe Kamāla Karatā Hai I
- Raj Kaushik

When an Enlightened Being gives us a glance with a pure heart then He marks His presence in us. Goddess NavaDurgā is present in 'Mānasa' in an embodied form. Similarly, our body is also garabā personified. The universe is a garabā. The entire universe, which is garabā personified, is the center of man and woman. In Saurashtra, the men's dance or rāsa of Navaratri is called as garabī. Garabī is a feminine word. The women's dance or rāsa of Navaratri is called as garabā. Garabā is a masculine word. It's all about manifesting oneness between the two genders.

Jala JamunāNā Re Ho Gyātā I
This is the garabī of the men. Today I want to sing this at eleven o' clock.

Jala JamunāNā Re Ho Gyātā I
There was a gentleman in our village named Bhavan Nagji Kanbi Patel. There is a public square adjacent to our village near Rāma temple towards Rupava River where bhavāi performance was conducted.

Bhavan Nagji, Meghji Nagji etc. were the Patels who stayed there. His sons named Kanji, Premji etc. were our childhood friends. They would play cymbals during the performance. A garabī was placed right in the center of the square of Rāma temple, a child of some monk would be playing hica and two of them played cymbals and the men would dance to their rhythm! Their steps were unique and spectacular! None of them had learned or received any sort of training. I have participated in it during my childhood. There were no high-end instruments, yet it left the skies of Talgajarda stunned! They specifically sung this garabī,

Jala JamunāNā Re Ho Gyātā I

The men would sing such garabī. The listeners across One Hundred and Seventy countries are ready to play rāsa at eleven o' clock. I have said that you can consider your television set as garabī and play rāsa around it. The whole universe is dancing. The way we perceived Goddess NavaDurgā in 'Mānasa', the Mother's presence can also be marked in our own body. Listen attentively. In which form can this happen? When your evil intellect is replaced by virtuous intellect, realize that the Mother has marked her presence in your body. If I don't believe in something, I would not like to refute your belief. You may thus claim to be possessed by Ramdevpir, the Mother Goddess or even the evil spirits. But universally, the Mother can mark her presence in us in the following nine ways. The Mother or NavaDurgā dwells everywhere in different forms. In Katra, she dwells as Vaishno Devi. Somewhere she dwells as Āmbāji. In Chotila, she dwells as Chamunda. Elsewhere she dwells as Vindhya Vasini. We often sing in Vishvambhari 'DurbuddhiNe Dūra Karī Sadbuddhi Āpo'. Everyone is blessed with intellect, but we form strategic networks to trap others! Our intellect is cunning! It's filled with deceit. But when a sudden spark in our intellect manifests virtuous intellect that inspires us to help a stranger or even those who have been bad with us then realize that the Mother has marked her presence in us. Let the Mother arrive in this form. People tell me that people shake violently under the influence of the divine Goddess, why haven't you experienced this state since last fifty-five years? I experience the Mother

Goddess in the form of virtuous intellect. What could be a better way for the Mother to mark her presence in me? Let me briefly describe three forms of the Mother: Mahākālī, MahāSarasvatī and MahāLakṣmī. I have compared Mahākālī to compassion. She dwells in our eyes, because compassion always resides in eyes. When compassion arouses in our eyes, realize that the Mother has arrived.

Sāthiyā Pūrāvo Dvāre Dīvaḍā Pragaṭāvo Rāja I
 Āja Māre Āmgaṇe Padhāraṣe Mā Pāvāvalī I
 Jaya Ambe Jaya Ambe Mā Jaya Jaya Ambe I

Why do you believe superstitions and miracles? When tears drop from our eyes realize that the mother in form of compassion has marked her presence in our body. Perceive this phenomenon in this manner. We have spoken harsh words all our lives! We have been hostile to others throughout our lives! We have countered every positive advice from others with a negative one all our lives! We have misinterpreted every point! When instead of the negative elements, we happen to utter sweet words then realize that Mother Sarasvatī has marked her presence in us. The dwelling place of Mahākālī in form of compassion is our eyes. Therefore, God has blessed us with black eyeball surrounded with white background. And you also apply collyrium which is black in colour. Our eyelids are black as well. It is the form of Mother Mahākālī who is also depicted in black. It's the dwelling place of compassion. And when you utter auspicious speech from your lips innately then realize that Mother Sarasvatī is dwelling in your mouth and she has marked her presence in you. Lastly, MahāLakṣmī. When you feel eager to distribute your earned money or give away tenth percentage of your earned income then realize that Mother MahāLakṣmī has marked her presence in your hands. I have only one demand from you. We humans have two hands. Earn as much as you can with two hands and distribute with four hands of Nārāyaṇa. Please remember my statement. I am saying this in the presence of Goddess Vaishno Devi. I would like to humbly request everyone that whenever you are earning with two hands, you are a human; but when you distribute with four hands Lord Nārāyaṇa marks his presence in you. The urge to

utter honeyed words marks the presence of Mother Sarasvatī. The feeling of compassion marks the presence of Mother Mahākālī. The desire to distribute your earned wealth marks the presence of Mother MahāLakṣmī.

Hiya Sumirī Sāradā Suhāi I
 Mānasa Te Mukha Paṃkaja Āi I IAYK-296.04 II
 Bhagati Hetu Bidhi Bhavana Bihāi I
 Sumirata Sārada Āvati Dhāi II BAK-10.02 II

She originates from the hillock of Gabbar and dwells on everyone's tongue, in this form she marks her presence in us. This presence suits me more than anything else. I use the word 'pakṣadhara' (partisan) very rarely. It's the word of my lips and not of my heart. A monk can never take sides. A monk is a neutral and unbiased witness. So Baap! When you get blessed with virtuous intellect, realize that while you already had intellect but the Mother has marked her presence by endowing your intellect with virtuousness. This is what is meant by 'Buddhi Rūpeṇa...' 'Vāṇī Rūpeṇa...' refers to when we suddenly feel like speaking honeyed words. 'Karuṇā Rūpeṇa...' means the Mother has marked her presence in our eyes.

So Sahib! The sudden inclination for devotion reflects the presence of the Mother. So the word 'pakṣadhara' does not come from my soul. I use it sometime as a formality. Otherwise, 'Svadeśe Bhuvanaḥ Traya'. When eyes are filled with compassion, it represents Mother Kālī. When tongue speaks honeyed words, it represents Mother Sarasvatī. Giving something to others marks the presence of Mother Lakṣmī. Similarly, when the emotions of devotion or love arouse in our heart then realize that the Mother Goddess has marked her presence in form of devotion. Otherwise, heart is a mere organ of pumping pure and impure blood. When devotional sentiments arouse in our heart, realize that the Mother has marked her presence in form of devotion. Further, when your four-fold inner faculty (amṭaḥakarṇa) feels at peace then Mother Durgā has marked her presence in us. Note that I have used the word amṭaḥakarṇa i.e. the four-fold inner faculty. Peace can be experienced in our amṭaḥakarṇa and not heart. Amṭaḥakarṇa consists of four parts namely mind, intellect, subconscious-



mind and pride. Our mind should be at peace. Our intellect should be at peace instead of being in conflict. Our subconscious-mind should be a peace and undisturbed. Our pride should be at peace, even if it's for a few moments. When we experience peace in all the four faculty of minds, the verse 'Śānti Rūpeṇa Sasaṃsthitā' comes true and Mother Durgā marks her presence in us. Sahib! When your feet feel like rushing to help someone who is in pain or hunger and when your feet are forced to rush then realize that the Goddess of mercy has marked her presence in your feet. Similarly, when someone has acted evil with you and yet you don't contemplate badly about that person and feel like forgiving him/her then realize that the Mother has marked her presence in you in form of forgiveness. We can wish to do many activities. But we cannot take up everything. We can only choose. Not everyone can do everything.

