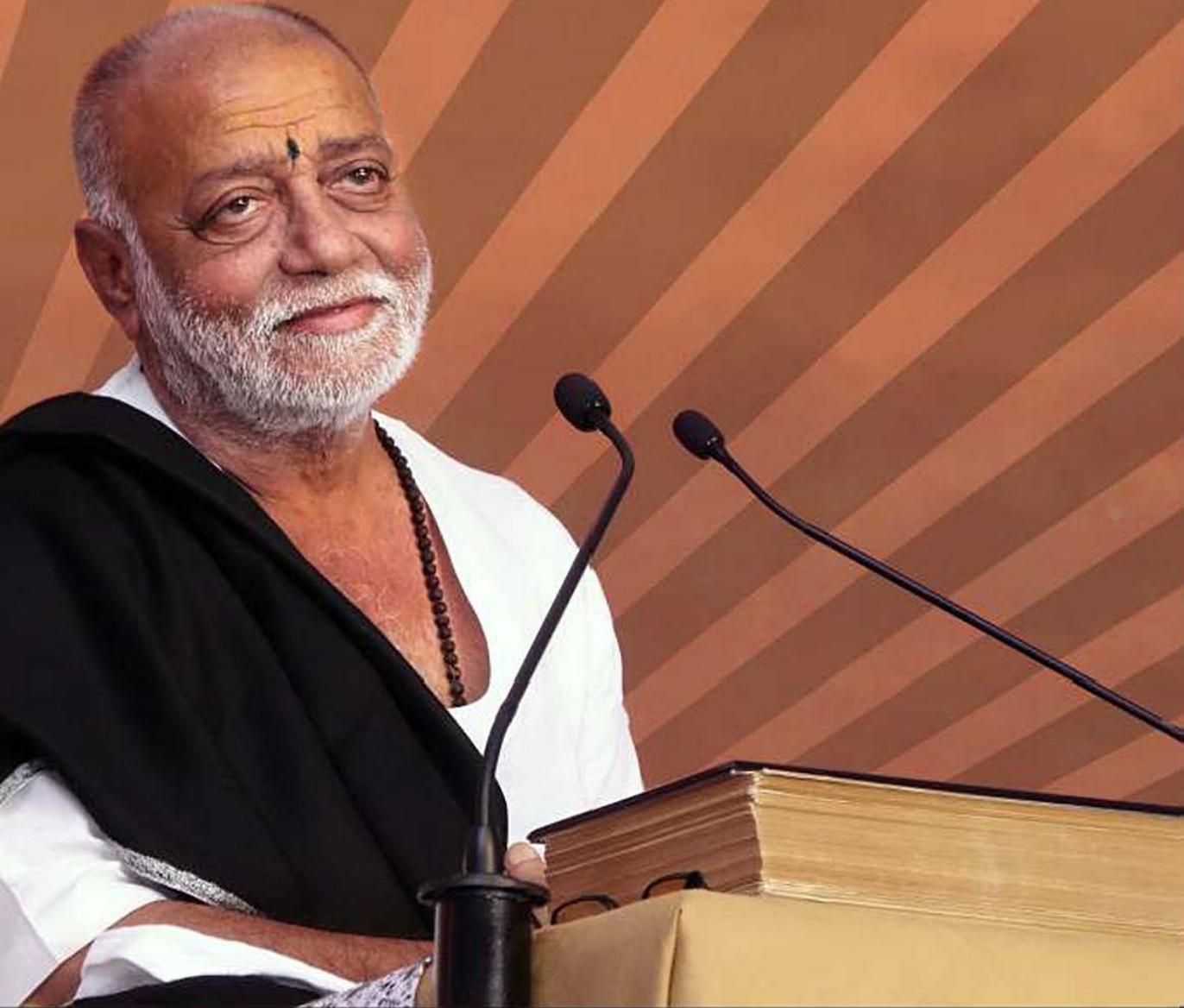


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Mānasa-Kanyākumārī

Kanyākumārī (Tamil Nadu)

II RAMKATHA II

MORARIBAPU

सब लच्छन संपन्न कुमारी। होइहि संतत पियहि पिआरी।
जौं तपु करै कुमारि तुम्हारी। भाविउ मेटि सकहिं त्रिपुरारी॥

The three oceans viz. Arabian Sea, Bay of Bengal and Indian Ocean do unite at this place. But in reality, this land is the union of three spiritual oceans. The first flow is the divine mother's penance (tapa). The second flow is Swamiji's sacrifice (tyāga). Lastly, the third flow can be considered either this mountain or the mother's idol in this temple. Thus, the third flow is endurance (titikṣā). As I understand, this land has the confluence of sacrifice, penance and endurance.

- Moraribapu



II RAM KATHA II

Mānasa-Kanyākumārī

MORARIBAPU

Kanyākumārī (Tamil Nadu)

Dt. 07-01-2017 to Dt. 15-01-2017

Katha : 805

Publication :

January, 2019

Publisher

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

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PREM PIYALA

MorariBapu recited RāmaKathā from January 07, 2017 to January 15, 2017 on the holy land of Kanyākumārī in Tamil Nadu. Bapu focused this discourse on the topic of 'Mānasa-Kanyākumārī' thus discussing Kanyākumārī i.e. Pārvatī of 'Mānasa' who is the daughter of Himālaya.

While describing about the erudition into the nature of Brahma, spiritual erudition, yogic erudition and folk erudition, Bapu said that "A person endowed with five types of erudition is Kanyākumārī. If the daughters present at our home are blessed with these five eruditions then please consider her as Kanyākumārī. Every home has a Kanyākumārī." Bapu added that the one who worships the divine mother or Kanyākumārī will be blessed by these five eruditions.

Kanyākumārī or Bhavānī has performed the penance by standing on a single foot. Bapu interpreted this event in His own way. He said that the divine mother can do everything. However, my VyāsaPī ha can say that performing penance on one foot means a penance performed with the mindset of single devotional faith. Foot is called as *pada* in Sa sk ta. *Pada* also means *padya* i.e. poetry or verse or someone's words. The devotional faith of living our entire life on one word given by our Guru is analogous to performing penance on a single foot.

Perceiving Pārvatī from the perspective of an individual, the divine feminine energy and devotion, Bapu stated: Pārvatī took birth in the abode of Himālaya. They celebrated her birth. As she began to grow up, the saints like Nārada arrived. He forecasted her future and named her. In this story, Pārvatī is presented as an individual or a virgin-girl i.e. Kanyākumārī. Thereafter, when she performed penance, she transcends her individual form and shines as the divine feminine energy. Her extremely rigorous penance only portrays her form of divine feminine energy. After performing penance, when the seven sages tested her love, she is neither an individual, nor the divine feminine energy, but she exemplifies devotion; she is surrendered.

Outlining the three milestones of Kanyākumārī or Pārvatī's life as doubt, surrender and reconciliation, Bapu presented His idea in the following words: "Kanyākumārī i.e. Pārvatī has three milestones in life. When she was Satī, she raised a doubt on Lord Rāma and her entire life got wasted. So, her first milestone in form of Satī was doubt. When she was reborn as Pārvatī, she came across two milestones. One of it was surrender. As Kanyākumārī, she surrendered '*Janma Ko i Lagi Ragara Hamārī*'. After getting married to Śiva, she became Bhavānī. As Śiva's consort when she raises a curiosity about Rāma, her curiosity gets reconciled and in the end she says '*Main K tak tya Bhaiu Aba Tava Prasāda Bisvesa*'. The divine mother Kanyākumārī's life also contains these three milestones."

Thus, through the medium of 'Mānasa-Kanyākumārī' RāmaKathā Bapu's VyāsaPī ha extolled the glory of women and also presented the magnificence of Pārvatī-Kanyākumārī of 'Mānasa'.

- Nitin Vadgama

Mānasa-Kanyākumārī : 1

A seeker who stands with undeterred devotional faith in the Guru is called Kanyākumārī

Saba Lacchana Saṃpanna Kumārī I Hoihi Saṃtata Piyahi Piārī II BAK-66.02 II

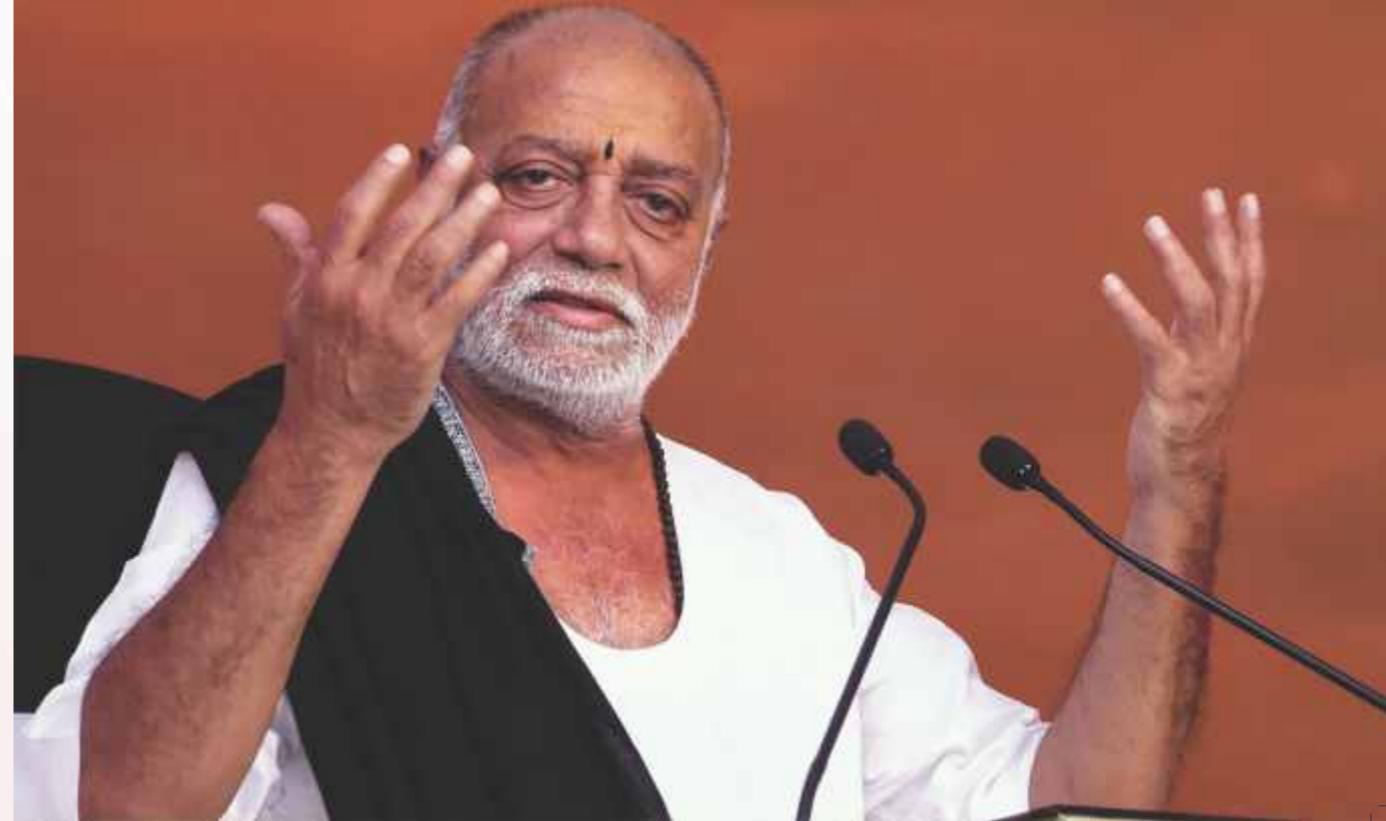
Jau Tapu Karai Kumārī Tumhārī I Bhāviu Meṭi Sakahi Tripurārī II BAK-69.03 II

Adorned with all good traits, the girl (Pārvatī) shall win the unfailing love of her husband. If your daughter practices austerity, the slayer of the demon Tripura, Śiva, can even erase the lines of Her fate.