Lord Kṛṣṇa can do everything. He can sing, dance, play a musical instrument, ride a chariot, fight a war, cause a war, cry, laugh, stand by His own self, make others stand for themselves, lose as well as win. He can create a town like Dwarka and also sit down beneath a peepal tree after renouncing everything.

Kṛṣṇa is the only universal man who is present in each and everything. Therefore, we have glorified Govinda as a complete man. He is undoubtedly a complete man. Einstein has discovered the theory of relativity; what if you send him to a vegetable market to purchase an aubergine? He has no knowledge about it! My Kṛṣṇa can purchase a diamond as well as an aubergine. He can sit with the beautiful Rādhā and He can also visit the home of Kubjā. He is a complete man. Not everyone is blessed with every skill or power. Someone might be blessed with mercy and someone else with charity. When the feeling of forgiving others arouse in you, realize that the mother has marked her presence in you.

So Baap! When forgiveness, mercy, intellect and non-violence get manifested, realize that Mother Gaurī has marked her presence in you. Besides this no evil power can possess or influence you. Many people believe that they are the victims of black magic. It's written in 'Rāmāyaṇa' that no evil power or black magic can affect if you possess few elements as follows. No māyā or nescience in the world can even touch you. Bharatu Janaku Munijana Saciva Sādhu Saceta Bihāi I
 Lāgi Deve Māyā Sabahi Jathā Jogu Janu Pāi II

The deities felt that if the assembly of Bharata, the society of King Janaka and Bharata himself succeed in convincing Rāma to return to Ayodhyā then their plan will go for a toss! Therefore, they casted a spell of māyāin everyone's subconscious-mind and body. My Tulasī reckoned five people who were barred from this spell. The influence of spell did not apply to them. Bharata, the first person to be barred was Bharata. Bharata means love. No black magic in the world can affect the one who is filled with love, provided it is immaculate love. Even slightest impurity in love will not work. If the purity of love remains intact then no one has the power to cast a spell on us. Bharata stands for love and love means worship. Hence, Bharata is synonymous of worship. One whose life is filled with worship is barred from the spell of devamāyā. Janaka, the next person to be barred was Janaka. Janaka being an epitome of spiritual wisdom remained unaffected from the spell of devamāyā in 'Mānasa'. Munijana, the host of sages who love being silent. Those who remain silent even if they are reflected in bad light are the ones who remain unaffected from the spell of devamāyā or nescience or black magic. Saciva means the ministers. Mind you it does not refer to the ministers we have nowadays! Today you can cast a spell of māyā on them by offering just One Lakh Rupees! In this verse, sacivarepresents dispassion. One who is dispassionate remains free from the influence of nescience. Bharata, Janaka, the host of sages, minister and monks; devamāyā does not affect the monks. The word 'saceta' in this verse refers to those who are endowed with wisdom, caution, mindfulness, awareness or conscious. Barring these personalities, the devamāyā of Indra prevailed on everyone in Chitrakuta based on the susceptibility and mindset of each. Only the above six stayed free from his spell. No one can affect me and you provided we are filled with love, provided we are on the course of spiritual wisdom, provided our silence is powerful, provided we are the ministers of dispassion and provided we are monks. Let the Mother Goddess in form of virtuous intellect mark her presence in us as forgiveness, mercy and compassion and when the Mother Goddess marks her presence in us in this way then the mahārāsa (the great divine dance) will begin at

the very place where we are present. Let's commence the event of mahārāsa now across the world. Jaya Ho!

Gai Bhavāni Bhavana Bahorī I
 Baṁdi Carana Bolī Kara Jorī II BAK-234.02 II
 Jaya Jaya GiriBaraRāja Kisorī I
 Jaya Mahesa Mukha Caṁḍa Cakorī II
 Jaya GajaBadana Ṣaḍānana Mātā I
 Jagata Janani Dāmini Duti Gātā II BAK-234.03 II

So Baap! The Mother marks her presence in our body in various forms of aphorisms or virtuous thoughts, just as she pervades in the universe in nine different forms. She manifests in forms of intellect, tears, forgiveness, honeyed words, mercy, charity, wisdom, non-violence and many other countless forms. My VyāsaPiṭha was presenting various such forms in a conversation with you on behalf of 'Mānasa-MātrDevoBhava'.

Yesterday, we concluded 'Bālakāṇḍa'. As you know, Lord Rāma is pronounced an exile into the woods in 'Ayodhyākāṇḍa'. Lord stays in Chitrakuta. Sumaṁta returns with empty chariot. The King of Avadha abandons his body in his son's separation. Bharata returns to Ayodhyā and performed his father's obsequies. They then decided to visit Chitrakuta. The entire town reached Chitrakuta. The town of Janakapura also reached Chitrakuta. Several meetings were held and eventually, it was decided that obeying the father's command Rāma shall stay in the woods for fourteen years and Bharata will carry out his duty in Ayodhyā. Everyone agreed with the decision, but Bharata broke down! He clasped Rāma's feet and said: Lord, how will I pass fourteen long years without any support? Lord Rāma bestowed grace and gave his pādūkā to Bharata. Bharata returns to Ayodhyā with Lord's pādūkā. He handed over the responsibility of kingdom to the pādūkā by placing them on the royal throne and ran the state affairs by asking pādūkā at each and every step. The townsmen and townswomen of Janakapura returned. Bharata began to stay in Nandigram as an ascetic in a hut-cottage. 'Ayodhyākāṇḍa' was concluded.

In 'Araṇyakāṇḍa', Lord stayed in Chitrakuta for almost thirteen years before migrating. Last one year was remaining. Lord wanted to conclude His acts

of incarnation. He went to Sage Atri's hermitage. On advice of the sages, He began to dwell on the bank of Godavari. One fine day, Lakṣmaṇa asked five spiritual questions to Lord in Panchavati, which Lord answered. Śūrpanakhā arrived and she was punished. Khara-Dūṣaṇa were given nirvana. Śūrpanakhā instigated Rāvaṇa and he formed a plan with Mārīca. Jānakī contained Her original form in fire and dwelled in the outer world in Her illusory form. Rāvaṇa abducts Jānakī's illusory form. Lord gave nirvana to Mārīca and returned to the hut-cottage. On seeing the cottage devoid of Jānakī, Lord wept inconsolably enacting a lovely human sport. He proceeded in Jānakī's quest. On the way, He encountered Jaṭāyu's sacrifice. Lord took him in His lap and performed his last rites on the same footing as His own father. Emancipating Kabaṁḍha on the way, Lord entered Śabrī's hermitage. They discussed nine types of devotion. Śabrī dissipated her body in the fire of yoga and departed to a place wherefrom there is no return. Nārada arrived. Lord went to Paṁpāsarovar Lake, where the third canto concludes.