Baap! By the compassionate grace of the divine Goddess Kanyākumārī, my VyāsaPīṭha has once again obtained an opportunity to visit this place. Overwhelmed by this opportunity, I make obeisance to the divine feet of the mother goddess. I also offer obeisance to the spiritual greatness personified by a young ascetic of our country, Swami Vivekananda, who has echoed the mantra of Upaniṣad 'Uttiṣṭha Jāgrata Prāpya Varānibodhata' in all directions. It's this place where the divine Goddess Kanyākumārī had inspired him to accomplish his next goal.

When I had visited this place around thirty or thirty-two years ago, the idol of Saint Poet Thiruvalluvar was not installed. Today we can behold this lovely idol. Moreover, the confluence of three oceans can be witnessed on this land. I offer an obeisance to this utmost holy land. I also appreciate the warm welcome offered by Vivekananda Kendra and their efforts in hosting this discourse on such a beautiful spot. My VyāsaPīṭha welcomes respected officials of Vivekananda Kendra and each one of you involved in it.

Vivekananda Kendra has also organized a discourse earlier. I stayed at the same place then. As one ages, one gets promoted. In this discourse, therefore, our venue is set closer to the ocean. We behold a beautiful spectacle from here. I really feel like sitting here in silence for three hours, while you listen to my silence. It's such a beautiful spectacle. My place of stay is equally beautiful. I express my immense pleasure. I make my obeisance to one and all including my listeners who have arrived from India and abroad and the host family who have become an instrumental means of organizing this discourse.



There are four milestones of life Baap ! Our first milestone was when we led a wild life as ape-men. In today's century we have researched everything from amoebae to atomic bombs. Mankind has indeed travelled a long journey. It has come with both advantages and disadvantages. Ape-man was only confined to the forests i.e. jaṃgala. Life has four chapters Baap ! Let me and you understand this idea on the first day of the discourse. A jaṃgala has its own glory, certainly. We shall discuss more about it in the coming days. For a moment, let's keep aside Darwin's theory of evolution and focus on the spiritual evolution of life. The second milestone of the spiritual evolution of life as per VyāsaPīṭha is vana. The first milestone is jaṃgala and second being vana. Swami Vivekananda had spoken about three steps: rise, awake and stop not until the goal is achieved.

After surpassing forest, vana comes as the second milestone. Please don't halt there. I and you must surpass vana as well. The third milestone of spirituality is upavana. It's better than vana. It's a place where the divine mother dwells. While touring through forests for countless lifetimes, passing through the vana, relishing the glory of upavana we have arrived to the mother's abode. I was thus wondering which topic I should choose for discussion. The word 'Kanyā' has occurred umpteen times in 'Mānasa' with reference to Mother Jānakī and Pārvatī, and so has the word 'Kumārī' e.g. Dakṣakumārī, Brajeshkumārī etc.

Na Ta Kanyā Baru Rahau Kuārī I

Kaṃṭa Umā Mama PrānaPīārī II BAK-70.02 II Empress Mainā, the mother of Bhavānī, has spoken these words. She tells her husband who is the King of Mountains, Himalaya: If we fail to secure a worthy suitor and reasonable wealth for our daughter then we alone shall be condemned and blamed because a mountain is ultimately crass or dull by nature ! It lacks wisdom. People blame stone for being crass and we dwell in mountains. Instead of getting our daughter married to an unworthy suitor, she better be left unmarried i.e. Kanyākumārī forever. Why, asked Himalaya. O my beloved husband, said Mainā, 'Kaṃṭa Umā Mama PrānaPīārī', my daughter is dear to me as my own life. These two lines contain the word 'Kumārī'. 'Mānasa' also contains one line with the whole word 'Kanyākumārī'. However, I am choosing the lines with the word 'Kumārī' and the Kathā shall be named 'Mānasa-Kanyākumārī'.

Himachalā's daughter has performed penance on this land. Her story of penance is already described in 'Mānasa'. However, the commonly believed story of this place is slightly different than the one in 'Mānasa'. Nonetheless, Nārada has been the centre of both the stories. In 'Mānasa', Nārada plays an affirmative role in

the episode of Umā. He, however, plays a slightly negative role in the marriage of the virgin girl, Kanyākumārī, who had practiced penance on this land. The goal though is the same, but the paths are different. In 'Mānasa', Pārvatī, a.k.a. Kanyākumārī (a virgin girl), practices penance to attain Śiva. She does so at the advice of Nārada who is her spiritual master. He had professed: "Himalaya, if your daughter performs penance then Śiva can even transform Her destiny, erase Her lines of fate and efface her misfortune." 'Mānasa', however, does not mention Bhavānī's place of penance. Kanyākumārī has practiced penance on this land to attain Śiva. 'Mānasa' mentions that if Bhavānī and Śiva get married to each other, their son can kill Tārakāsura and his death will bring relief to the society of deities. Kanyākumārī has practiced penance on this land to attain Śiva. Her goal is to attain Śiva. She has performed a tough penance. 'Mānasa' describes it at length. We shall discuss those lines from 'Mānasa', as described by Tulasī, for the awakening of our life. It is also known that Kanyākumārī Bhavānī has performed a rigorous penance by standing on a single foot. The picture is in front of you. Our Purāṇas and scriptures contain several legendary stories of performing penance by standing on a single foot. I shall share those with you as and how I recall. Let me just name those characters for now.

Firstly, Bhavānī has performed penance on this land by standing on a single foot. The second legendary story is about Dhruva. You must have heard of Dhruva's story of performing penance by standing on a single foot. Another realised soul to perform penance on a single foot is Seer Mārkaṃḍeya. Paraśurāmaji's father, sage Jamadagni, has also believed to have performed penance on a single foot. In today's age, it sounds difficult and extremely impossible to perform such a penance. It was possible for people in the earlier age. Many people practice penance by standing on two feet. You would have witnessed several such people in today's age. They have stood on two feet for years together, without sitting down even for a moment. They perform the acts of sleeping, eating, resting etc. only by standing on their two feet. However, the penance of standing on a single foot is utmost difficult. The other modes of penance are observing fast, cessation from eating, sitting at one single place forever, abandoning water and even leaves of a tree. Kanyākumārī of 'Mānasa' has performed these types of penance.

Puni Parihare Sukhāneu Paranā I

Umahi Nāmu Taba Bhayau Aparanā II BAK-73.04 II When Umā gave up eating even dry leaves, she came to be known as Aparṇā, literally meaning surviving without even eating leaves.

'Mānasa' mentions extremely rigorous forms of penance. But the mother goddess who is standing here stands on one foot. Only the divine mother can perform such a penance. Only a devotee like Dhruva or a Seer like Mārkaṃḍeyacan practice this penance. And so can several realised souls. However, it's not possible for every person. It's impossible. There are barely few people who are performing penance by standing on one foot. They have performed the penance and gained the reward. I am not denying the worth of this kind of penance, please don't misunderstand me. What is it that the divine mother cannot do? She is all-capable. Dhruva can do anything, indeed. But in today's age when we are not even able to stand on two feet, how can we stand on one foot for penance? If I am to interpret this kind of penance then my VyāsaPīṭha can say that performing penance on one foot means the penance performed with the mind-set of single devotional faith. Foot is called as pada in Saṃskṛta. Pada also means padya i.e. poetry or verse or someone's words. Pada also means a place or a status or a spiritual state.

Even as we walk and stand on two feet, the devotional faith of living our entire life on one word given by our Guru is analogous to performing penance on a single foot. Umā of 'Mānasa' or Kanyākumārī of 'Mānasa' rejected the advice of the seven seers Saptarṣi. Saptarṣi asked her, "Bhavānī, whom are you performing this penance for? Why are you performing a rigorous penance in such a tender age?" They also emphasized the risks and disadvantages of marrying Śiva and falling prey to suffering. Kanyākumārī of my 'Mānasa' said with a smile: "I am not going to give up the words of my Guru. I least care whether my married life gets ruined or not." This is the meaning of pada for people like us: single devotional faith or ekaniṣṭhā. Ekaniṣṭhā is figurative of performing penance on one single foot. The divine mother has indeed performed this penance, pay attention. We cannot deny the story of Holy Scriptures. And the divine mother is capable to do so. If she can create, sustain and destroy the world, then what is it that she cannot do? Even as we stand on two feet, roam in cars with four wheels and travel by airplanes, if we don't transgress our devotional faith from the Guru's words then our penance is equally analogous to standing on one foot.

If you observe this idol of Vivekanandaji, his one foot is ahead of the other, which means that he is not standing still. He appears to be moving. This idol is symbolic of constant motion. If you look attentively you may feel that he would lift the second foot any moment. One can get this feeling. I liked the cleanliness in its vicinity and it's anyway pure intrinsically. It has a serene ambiance by default. After all, a saintly man and the divine mother have performed their penance there. And I felt

that the spot with most concentrated energy is the one where the divine mother's foot is engraved. It's the spot where the mother has stood on foot during the entire duration of penance. It's awe-inspiring. This is not a rock mountain; it's the mountain of penance. It's a meditative mountain. It's a virgin mountain. It's an untouched mountain.

It's an amazing element. Swamiji was deeply intense. First and foremost he was young; he was extremely intense and highly literate. He was even obstinate with Thakur! But his reins are controlled by Thakur. He is nothing without Thakur. And I also loved the sight of Thakur's idol on one side, Mother Sharda's idol on the other side and Swamiji's idol standing upright. And the parents alone help the children stand. A Guru alone makes a disciple rise. Thakur though could not speak much. He was uneducated.

So, this is an extremely concentrated spot of energy and the three oceans also unite at this place. Our Govindji stated that Arabian Sea, Bay of Bengal and Indian Ocean unite at this place. But in reality, this land is the union of three spiritualities. The first flow is the divine mother's penance (tapa). The second flow is Swamiji's sacrifice (tyāga). Lastly, the third flow can either be considered as this mountain or the mother's idol in this temple. Thus, the third flow is endurance (titikṣā). As I understand, this land has the confluence of sacrifice, penance and endurance. And as long as a seeker does not attain these three flows, his/her worship remains incomplete. We will have to look into 'Gītā' to understand the types of penance. It mentions about rājasī, tāmasī and sātvikī penance. Sacrifice can as well be known more from 'Gītā'. 'Gītā' has already discussed about three types of penance. I have understood the simplest meaning of titikṣā as follows: assume that you are all-capable, you can answer any question under the sky, you can show your superiority before anyone in this world, despite all these traits when you just choose to endure the situation with a smile, it's called as titikṣā. This is the greatest compassionate trait in all mother figures.

Swamiji realized his goal after sitting here in penance for three days and he took a decision to travel to Chicago. And I feel overjoyed speaking about Swami Vivekanandaji because during the course of taking education on Vedānta he has stayed in 'Kailas Ashram' Rishikesh to learn more about Vedānta. Swami Ramtirtha has also stayed there. Originally, it's about Kailāsa, Saheb! He stayed there. Swamiji's name is engraved on the pillar in 'Kailas Ashram'. So, this is the place of awakening. He jumped into it. He realized his goal after meditating for three days and the world was blessed by a young ascetic! Swamiji has played a great role in everyone's awakening.