In 'Kiṣkindhākāṇḍa', Lord and Sugrīva befriended each other through the medium of Hanumānajī. Vālī was given nirvana. Sugrīva was enthroned and Aṁgada was appointed as a crown-prince. The monsoon season began. Lord stayed on Mount Pravarṣaṇa for observing religious austerities in the holy month of Cātura. At the end of the month of Cātura, Sugrīva was made aware by showing some fear. He surrendered. The campaign for Jānakī's quest commenced. The members of every team made obeisance to the Lord and left for Jānakī's quest. Hanumānajī was the last one to make an obeisance. Lord realized that Hanumāna was the only one capable to conclude this task successfully. He thus gave His signet-ring to Hanumāna and asked Him to show it to Jānakī as a sign of identification. The journey commenced. They met Svayamprabhā, followed by Saṁpātī. Everyone announced their might on reaching the shore of ocean. Hanumāna is quiet. Jāmvanta invoked Hanumāna stating that it's for the very service of Rāma that You have come down upon earth, why are you quiet then? At that moment,

Hanumāna grew to the enormous size of a mountain and prepared himself for Rāma's service.

In 'Suṁḍarakāṇḍa', Hanumānajī enters Laṁkā. He ransacked each and every temple, but did not find Sītā anywhere. He met Vibhīṣaṇa and sought his guidance to enter Aśoka-Vāṭikā. He beholds the mother by hiding in the leaves of the tree right above Her. At the same moment, Rāvaṇa arrived. He exhibits the means of sāma, dāma, daṁḍa, bheda to get a glance of Sītā, but fails. He gave a warning of one month to Sītā and left after threatening Her. Jānakī was extremely pained in Lord's separation. Hanumānajī dropped the signet-ring. The mother and the son meet each other. He passed Lord's message to Jānakī. Hanumāna was feeling too hungry. On Jānakī's advice He had fruits, uprooted the trees and killed the demons. Indrajita captured Hanumāna and presented Him in Laṁkā's royal court. A conversation took place between Rāvaṇa and Hanumāna. Rāvaṇa announced a capital punishment. Vibhīṣaṇa intervened stating that ethics prohibit killing an envoy. He suggested choosing another punishment. They decided to burn Hanumāna's tail. His tail was set on fire. While the fire did not harm him, He burned the entire Laṁkā with his tail. Hanumānajī burned people's false beliefs. He then returned to meet the mother.

Hanumānajī took the mother's lotus-shaped hair ornament, consoled Her in many ways and returned. He apprised the Lord about everything. Lord furthered the journey and camped on the sea-shore. Vibhīṣaṇa was dispelled from Rāvaṇa's kingdom. He surrendered to the Lord, whom Lord accepted. Lord sought Vibhīṣaṇa's opinion about how to cross the wide ocean to reach Laṁkā? Vibhīṣaṇa suggested: "Lord, please observe fast for three days. If the ocean gives us the way then we should avoid using power. Let's request the ocean thrice." Even after three days, the ocean failed to budge. Lord told Lakṣmaṇa to bring the bow and arrow in order to punish the crass ocean. The moment Lord ordered Lakṣmaṇa, ocean surrendered in form of a Brāhmaṇa! He told the Lord, "I did not respond to Your request due to my crassness. Please forgive me. If you fire an arrow, I shall burn dry but countless aquatic animals will get destroyed as

well. Lord, may I request You to employ two monkeys of Your team named Nala and Nīla. By the blessings of a sage, they are capable to float stones on a water body. I request You to build a bridge with the help of Nala and Nīla.” Rāma liked the idea of bridging, which is an act of unity.

'Laṃkākaṇḍa' begins with bridging the ocean. Lord felt that the spot on the shore was excellent in every way. Lord expressed to His friends His desire to establish the emblem of Śiva as Rameshwar on the shore. The seers and the sages arrived and Lord Rameshwar was installed with the chants of maṃtra. Let's hail Śiva's glory from our heart 'Namaḥ Pārvatī Pate HaraHara Mahādeva'. Rāma and Śiva were shown as one; Viṣṇu devotees and Śiva devotees were united. The entire army was taken to Laṃkā and they camped on Mount Subela. In the evening, Rāvaṇa arrived in the amphitheater to enjoy revelry. The celestial damsels, the gandharvas and the kinnaras danced. Lord interrupted his great revelry thus informing Rāvaṇa of His arrival. Rāvaṇa returned to his palace. The next day, Aṃgada was once again sent to Rāvaṇa's court for a treaty. Rāma honestly tried to convince Rāvaṇa till the last moment, yet He failed. Aṃgada informed Lord about the status. The war became inevitable. Both the armies fought a fierce battle. Lakśmaṇa fell unconscious. Hanumāna brought Saṃjivani medicine. Lakśmaṇa was brought back to consciousness. Kuṃbhakarṇa obtained nirvana and so did Indrajita.

In the end, Rāvaṇa is given nirvana. Maṃdodarī prayed to the Lord and sang Lord's hymn of praise. Rāvaṇa's last rites were performed. Vibhīṣaṇa was enthroned as the king of Laṃkā. Everyone returned to Rāma. Hanumāna goes to inform Sītā. Jānakī, who was earlier contained in fire, appeared in Her original form. Lord then requested to prepare Puṣpaka aircraft. Lord Rāma, Lakśmaṇa and Jānakī left for Ayodhyā along with Lord's companions. Lord showed relevant spots of the battlefield to Jānakī from the aircraft. He also showed the holy sight of Lord Rameshwar to Sītā. After meeting the sages like Kuṃbhaja on the way, the aircraft landed in Śrīṃgaberapura to meet Niṣāda and his deprived society. Lord met Kevaṭa in whose ferry they had earlier

crossed the holy Ganges. Lord asked him, what should I give you as your toll? Kevaṭa said, Lord, it was just an excuse to behold You after fourteen years. We are more than gratified by Your arrival. Lord insisted him to accept his toll. Kevaṭa said, I had taken You through my ferry, please be kind to take me with You to Ayodhyā. The reign of Rāma can be established by sitting with insignificant people like Kevaṭa. Such people must also be lifted higher. Not only the winners of elections should fly high, but those who have made them win should also be lifted higher! This is the very foundation of Rāma's reign.

'Uttarakāṇḍa' begins with the town of Ayodhyā inundated in the tears of separation. They wonder what would happen if Lord failed to return today? Bharata's state is indescribable. Just like a drowning person finds a support, Śrī Hanumānaji arrived to meet Bharata. He informed Bharata that Lord is returning safe and sound along with Jānakī, Lakśmaṇa and His friends. The town of Ayodhyā gathered on the bank of Sarajū River. Shortly, the aircraft landed on its bank. Lord foremost made obeisance to His birthplace. He then bowed to Vaśiṣṭhaji and met Bharata. The monkeys and the bears who had accompanied the Lord all this while alighted from the aircraft in a lovely human form! It sounds like a miracle. While boarding the flight from Laṃkā, they were monkeys and bears. But after a flight of a couple of hours, they alighted in human form. It means that RāmaKathā is the formula to transform demons into humans. It's a process to make everyone more human since God has arrived in a human form.