Gura Ke Bacana Pratīti Na Jehī I

Sapanehu Sugama Na Sukha Sidhi Tehī II BAK-79.04 II This reflects Bhavānī's single devotional faith in 'Mānasa'. She said, "O Saptarṣi, even if Śiva Himself advises me to abandon my wish to marry Him, I would disagree upfront, let alone you. I hold single devotional faith in my Guru's words." Now, for the believers of Guru, Guru is the last step and after Guru comes God. Many devotees who believe in the tradition of Guru, especially MorariBapu, believe that... who else should I present as an example? I have no issue in quoting my own name. You are free to interpret as you wish! I am not concerned with your interpretation. I cannot behold God in the place of my Guru. Guru is Guru. Rāma for me is the 'means', but my Guru is my ultimate 'goal' whom I would attain through that 'means'. Yes, this is my personal matter. Please don't follow me. I would also not like to state that one can attain God through the Guru. It's an extremely easy path. Because the Guru is the last step and the next step after Guru is the abode of the Supreme Element. It gives us a direct entry. It is the easier way. The difficult path is to overtake God. And in doing so our mind will raise doubts that we are committing an offence of God and it will cause our inauspicious. Moreover, māyā (god's delusive potency) will trap us into adversity. Something or other will come in our way. Māyā will trouble us adversely and impose obstacles to stop the seekers. It will impede the seekers from taking the greatest leap of making God the very 'means'.

Kanyākumārī's penance of standing on one foot refers to single devotional faith where even God is left behind. In my view, crown is not as valuable as the turban. It may be the turban of TribhuvanDada, Vivekananda, Shahid Bhagat Singh, Shivaji, Maharana Pratap or JalaramBapa. So, there are both the ways. Either one can attain God through the Guru. But don't consider Guru and God as two different elements. The seekers who aim to attain Guru soon realize that the Guru Himself is God, 'Baṁdau Gurū Pada Kaṁja Kṛpā Siṁdhu NaraRūpa Hari'. And this path becomes much easier when we find someone in human form. The God with four arms is a very expensive deal, my friends! It's a difficult matter. Being human is the supreme accomplishment. We are either men or women. How many of us are humane in real sense? What is the role of 'Mānasa'? 'Mānasa' is the formula or process of becoming humane. The point I want to convey is that there are two paths. Either a seeker attains God through the Guru or a seeker feels to have attained everything after attaining the Guru. Having obtained the Guru, s/he attains everything.

So my dear listeners, this is the meaning of single devotional faith. Pārvatī says in 'Mānasa' that even

if Lord Śaṁkara advises her, not once but umpteen times, to abandon the wish of attaining Him, she would not forsake the words of her Guru because 'Gura Ke Bacana Pratīti Na Jehī'. This holds true for the devotees who have cultivated single devotional faith in the Guru. I have shared my clear opinion before you that I am the wayfarer of this path. And most importantly Saheb, we have already attained God, it's the Guru who is still unattained. Who says that we have not attained God? "Īśvaraḥ SarvaBhūtānāṁ Hṛddeśe 'rjuna Tiṣṭhati", we have already attained God. It's just the matter of recognizing Him. Whom we need to attain is the Guru. So, Gurupada holds a great glory. And a seeker who stands with undeterred devotional faith in the Guru is called Kanyākumārī. You are free to give any title to such a seeker. No one should raise an argument that the divine mother cannot stand on one foot. She is the mother of the universe, an all-capable and hence, she can do everything. What if someone stands on one foot for penance, but is not rooted in a single place of devotion? Therefore, Shankaracharya's Gururashtrak comes to our mind, 'Tataḥ Kiṁ Tataḥ Kiṁ Tataḥ Kiṁ'. Despite possessing everything if we fail to cultivate devotional faith in the Guru's lotus feet then everything is worthless.

My VyāsaPīṭha deems the devotional faith of five aspects as the penance of standing on one foot. If we possess five-fold devotional faith, we are performing the penance of standing on one foot. However, it is difficult. And if you find yourself lacking, do not worry because we are worldly souls after all. Our charioteer is unconscious. Our soul is suppressed. The outcomes of our desires, auspicious and inauspicious wishes, intellectual deliberations, evil company and good company mount our chariot and make it wander at random. In this state, five-fold devotional faith is extremely essential. It's the penance of standing on one foot. Firstly, surrender to one Guru. Sometimes the consciousness of a realized Guru pushes a seeker in His absence even though the Guru may no longer exist in His physical body. Even if the Guru is not present in His physical body, someone pushes the seeker. Many times seekers can behold several divine forms in one single individual. The Guru may sometime appear as Buddha or Mahavira, at times He may seem like Thakur or sometimes Ramana. It means that those consciousnesses are trying to impel us. But we must not change our devotional faith from our original Guru. Life is extremely valuable. If you keep changing your Guru from one person to another to seek prestige then it's a different matter, but the path of devotional faith is different. Your soul must blend seamlessly with the Guru. The souls of Guru and disciple must not exist separately.

They must merge into one another, 'Do Jisma Magara Eka Jāna Hai Hama, O Mere Sanama, O Mere Sanama'. The word 'sanama' refers to God or any divine goal. No separation should exist. Shankaracharya terms it as non-dualism. And note that truth is always non-dualistic. VyāsaPīṭha speaks of three flows viz. truth, love and compassion. I would say that truth is always non-dualistic. Truth cannot be dual. Our seers have proclaimed 'Ekam Sat'. Truth is always one. We compare truth with the sun. There may be several suns in other galaxies or solar systems, but the one that's close to us is only this. And it's only one. We don't have more than one sun.

Truth is non-dualistic. And my dear seekers, pay attention that love is always dual. Love is not non-dual. Love always needs two individuals e.g. a servant and a master; two brothers; a husband and a wife. Even though love is difficult between husband and wife, two individuals are required e.g. an idol and a priest; a lover and a beloved. My dear seekers, please remember that truth is always non-dualistic and love is always dual. The seekers who have grabbed the path of love or devotion always stay in dualistic elements and they must. The philosophy of love is dualistic. It ought to have two elements. The spiritual discourse of Kathā is the conversation of love. Therefore, I name it as the Yajña-of-Love. This is the conversation of love. It needs both reciter and listener. Truth is non-dualistic i.e. advaita. Love is dualistic i.e. dvaita. And Compassion is qualified non-dualism or qualified monism i.e. viśiṣṭādvaita. The realized souls like Lord Ramanuja, Shankaracharya or Vallabha have their individual philosophies. But compassion is qualified non-dualism or qualified monism. S/He who bestows compassion is a single individual, but everyone can experience it.