Lord first went to meet Kaikeyī. He said, Mother, had you not sent Me to the woods, how would have I ever known how is an ideal brother, how is a chaste wife, how is a friend, how is an enemy and how is a devotee? Lord warded off the mother's guilt. The trio made obeisance to the divine feet of Sumitrā and Kauśalya. On seeing Jānakī's matted locks, the mothers broke down! Everyone took a bath and were decked with royal attire and ornaments. Instead of Rāma approaching the royal throne; the throne itself was brought where Rāma was present. The element of truth never surrenders to power. The power should

surrender to truth. Making an obeisance to the earth, the mothers, the Gurus, the sages, the Brāhamaṇas, the subjects, the directions, the sky and the earth Lord sat on the royal throne along with Jānakī. The reign of Rāma was established in the three spheres. Vaśiṣṭhaji applied the sacred mark on Rāma's forehead. Tulasī's quill sang,

Prathama Tilaka Basiṣṭa Muni Kīnhā I

Puni Saba Bipranha Āyasu Dīnhā II UTK-11.03 II
The āratī was performed on this occasion. Lord's glory was hailed in the three spheres. The Vedas arrived in Ayodhyā from the abode of Brahmā and sang Lord's hymn of praise. After singing Lord's praise song, they returned to the abode of Brahmā. At that moment, Lord Śiva arrived in His original form. No other deity came except Śiva! I repeat time and again that people indulged in carnal pleasures care least about the reign of Rāma! The saints and mendicants like Śiva are the only ones interested in Rāma's reign. Śiva sang Lord's hymn of praise and returned Kailāsa. The companions were given lodging. Six months elapsed. Except Hanumāna, all others were given farewell. The next part describes amazing reign of Rāma, which world reverend GandhiBapu always desired. After the stipulated timespan, Jānakī gave birth to two sons. This was Lord's human sport. The three brothers gave birth to two sons each. Citing the names of the heirs of Ayodhyā, Tulasī concluded RāmaKathā. He does not wish to narrate the story of Sītā's second abandonment, because He does not wish to get into the episodes of controversy, innuendo and slander. The latter portion contains Bhuśuṃḍijī's life-story. He recites the Kathā to Garuḍa. In the end, Garuḍa asks seven questions which represent the seven curiosities aroused from the

seven cantos of RāmaKathā. Bhuśuṃḍijī's responses to those questions are the responses of seven cantos.

Lord Śiva concluded the Kathā from the mountaintop of Kailāsa. Whether or not the conversational discourse between Yājñavalkya and Bharadvāja was concluded is not mentioned. Tulasī as well concluded the Kathā. During the holy days of Sharad Navaratra, we have recited the RāmaKathā by sitting in the divine feet of Mother Vaishno Devi. Expressing my pleasure, I devote the meritorious reward of this Kathā to the divine feet of Mother Vaishno Devi. And as the Mother's prasāda, I offer it to all the soldiers stationed on the border so that they may obtain more strength and I also offer it as homage to the martyrs. I supplicate to the Mother's divine feet to bless everyone with virtuous intellect. I thus conclude my RāmaKathā. I was asked a question in Abu Dhabi that “How do You feel when you arrive on the VyāsaPiṭha?” I had said that when I arrive on the VyāsaPiṭha, I feel enormous purity, which I cannot measure. My tears alone are its evidence. Therefore, I would like to say with utmost purity of my four-fold inner faculty that Baap, stay happy, stay happy, stay happy!

Abbreviations:

BAK-Bālakāṇḍa	KKK-Kiṣkindhākāṇḍa
SRA-ŚrīRāmāyaṇajīĀratī	Śl-Śloka
So-Sorthā	VP-VinayPatrikā
ARK-Aranyakāṇḍa	AYK-Ayodhyākāṇḍa
UTK-Uttarakāṇḍa	LNK-Laṃkākaṇḍa
DM-Devi Māhātmyam	HC-HanumānaCālisā
KKK-Kiṣkindhākāṇḍa	GT-Gītā
Ch-Chaṃḍa	

Let me describe three forms of the Mother: MahāKālī, MahāSarasvatī and MahāLakśmī. I have compared MahāKālī to compassion. She dwells in our eyes, because compassion always resides in eyes. When compassion arouses in our eyes, realize that the Mother has arrived. When tears drop from our eyes realize that the mother in form of compassion has marked her presence in your body. When you utter auspicious speech from your lips innately then realize that Mother Sarasvatī is dwelling in your mouth and she has marked her presence in you. Lastly, MahāLakśmī. When you feel eager to distribute your earned money or give away tenth percentage of your earned income then realize that Mother MahāLakśmī has marked her presence in your hands.

Brahmasūtra is truth, Upani ad is love and 'Gītā' is compassion



Morari Bapu's address in 'Sa sk ta Satra-18'

There is a copāi in 'Rāma Carita Mānasa',
Bhae Je Ahahi Je Hoihahi Āge I
Pranavau Sabahi Kapaṭa Saba Tyāge II

I make obeisance to all of them on the holy day of RishiPamcami. This initiative of Saṃskṛta-Satra completes eighteen years today. It's only because of the goodwill of erudite scholars like you all. Awards are only an excuse. Our core intention is to make an obeisance to your divine feet by conferring the awards. I am recalling a couplet of Dixit Dankauri,

Sāyari To Sirpha Eka Bahānā Hai,
Asalī Makasada To Tuhje Rizānā Hai I

You show immense affection and respect for me! When my utmost affectionate Baldevanand-sagarji was expressing his feelings, I almost felt for a moment that I am the recipient of Vācaspati Award! I was deluded for a moment! But my delusion immediately disappeared by my Guru's grace with the realization that I would never receive an award! Your exalted feelings for me only reflect your ancient love for Talgajarda because of our spiritual connection with Kailas Ashram 'Prīti Purātana Lakhai Na Koī'.

A lot has been shared from this dais. The erudite speakers have prepared rigorously for two to

three months and presented its gist in a short span of thirty-five minutes. We are extremely indebted to you. We have nothing to offer except obeisance. When Kāgabhuśuṃḍi offered everything to the king of birds Garuḍa, being unable to repay the master's obligation Garuḍa said in response, 'Prati Upakāra Karau Kā Torā', O the Enlightened Being, how should I repay your obligation because 'Sanamukha Hoi Na Sakata Mana Morā' because even my mind shirks to face you. What more should I say? However, listening to all of you was equivalent to the devotion of listening to a spiritual discourse and I was listening to everyone to my heart's content. And Vasantbhai, if we are sensuous beings then we ought to stay at that state! But if we have ascended to the state of seekers then who cares of the sensuous state! This dais gives complete freedom to everyone with goodwill. However, whatever is spoken from here should be a harmonious dialogue, free from controversies. Everyone has spoken excellent!

MehtaSahib foremost commenced this three-day session with YajñaVijñāna (the science of yajña) and honorable Bhandevji concluded it with the science of yoga. In between the first and the last speakers, we enjoyed listening to other dignitaries thoroughly. Your talks about PadārthaVijñāna

(Physics), AṇuVijñāna (Nuclear Science), YogaVijñāna (The Science of Yoga), ĀrogyaVijñāna (Health Science), KhagolaVijñāna (Astronomy), YajñaVijñāna (The Science of Yajña), ArthaVijñāna (Economics or Semantics) etc. was completely oriented with my inclination. By my Guru's grace, I was wondering if these categories are present in 'Rāma Carita Mānasa'. My Guru then pointed out to me that son, all of these categories are contained in 'Rāma Carita Mānasa'. I am not trying to counter or challenge anyone because all of you are scholars. If you demand its evidence from me then the ultimate evidence is believed to be the cognition of one's inner consciousness. Lately, since last two to three years I have been saying that the most ultimate evidence for Talgajarda is the bhajana of a monk!

Bhandevji Bapa, you are really close to my soul. Everyone is close to me, but this yogi sits with the berakhā and I would wish that all the yogis of my country should chant Lord's name instead of indulging in other activities. This is worship or bhajana. I have been observing that his berakhā is constantly running. My point is that while you all have presented your thoughts, I am forced to think whether or not these ideas are contained in 'Mānasa'? I would just point out its reference and leave. And I am extremely happy that Honorable Bhandevji will soon be visiting Chitrakuta to recite the Kathā of 'Rāma Carita Mānasa'. He is anyways reciting 'Bhāgavata'. He touches every point during his discourse including Gargi, Gangasati etc. He was sharing with me about his plan to visit Chitrakuta for the recitation of RāmaKathā. I am extremely happy and glad to hear this. Bhandevji, I am about to point a reference from 'Rāma Carita Mānasa'. And probably you can present it before the society by doing more research on 'Rāma Carita Mānasa' because it's ultimately your discovery. You may specifically research on this point because you are planning to recite a discourse on 'Mānasa'. The mother of the universe Pārvatī sits in Lord Śiva's divine feet and raised a curiosity. Her intellect has transformed into reverence. Earlier she was Satī, daughter of Dakśa. She was driven intellectually, but her same intellect got burned under the burden of intellectuality in Dakśa's yajña. Her intellect was destroyed in the fire of intellectuality and she was reborn in the abode of Himalayaas Pārvatī in form of staunch reverence. Pārvatī is reverence personified.

BhavānīSaṃkarau Vande

ŚradhhāViśvāsaRūpiṇau IIŚI-02 II

After attaining Śiva, she approached Him on the peak of Kailāsa beneath the banyan tree whose glory is renowned even in Vedas. Many people ask me if the banyan tree of Kailāsa is mentioned in Vedas? Or if a banyan tree really exists in Kailāsa? We have visited Kailāsa several times, but did not see any tree. Perhaps, our ordinary eyes might be incapable of beholding the tree. It's possible. Maybe we need another set of eyes.

Paśya Me Pārtha Rūpāṇi Śataśo'Tha Sahasraśaḥ I
Nānā-Vidhāni Divyāni Nānā-Varnākṛtīni Ca
II GT-11.05 II

We may probably need another type of eyes, which we are lacking. But Tulasī says, don't look out for the banyan tree corporeally. 'Baṭu Bisvāsa Acala Nija Dharamā', staying rooted in one's innateness or one's innate disposition represents the banyan tree of faith. And Śiva sits beneath such a tree. Pārvatī arrived. Śiva honored Her. Śiva is an ideal renunciant for the renunciants and an ideal householder for the householders. Pārvatī was honored. As she arrived, Śiva offered her a seat to His left.

Pārvatī is pleased. She first accepted Śiva's honor, took a seat, faced towards the Lord and requested Him to recite the RāmaKathā. I can tell you based on my utmost responsibility that Pārvatī has asked following questions to Śiva. Few people believe that she has asked nine questions and thus, RāmaKathā was designed to be recited for nine days. As such Lord's Kathā is 'Hari Ananta Hari Kathā Ananta'. The nine questions are: Why did Rāma incarnate? How did Lord enact his childhood sports? How did He get married? How was He exiled into the woods? In the end she asked, how did Rāvaṇa die? How was the reign of Rāma established and O the guileless Lord, how did Lord Rāma depart for His heavenly abode along with His subjects? She requested Śiva to recite the story until this point. Had RāmaKathā only been an imaginary tale then Pārvatī would have stopped here, without asking any further questions. And Śiva would have directly commenced the Kathā 'VarṇāNāmArtha Saṃghānaṃ RasāNām ChandaSāmapī', but Pārvatī's question are scientific.

Puni Prabhu Kahahu So Tattva Bakhānī I
Jehi Bigyāna Magana Muni Gyānī II BAK-110.01 II
It makes sense even if you consider its word to word

meaning. Pārvatī is the mother of the universe. Gautambhai stated that it's neither about blind reverence, nor impiety, but fundamental reverence which transcends three worldly virtues a.k.a. non-qualitative reverence. Although 'Gītā' mentions three types of reverence, our discussion is about non-qualitative reverence. My approach or my mindset is always directed towards non-qualitative reverence. Serene-reverence is good, indeed. Tulasī compares serene-reverence to a cow. But many a times, a cow kicks away the one who tries to milk her. It's possible. When Pārvatī raises the curiosity before Śiva from the place of non-qualitative reverence she asked, while You would recite the holy exploits of Raghu's race but as a result of listening to this discourse, as a result of its reward, as a result of its ecstasy please be kind to also describe 'Prabhu Kahahu So Tattva Bakhānī'to me the element or bigyāna for the realization of which all the enlightened sages remain absorbed 'Jehi Bigyāna Magana Muni Gyānī'. What is this bigyāna? Listen to her question, listen to her curiosity,

Bhagati Gyāna Bigyāna Birāgā I

Puni Saba Baranahu Sahita Bibhāgā II BAK-110.01 II
O Mahādeva, kindly classify devotion, wisdom, bigyāna and dispassion into appropriate categories and explain me each of them. Pārvatī is extremely wise. She added, Lord, if I have forgotten to ask You something then, O my gracious Lord, please open your heart and reveal whatever I have missed. Be kind to reveal all that I may have not asked you explicitly because 'Gūḍhau Tattva Na Sādhu Durāvahi', a monk does not hide even the most esoteric mysteries. But when would a monk reveal such mysteries? 'Ārata Adhikārī Jaha Pāvahi', when a monk finds an afflicted inquisitor or an ardently curious seeker, S/He does not hide even the most esoteric mysteries. And you are not only a monk for me but,

Tumha Tribhuvana Gura Beda Bakhānā I

Āna Jīva Pāvāra Kā Jānā II BAK-110.03 II

Śiva was extremely pleased to hear Pārvatī's non-deceitful words. I would like to tell Bhandev Bapa about its first effect on Śiva.

Magana Dhyāna Rasa Daṇḍa Jaga

Puni Mana Bāhera Kīnha I BAK-111 I

It includes the all stages of yoga including yama, niyama, prāṇāyama, pratyāhāra, dhyāna, dhāraṇā & samādhi. I would request you to explore further about it since you are planning to recite a discourse of 'Mānasa'. Śiva has eight-fold forms i.e. aṣṭamūrti. In

'Rāma Carita Mānasa', an Enlightened Being has sung Rudrāṣṭaka in the temple of Mahākāla in Ujjain. It's also an aṣṭakai.e. a hymn consisting of eight stanzas. I would also request you to explore the eight stages of yoga as described by Patañjali in the eight stanzas of Rudrāṣṭaka. While I shall definitely expound over it in my way, you can speak more authoritatively. The first stanza contains yama, the second stanza contains niyama, the third stanza contains prāṇāyama, the fourth stanza contains pratyāhāra, the fifth stanza contains all eight stages and in the last stanza a yogi becomes absolutely free from pride.

Na Jānāmi Yogaṃ Japaṃ Naiva Pūjāṃ I

Nato'haṃ Sadā Sarvadā Śambhu Tubhyaṃ II

Jarā Janma Duḥkhaugha Tātapyamānaṃ I

Prabho Pāhi Āpannamāmiśa Śambho II UTK-108 II

Rudrāṣṭakamidam Proktaṃ Vipreṇa Haratoṣaye I

I was extremely happy to hear this. I heard it for the first time ever. Śiva's temple is Patañjali's eight-fold yoga. I heard for the first time. The problem with me is that whenever I say that I have heard something for the first time, many people come forward to claim that they have already said it earlier! But I have heard this from him! Why hide? Acknowledge the person from whom you have heard something for the first time. If you want to develop your spiritual practice, mature your worship and transform mechanical worship into heartfelt worship then this decency is a must. People don't accept in the first place.