So my dear listeners, we are discussing about five-fold devotional faith. The first is about having one Guru and sticking to the Guru's words which Kanyākumārī of 'Mānasa' has grabbed. The second faith is sticking to the Guru's words. The third faith is sticking to the Holy Scripture given by the Guru. Just like my Supreme Godhead had given me 'Rāma Carita Mānasa'. It's everything for me. And I don't find anything lacking in this Holy Scripture for me to resort to any other scripture!

What does it lack? I sit with several artists, poets, erudite and enjoy their company, Saheb! Many people spread a perception that Bapu is learning our knowledge by sitting with us! I have been speaking very openly on this and I would iterate even today that there is nothing left for me to learn. The Name of Rāma is enough for me.

When Thakur Ramkrishnadev could not gulp water through his throat, Vivekananda's eyes were in tears on seeing the Guru's intolerable pain. The Guru could not eat food! On seeing Vivekananda crying, Thakur Paramhans asked, what was the matter? "We cannot bear your pain. For you it's a different matter as you no longer identify yourself by your body, but we are ordinary souls. You cannot even have a sip of water." He said, "Now I don't have food by my own throat, but I am having food through your throats. What difference does it make?" While many people are living in this myth, many others are also spreading this myth! Such things happen extensively in this world! There can be ban on currency notes, but acts like these cannot be banned!

Gurupada is the first devotional faith. Devotional faith in the Guru's words is the second aspect. When the Guru orders you something, the matter ends then and there! The third aspect is devotional faith in the Holy Scripture given by the Guru. Ask the Sikhs about their devotional faith in Guru Granth Saheb? And the fourth aspect is the devotional faith in the maṁtra conferred by the Guru. When the Guru tells you to do something even in a light mood, the matter ends! Don't get into whether it's a maṁtra or a name or a stotra etc. etc. Any words spoken by the Guru becomes a maṁtra. The fifth and last aspect is devotional faith in the dwelling place of the Guru. This is present in Kanyākumārī. When Lord Śiva abandoned Satī, she stayed in the Lord's abode for eighty-seven thousand years. Our Reverend Kankeshwari Mother had shared a thought that if it was another woman in place of Satī, she would have gone to her father's home. But Satī did not take this step. Satī did not agree with Śaṁkara's advice earlier, but she stayed at the same place for eighty-seven thousand years. This represents the devotional faith in the Guru's dwelling place.

A seeker who is living with these five-fold devotional faiths is performing the penance by standing

Kanyākumārī's penance of standing on one foot refers to single devotional faith where even God is left behind. Pārvatī says in 'Mānasa' that even if Lord Śa kara advises her, not once but umpteen times, to abandon the wish of attaining Him, she would not forsake the words of her Guru. This is about the devotional faith for the Guru. We have already attained God. It's just the matter of recognizing Him. Whom we need to attain is the Guru. So, Gurupada holds a great glory. And a seeker who stands with undeterred devotional faith in the Guru is called Kanyākumārī.

on one foot. The divine goddess Kanyākumārī has practiced penance by standing on one foot. Nārada and other deities wish to get Kanyākumārī of 'Mānasa' married. Nārada prophesied the kind of consort she would obtain. Everyone wanted to get Bhavānī married so that her son Kārtikeya would kill Tārakāsura. However, the local story of Kanyākumārī is slightly different. It states that Bāṇāsura was severely tormenting everyone. And he could only be killed by Kanyākumārī. If Pārvatī gets married to Śiva then Bāṇāsura would die. But Nārada devised a strategy in public interest to prevent the wedding of Śiva and Pārvatī. Nārada played a crucial role in this incident for the goodness of everyone. So, in Kanyākumārī's episode of 'Mānasa' Nārada plays the role of uniting them with the goal of setting the world free from Tārakāsura. There are beautiful versions of stories. Therefore, the nine day Yajña-of-Love of 'Mānasa' will be named as 'Mānasa-Kanyākumārī'.

VarnāNāmArthaSamghānam
RasāNām ChandaSāmapī I
Maṅgalānām Ca Karttārau

Vande VāṇiViñāyakau II BAK-Śl.01 II

Gosvāmijī begins 'Rāma Carita Mānasa' with seven mantras or seven ślokas of opening invocations. He made obeisance to Sarasvatī, the goddess of speech and Lord Gaṇeśa, followed by Śiva and Pārvatī, Rāma and Sītā, Vālmiki and Hanumānājī. He said, I am composing this scripture for the bliss of my inner-self. He wanted to establish śloka in a common man's heart. He wanted to take śloka to the common man. He wanted the last man of this world to have a spiritual experience. Therefore, despite being a profound scholar of Saṃskṛta, Gosvāmijī chose commonly spoken language. He then wrote five sorthas in native dialect. Jagatguru Adi Shankaracharya has worshipped five gods. He has ordered the adherents of SanatanaDharma to follow the same. Tulasī establishes Śaṅkara's ideology in the very beginning of the scripture which was devoted to Viṣṇu and thus established unity between Śiva and Viṣṇu. The adherents of SanatanaDharma must worship Gaṇeśa, Durgā, Śiva, Lord Viṣṇu and the Sun-God. After recalling the five gods, the story of 'Rāma Carita Mānasa' began from the chapter of making obeisance to the Guru. The very first chapter of 'Mānasa' is obeisance to the Guru a.k.a. 'Mānasa-GuruGitā'. Let's sing a few lines,

Baṅdau Guru Pada Paduma Parāgā I
Suruci Subāsa Sarasa Anurāgā II BAK-00.01 II
ŚrīGura Pada Nakha Mani Gana Jotī I