I received a letter two days ago. We completed the first day. On the second day, I received a letter. He had written that I am a young pundit, attending 'Samskṛta-Satra'. He has imposed two conditions on me! And therefore, I am not responding to his question. I am recalling Krishnamurti who said that I am not here to respond to your questions, I am here to make you aware. The answers are usually worth two pennies. Logic is more powerful. You can defeat anyone using logic. I hope I can speak a little bit of English! Suresh Dala would say that if you include a western philosopher's name or mention an English quote in your address then people will deem you a great scholar! You will be looked upon with respect! By your blessings, I would be reciting a discourse in Cambridge University.

Pharka Itanā Hī Hai Sayyāda

Kaphasa Aura Āśiyāne Mein I

Ye Terā Dastūra Hai Use Maine Banāyā Hai I
Sayyad uses the analogy of a bird. I have narrated this parable on several instances. I would like to repeat it again. A bird was prisoned in a gold cage. It was fed the best of the waters and the best of the seasonal fruits exported from various countries. Before imprisoning the bird in the cage, its weight was measured. However, its weight had reduced after a month despite providing the best in class facility. The owner wondered its reason. The bird happened to speak and said,

Pharka Itanā Hī Hai Sayyāda

Kaphasa Aura Āśiyāne Mein I

Ye Terā Dastūra Hai Use Maine Banāyā Hai I
Gujarati will come in between my address! Whenever I happen to speak Gujarati while speaking in Hindi, many people give me a call saying Bapu, we hope you remember that the discourse is in Hindi! I cannot help. A young pundit gave me a letter. He has imposed one condition and sought a promise from me and therefore, I am revealing it, otherwise I would have not. I also have my own decency of conduct. After all, you are my guests. And you have come all the way here. No one is invited here to make obeisance to me. Everyone is called here because I want my country to stand independently once again. I feel extremely hesitant when people bow to my feet. It only reflects your civility. What is the issue if parents lift their children on shoulders? But it's not going to stop! I have broken my toe twice when people have tried to touch my feet!

Baap! I wish to humbly respond to this query.

He has written that "Bapu, I have been attending 'Samskṛta-Satra' since last three years, but I have felt enraged on you every year!" I make an obeisance to his transparent confession. "I feel enraged on you, but it does not mean that I have no good feelings, else why would have I come this year as well? When you leave from here, I just gaze at you without even bowing my head or making an obeisance. I feel enraged on you. Nonetheless, I am writing my name in the letter, please don't quote my name and do answer my question." First of all, my discreet response is that you are not a young pundit, but a child pundit. Who is a child pundit? It's written in 'Mānasa'. Today, I had thought to sing with harmonium but anyways,

Tana Chāra Byāla Kapāla Bhūṣana

Nagana Jaṭila Bhayaṃkarā I

Samga Bhūta Preta Pisāca Jogini

Bikaṭa Mukha Rajanīcarā II BAK-94, Ch. II

When Lord Mahādeva reached the abode of the king of mountains Himalaya, He was mounted on a bull. The residents of Himachal and the kids of that region who were waiting for a glimpse of the bridegroom rushed into their homes as soon as they saw Śiva! The parents enquired about what had happened. The children said that the bridegroom has smeared ash on his body. He is strange in looks. Father, said the children, only those who have accumulated enormous merits would stay alive. But Tulasī clarifies about who made this statement. This statement is given by child pundits and not young pundits. Even if we are pundits, we are child pundits. As child pundits, we can only see Śamkara's ash but we cannot see the immortality associated with Śamkara's body. It's a superficial inference. Someone just said that Mahādeva's temple also has kāpālika and bhairava, which we often ignore! Similarly, the children only saw "Tana Chāra Byāla Kapāla Bhūṣana Nagana Jaṭila Bhayaṃkarā" and Tulasī says the children who criticized Śamkara in this way are no better than child pundits. It does not come from young pundits.

Let me come to the point. I am responding to your question because you have asked me to do so. You have asked: "I have been listening since last two days that two or three elderly scholars said that we are having a discussion in Jagat Guru Adi Shankaracharya Samvad Gruha in the presence of a ācārya." It only reflects the generosity of speakers who have used this word for me. However, the pundit is not happy because I was addressed as ācārya. He has asked, "How can you be a ācārya?" I have never claimed to be so, Shaib! I was just an assistant while working in a primary school. The designation of ācārya is a far cry for me. But the child pundit feels that everyone has started calling me ācārya! Now comes the real point, he has further asked, "Have you written any exposition? By definition, ācārya is the one who writes an exposition on prasthānatrayī that includes Brahmasūtra, Upaniṣad, 'Śrīmad Bhagavad Gītā'. It's a rule!" How can I compare myself to Lord Rāmanuja or Lord Jagat Guru Shankaracharya, Sahib! 'Śamkaram Śamkarācārya Keṣavaṃ Bādarāyaṇam', only when ācāryas write an exposition they are given the designation of ācārya. Your question is that the speakers are addressing me as ācārya? Now, how can I help in this matter? I am already observing silence for two months and I speak only during my addresses.

What should I do? Even if I was not observing silence, what could have I done? These are hollow attacks! Therefore, in 'Rāma Carita Mānasa' when Lord Rāma praised Hanumāna extensively, He broke Lord's embrace and clasped Lord's divine feet. Read 'Suṃḍarakāṇḍa'. Rāma began to praise Hanumāna saying that, O Hanumāna, the race of Raghu will never be free from your debt. You have served us greatly. You are the protector of the five life forces of 'Rāma Carita Mānasa'. If Lord embraces someone, who would wish to break that embrace? But when Lord began to say that Hanumāna 'Ati Laghu Rupa Pavanasuta Līnhā' You had assumed a minute form, He instantly dropped from Lord's embrace and fell in His divine feet. One of the speakers also mentioned that Lord Patanjali has also spoken about the supernatural powers like aṇimā, laghimā etc. etc. Lord is still immersed in the feeling to hold Hanumāna in His arms. But Hanumāna suddenly fell in Lord's feet! When Lord realized He said, "Maruti!" "Yes Lord!" "I was expressing my feelings for you and you have fallen in my divine feet!" Hanumāna said "Lord, when You praise or speak high about us then we are naturally prone to downfall. Now I won't be able to ascend further. Praise invariably pushes the person down, Sahib! And since I am destined to fall then I thought that instead of falling elsewhere I might as well fall in your divine feet." Therefore, Hanumāna fell in Lord's divine feet with the chants of "Trāhimām'.

Ācārya? And me? I was not even allowed to become an Assistant! As per government rule, even if I had three months of attendance, they deducted my one day to ensure that I don't become a permanent employee! I am grateful to them that because they did not make me permanent, today I am permanent elsewhere. They would deduct my one day so that I wouldn't receive full benefit. Even though I was entitled for TA, DA etc. they would distribute that component among themselves! They never took it alone. They distributed within themselves! And a monk is always ready to be sold. So I was asked, have you written an exposition? How do I write an exposition? I can only recite my experience. As long as I feel my Guru's grace, I don't think I would ever write an exposition? And now there is no need for me to write an exposition? Someone just mentioned that there are Three Hundred expositions on Lord

Patanjali's Yogasūtra. And each one of you is a repository of Holy Scriptures. Everyone is a live repository of Holy Scriptures. You speak in this program after studying several scriptures! We get everything readymade. For us, it's like pressing the switch and enjoying the light. But you are doing the real work. You collect the gist from countless sources to present before us! It's only your grace.

How can I expound, Sahib! But, but, but Talgajarda has also expounded on the three elements, provided you consider it as an exposition. I don't wish to speak on this, but I am responding because you have asked me to respond. Talgajardian exposition of 'BrahmaSūtra' is truth. 'Satyaṃ Jñāna Anantaṃ Brahma I Satyaṃ Paraṃ Dhīmahī II' – 'Bhāgavata'. What is the essential gist of the entire 'BrahmaSūtra'? It moves around truth. What curiosity does it speak about? 'Athāto Brahma Jijñāsā', this is where it begins from. And what is Brahma i.e. the Supreme Element? 'Rāma Brahma Rāma Brahma Rāma Brahma Rāmo Vighrahavān Dharmah Sādhuḥ Satya Parākramaḥ'. There is an abridged exposition of Talgajarda, O child pundit, it's called as truth. And an abridged exposition of Upaniṣad is called as love. Who allows us to sit closer? Only the one who loves us allows us to sit closer. The meaning of 'Upaniṣad' is to sit closer. If I share a bond of love with Vijaybhai, I would clasp his hand and insist him to sit near me. The person who loves us allows us to sit closer or we feel like sitting close to a person whom we love. What does Upaniṣad mean? It means to sit closer. Therefore, Talgajardian exposition will state that Upaniṣad is love, because in Upaniṣad the disciples sat close to the teacher. The teacher need not even speak or expound in this state. The discourses of Upaniṣad have not been recorded. When I was reciting a discourse in the hermitage of Raman Maharshi as 'Mānasa-Maharṣi', an old devotee of Raman told me that Bapu, once a German man asked Rāma about the definition of silence and Raman replied that the flower of speech is called as silence. Silence is the flower of a plant in form of speech. It's invisible. It has a fragrance which can be inhaled and felt by our soul. Let love remain love, don't give it a name. The point I am trying to convey is that whether someone explains Upaniṣad or not, it does not matter. We just heard recitation of a verse from Taittirīya Upaniṣad, which is usually recited during the initiation

ceremony. Love is the exposition of Upaniṣad in my view. In our short-span of life, how much can we read and remember? Someone rightly said that those who have tried to gain too much knowledge from the scriptures have eventually turned insane. 'Ulajhano Mein Khūda Ūlajhakara Raha Gae Vo Badanasiba', listen to a couplet by Parsa Jaipuri,

Ulajhano Mein Khūda Ūlajhakara
Raha Gae Vo Badanasiba I

Jo Terī Ūlajhī Huī Jhulpho Ko Sulajhāne Gae I
God is not a sorted element. 'Raghupati Bhagati Karata Kaṭhināī', it demands severe spiritual practice. It's a state where the pundits have failed to reach, but it is easily attained by the lovers. People like Kabīra and Nānaka have managed to reach there very easily. My point is that sitting close to someone is impossible without love. Therefore, the exposition of Upaniṣad is love. It's indeed for me, but might not be so for you. Since you have insisted me to answer your question, I have memorized your entire letter! You have written that "If you have enough courage then answer my question openly in public!" It was never about courage, Sahib! A monk has no one to win over. I usually sing this song. Babaji would like it more than me.

Kucha To Loga Kahenge,
Logo Kā Kāma Hai Kahanā I

Choḍo Bekāra Kī Bāte, Kahī Bīta Na Jāe Rainā II
We have gathered here to string the pearls in a flash of lightning, Sahib! Beware that this moment might pass away in criticizing each other. Beware that we may lose everything because of mutual biases and mutual hatred! Such incidents continue to happen. The receptacle remains the same, only the one who fills it keeps changing regardless of whether it's the age of Kabīra or the age of Nānaka. The people who fill the receptacle with hatred, criticism and envy keep on changing, but the receptacle remains the same. So, Upaniṣad is love, Brahmasūtra is truth and 'BhagavadGītā' is compassion for me. Kṛṣṇa, Lord of yogis, wouldn't have become a charioteer without compassion. Arjuna is seeking Kṛṣṇa's apology out of regret,

Sakheti Matvā Prasabham Yad Uktaṃ
He Kṛṣṇa He Yādava He Sakheti I
Ajānatā Mahimānaṃ Tavedaṃ
Mayā Pramādāt Praṇayena Vāpi II GT-11.42 II
I considered You as my friend, I abused you, I taunted

you, I argued with you! But it all happened unknowingly. The Nagar community in Junagadh apologized to Narsinh Mehta in the following words: 'Ame Aparādhī Kāi Na Samajyā, Na Olakhyā BhagavaṃtaNe'. This is the exposition. I speak of the same gist but in my own words, in the words of Nāgarī, in the words of Damodar Kund, in the words of Bhavnath, in the words of Girnar. In the last Kathā, I have said that Girnar is truth for me. Yes! Girnar is great-great-great-grandfather of Himalaya. NarottamBapa a.k.a. PalanBapa proves this with evidence. And the most eternal element is always the truth. Girnar is truth. Dwarkadhish is my love. And Somnath is compassion. So, if Kṛṣṇa gets ready to become a charioteer, how is it possible without compassion? He pledged that "I shall pick no weapon. I shall be without a weapon all through the war." But during a critical moment, the same man jumped out of his chariot and lifted the wheel of a chariot to attack the enemy for the sake of Arjuna without caring for the world and His pledge. He took this step because of compassion for Arjuna. What is this if not compassion? And the same man could recite Seven Hundred verses of 'Gītā' at peace right in middle of the battlefield amid tumultuous chaos of the war. How was this possible without compassion?

So, 'Gītā' is compassion, Upaniṣad is love and BrahmaSūtra is truth for me personally. Now, I would not address the questioner as child pundit. I would rather call him a friend. My friend, keep coming. And I request as well as insist you to please be enraged on me forever, for how does it matter? BhandevjiBapa yesterday said that the outer world contains sensual pleasures, but our inner world is yogic. Anger is an outer element; realization is internal, Sahib! This is the distinction between the divine element and the worldly soul. This is the difference. So, I am requesting you to say upfront whatever you feel. I heard from you for the first time that Śiva's temple is symbolic of eight-fold yoga. Hereon, whenever I shall share this thought during my discourse, I would definitely remember Bhandevji, regardless of whether or not you are listening to me on the television. One ought to have the decency to acknowledge! Gangasati has not advised to bow to a mighty monk, but she advices to bow before a decent monk 'Śilavaṃta SādhuNe Pānabāi Vāre Vāre Namīe'. Decency or virtuous conduct is our wealth. It's

our power that keeps us away from pride. We are endowed with decent power. It's a lovely idea.