Sumirata Dibya Dṛṣṭi Hiya Hotī II BAK-00.03 II

An obeisance was offered to the Guru's lotus feet, the dust of the Guru's lotus feet and the splendour of gems in the

form of the nails of the Guru's lotus feet. After consecrating His eyes by the dust of the Guru's lotus feet, Tulasī begins the RāmaKathā. When our eyes get consecrated by an iota of the Guru's grace, the whole world appears as permeation of the Supreme Element. Therefore, Gosvāmijī began to offer obeisance to everyone. First and foremost, the Brāhamaṇas were made obeisance. Afterwards, the assemblage of monks and saints was offered obeisance. Gosvāmijī offered obeisance to everyone under the sun including the evils, the vile, the wicked, the demons, the gods, the gaṃdharvas, the yakśas etc. He then wrote one line which you all know,

Siya RāmaMaya Saba Jaga Jānī I

Karau Pranāma Jori Juga Pānī II BAK-07.01 II

Gosvāmijī joins the palms of his hands and bows to the whole world by considering it as the manifestation of Lord Sītā and Rāma. Then comes the obeisance to the characters of 'Mānasa'. He thus introduces the characters of 'Mānasa'. Very first in order, Mother Kauśalyā was offered obeisance. Thereafter, Daśratha and his queens were made obeisance. King Janaka was rendered obeisance. Bharata, Lakśmaṇa and Śatrughna were also offered obeisance. And it also included the obeisance of Hanumānājī,

MahāBīra Binavau Hanumānā I

Rāma Jāsu Jasa Āpa Bakhānā II BAK-16.05 II

Gosvāmijī offered the utmost essential obeisance to Śrī Hanumānājī. We usually continue the first day Kathā till Hanumānājī's obeisance to set the background. Let's offer obeisance to Śrī Hanumānājī through the verses of 'Vinaya' and then we shall pause today's Kathā,

Pavana-Tanaya Saṃtana-Hitakārī I

Hṛdaya Birājata Avadha Bihārī II VP-XXXVI.3 II

Maṅgala-Mūrati Mārūta-Naṃdana I

Sakala-Amāṅgala-Mūla-Nikaṃdana II VP-XXXVI.1 II

Baṅdau Rāma-Lakhana-Baidehī I

Ye TulasīKe Parama Sanehī II VP-XXXVI.5 II

Ye BābāKe Parama Sanehī I

Ye Bapu Ke Parama Sanehī II VP-XXXVI.5 II

I feel extremely overjoyed because three listeners are listening to the Kathā in standing posture today. Firstly, Thiruvalluvar is listening in standing position. Secondly, Vivekanandaji is listening to the Kathā by standing inside. And my divine mother is also listening to the Kathā by standing on one foot, Saheb!

Maṅgala-Mūrati Mārūta-Naṃdana I

Sakala-Amāṅgala-Mūla-Nikaṃdana II

AtulitaBalaDhāmaṅ HemaSailābhaDehaṅ

DanujaVanaKṛṣānum JñānīNāmagraganyam

SakalaGuṇaNidhānaṅ Vānarāṇāmadhīṣaṅ

RaghuPatiPriyaBhaktāṅ Vātājatāṅ Namāmi I

Mānasa-Kanyākumārī : 2

'Rāma Carita Mānasa' is Kanyākumārī for me

Yesterday I was telling you that our Purāṇās have mentioned numerous ascetics who have performed penance by standing on one foot. The paramount of all is the divine mother. Yesterday we also recalled Dhruva and Jamadgni who stood on one foot for penance. Mārkaṇḍeyajī has done the same. As per one reference, Durvāsājī, a fierce ascetic, has also performed a similar penance. Their places of penance is however different. Dhruva chose the northern quarter, the divine mother performed penance in the southern quarter, Mārkaṇḍeya did so in the western quarter, Jamadgni chose the eastern quarter and Durvāsā chose the central part of India. Everyone has chosen a different place of penance. According to another reference, the ten-headed man Rāvaṇa has also performed penance by standing on one foot in Rakshas-Tala in Himālaya. Please don't forget VyāsaPīṭha's interpretation of standing on one foot. It refers sticking to single devotional faith, single-mindedness and single-surrender. These ascetics have performed penance in their respective places with this mindset. We are discussing about the reference of Kanyākumārī as mentioned in 'Mānasa'. She is the daughter of Himālaya. This episode is about Pārvatī. You are the readers, listeners and inquisitors of RāmaKathā. Many people also conduct the spiritual discourse of Kathā. I welcome them. As you all know, Satī burned herself in Dakśa's yajña as she could not tolerate Śiva's insult. Gosvāmijī then changes the topic. The next episode until Pārvatī's wedding is all about Kanyākumārī.

Satī Marata Hari Sana Baru Māgā I

Janama Janama Siva Pada Anurāgā II BAK-64.03 II

Satī burnt her body in the fire of Dakśa's yajña. While dying, she sought a boon of Śrī Hari that may she be blessed with the love to the feet of Śiva in all successive births. The reward of sitting close to the sacred fire, consuming ourselves in the sacred fire or worshipping the sacred fire is not love. Please note that its reward is dispassion. A person who worships fire extensively will be blessed by dispassion. A person who gets consumed in the fire in



reality gets consumed in the force of dispassion. A person who worships fire by keeping it constantly lit also gets endowed by intense dispassion. If you are habituated to sit on swing, the element of pleasure will gradually increase. Please do remember this psychology. The pleasure gained by swinging on a swing is not in a wrong context. Please don't think otherwise. Sitting on a swing is also a type of worship. You may wonder if it's a new kind of worship. But my years of experience can vouch that a person sitting on a swing can experience pleasure. A swing is constantly in motion and by sitting in the state of motion, the sport of consciousness begins. Amidst the state of constant motion, 'Yogaḥ Chitta-Vṛtti Nirodhaḥ', a seeker can progress towards this extremely difficult aphorism. We swing Lord Kṛṣṇa's child idol on a swing. He is the God who swings the whole world by mere play of his eyebrows. Our act of swinging is impelled by the sport of consciousness. When you initially sit on a swing, you will experience a surge in ascetic sentiments. You will feel like humming a song. But we must not forget that we have to go much beyond these feelings. Please remember yesterday's aphorism that we have to travel from jaṅgala to vana, vana to upavana and further from upavana to our inner abode. This is our spiritual journey.