So, Rudrāṣṭaka is eight-fold yoga. Now, even I shall contemplate this thought further and speak about it in my way, but you can speak more on it because of your advance study on yoga. You have practiced the penance and study of yoga. Ravi stated that Gāyatrī has manifested in twenty-four incarnations and every incarnation is depicted by every syllable or letter of Gāyatrī maṁtra. Gāyatrī maṁtra consists of twenty-four letters which Navnitbhai proclaimed as the world-maṁtra. Sahib, listening to you was sheer joy. We would have loved to hear you more. There is no time limit here. You might have felt hesitant. You asked me a couple of times during your address whether I felt bad, but I did not like it either. You said that barring Bapu and a few others, everyone is subjugated to lust. But it's not so in reality. Tulasī says,

Bhae Kāmabasa Jogīsa Tāpasa
Pāvaranhi Kī Ko Kahai I
Dekhahi Carācara Nārimaya Je
Brahmamaya Dekhata Rahe II
Abalā Bilokahi Puruṣamaya Jagu
Puruṣa Saba Abalāmayaṁ I
Dui Daṁḍa Bhari Brahmāṁḍa Bhītara
Kāmakṛta Kautaka Ayaṁ II BAK-85 II

Who doesn't desire ecstasy? Yesterday someone shared eight points which every soul desires. Everyone seeks love. Everyone seeks peace. Everyone seeks power or energy. Everyone seeks wisdom. Didn't you say this? These are our fundamental needs. Baba, shall I share your confession? This realized man keeps telling me that "My outreach is only to the extent of a girlfriend!" He shared this aphorism in the morning of Rishipanchami. But a Sufi poet has said in Urdu that my head bows there where worship ends. I have reached the state where no worship is needed beyond that point. When a seeker reaches to his Sadguru, his/her further wandering comes to an end and the Sadguru Himself becomes the seeker's liberation. I have no objection at all, you may well reach only to the extent of a girlfriend, but you must not wander beyond that point. Baba said that his outreach is only to the extent of a girlfriend! The beauty of the most beautiful people is god. And in the realm of supreme divinity there are neither injunctions, nor interdictions. But

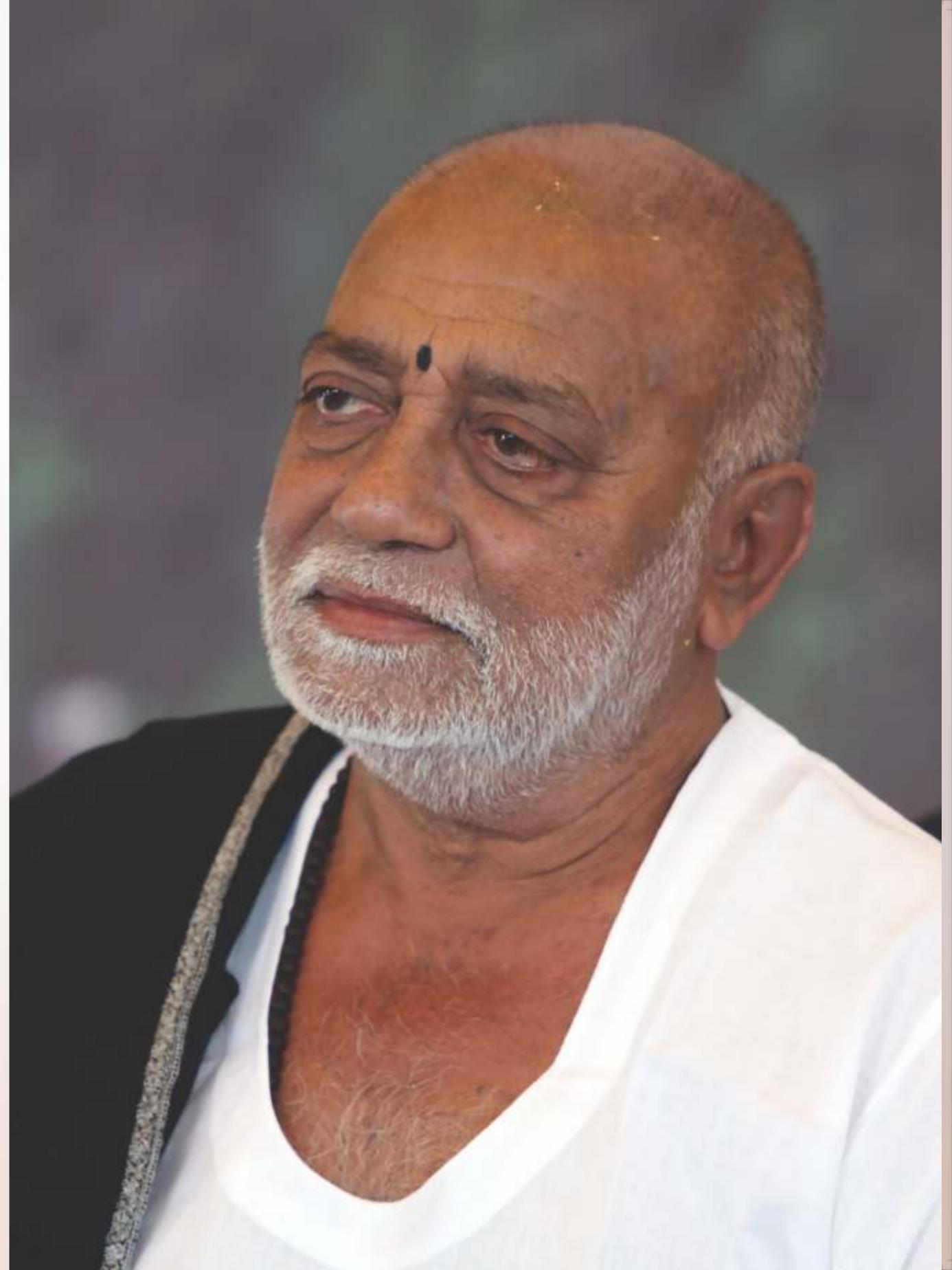
please don't interpret this at lowly. It's an extremely lofty aphorism.

So, every letter or syllable of Gīyatrī maṁtra points towards twenty-four incarnations. RāmaKathā contains the philosophy of padārtha i.e. matter. Pandeysahib spoke about AṇuDarśana (atomology) and BrahmaṁḍaDarśana (cosmology). You also said that our body is a cosmos in itself. What does 'Mānasa' say? 'Udara Mājha Sunu Aṁḍaja Rāyā', O the king of birds! Lord Rāma was an infant. He opened His mouth while yawning and Kāgabhuṣuṁḍi says, I entered His mouth and O Garuḍa, how do I describe? I travelled through infinite universes in Lord's belly. The 'Uttarakāṇḍa' of 'Mānasa' describes infinite universes. So, 'Mānasa' also contains BrahmaṁḍaVijñāna or cosmology. The difference between padārtha and love is completely demonstrated in 'Ayodhyākāṇḍa'. Kingdom is padārtha (matter); sacrifice is love. ĀrogyaVijñāna (Health Science) - 'Saba Suṁdara Saba Biruja Sarīrā', during Rāma's reign everyone was beautiful and healthy. KhagolaŚāstrais astronomy, Sahib! It's a highly scientific aphorism! 'Kou Avakāsa Ki Nabha Binu Pāvai', give this aphorism to a scientist. It says that can anyone get moving space without ether? And Tulasī says, ascend beyond the atmospheric realm where no one can touch each other. Today, we have seen that a person can float in space, without touching anyone. 'Binu Mahi Gaṁdha Ki Pāvai Koī', 'Mānasa' contains all scientific aphorisms. So 'Mānasa' contains cosmology, atomology, the science of Gayatri, the science of yoga and the science of yajña. When you were sharing this,

NānāPurāṇaNigamĀgamaSammatam Yad
Rāmāyame Nigaditam Kvachidanyato'pi
II BAK-01 II
SvāntaḥSukhāy Tulsī RaghunāthaGāthā-
BhāṣāNibandhaMatīMañjulamātaNoti
II BAK-Śl.07 II

I really enjoyed. I have spoken at length almost for forty-five minutes to an hour. Speaking has a distinct joy, and so does silence. Stay happy in every situation, Sahib! Stay happy in every situation. And let me tell you one more point, one who is a dāsa (god's servant) alone has the right to be Bapu!

(An excerpt of the address presented in 'Saṁskṛta Sātra-18' held at Kailas Gurukul, Mahuva (Gujarat). Date: September 14, 2018)





या देवी सर्वभूतेषु मातृरूपेण संस्थिता।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