So, swing is also a means of worship, definitely. Rāvaṇa has sat on the swing. He swings merrily in Laṃkā's amphitheater and Gosvāmījī says that by gradually developing these ascetic sentiments he eventually reached the state of a great revelry. At that moment, Lord Rāma realized that if Rāvaṇa gets merged in the state of a great revelry, His act of incarnation will get blocked. Therefore, Rāma pushed Rāvaṇa out of that state. So, by sitting on the swing, a seeker gradually progresses in his/her sport of consciousness. But here we are discussing about the reward of sitting near the fire. Satī burned herself in the fire of yajña. By sitting close to the fire of yajña, a person gets extensively inspired by dispassion. But here it's mentioned that when Satī burned herself in the fire, she beseeched love instead of seeking dispassion, 'Janama Janama Śiva Pada Anurāgā'. This incident inspires me to say that true love is only born from dispassion. When love does not arouse from the foundation of dispassion, it's like an artificial flower which lacks fragrance. Anyone in this world blessed with the flower of love has the fire of dispassion in the root. So, Kanyākumārī solicits love in the episode pertaining to 'Mānasa'. I was discussing pleasure and dispassion with you.

As I speak with you in this Kathā, I am enjoying more than any other place. I don't know the reason, though. I shall share few more thoughts with you. I sit at five places in all. There are five places where I usually sit. Whenever I think about myself, I realize that I have been sitting at five places. Firstly, I sit on the VyāsaPīṭha. Sitting on the VyāsaPīṭha means sitting in my Guru's lap. This is not a seat. It's my Guru's lap. This lap has been with me since countless births. And I am not sure for how many more births it shall continue. So firstly, I sit on the VyāsaPīṭha. Secondly, I sit near the fire of yajña extensively. I love it. The first maṃtra of ṚgVeda begins with fire. Thirdly, I sit on the swing. Fourthly, when I perform Lord's anointment, do pūjā or recite 'Mānasa', I sit near my Holy Scripture of 'Mānasa'. Fifthly, I sit with all of you. The fifth seat is that of Talgajarda. These are my five seats. And I am being benefitted abundantly by them!

My original point was that sitting near the fire grows our dispassion. Fire teaches us how to behave. While we do protect our clothes from getting burned, what about our mindset or attitude? Fire teaches us abundant dispassion. Tulasī is an extremely revolutionary man. Therefore, He said that Satī burnt and blended herself in the fire and solicited love. Rāma is an embodiment of love, 'RāmaHi Kevala Premu Piārā'. Wherefrom has this love originated? It has originated from the fire. The fire-god gave an offering from the fire. Rāma has originated from the fire. Rāma personifies love. And hence, love too originates from the dispassion of fire. Love that does not emanate from the womb of dispassion is worth few cents. It's simply fraud or deception.

So Bhavānī solicited love. Satī took a second birth as the daughter of Himālaya. Gosvāmījī says, since the day Umā took birth in the abode of Himālaya, joy and prosperity reigned in all the worlds. The realized men, the seers and the sages began to visit the abode of Himālaya uninvited. Himālaya offered them a worthy place amid the mountain and they began to dwell in Himālayaby building their hermitages. Himālaya grew all the more prosperous. VyāsaPīṭha has said earlier that when genuine reverence gets manifested in our lives, the saints need not be invited, they come to us uninvited. Our reverence should be loyal to a single place of devotion just like Bhavānī's. The news of the daughter's birth at Himālaya's abode spread across like fire. Nārada visited Himālaya in the same course. Himālaya and Empress Mainā were overjoyed on his arrival. They worshipped him and laved his feet. Laving a saint's feet holds a great glory if

we bar the blind faith involved in individual worship. Our traditions such as these are utmost lovely and superior. However, they were considered faulty because people began to worship individuals blindly. They ended worshipping evil men as well! The influence of Kaliyuga has played a role in this. Many people forcibly ask the devotees to wash their feet! I have seen it myself. Several of them force people to bow prostrate before them! Himālaya laved Nārada's feet and thereafter, he joined his two hands and requested Nārada: "O Nārada, you know everything, including the past, the present and the future and have access everywhere. Please be kind to read the palm lines of my daughter and let us know what is good and bad about her." Nārada began to speak, O the king of mountains, here now how is your daughter?

Saba Lacchana Saṃpanna Kumārī I

Hoihi Saṃtata Piyahi Piārī II BAK-66.02 II

Jau Tapu Karai Kumārī Tumhārī I

Bhāviu Meṭi Sakahi Tripurārī II BAK-69.03 II

We have chosen this line for 'Mānasa-Kanyākumārī'. It describes Nārada's words: O Himālaya, your daughter is adorned with all good traits. How many traits does 'all good traits' quantify? Our philosophy speaks about thirty-two traits. Any virgin girl is the divine mother of the universe. The divine mother has stayed unmarried to kill Bāṇāsura. She stood on one foot to ward off the agony of the society. Any virgin girl endowed with five eruditions is Kanyākumārī. As worldly souls, we may fail to recognize her as we lack the divine vision. We have two words: 'kumāra' and 'kumārī'. 'Kumāra' is used for boys and 'kumārī' is used for girls. You shall find both the words in 'Mānasa'. Jānakī is often addressed as Avani-kumārī or Videha-kumārī. Lakśmaṇaji is often addressed as Kumāra. In 'Rāma Carita Mānasa', the word 'kanyā' occurs eight times as per one count. Harishbhaji from Baroda sends the count to me.

A person endowed with five types of erudition is Kanyākumārī. Regardless of whether or not you observe these five eruditions in the daughters present at your home, do consider her as Kanyākumārī. I would like to tell the women and daughters that you are blessed with five eruditions. Every home has a Kanyākumārī. 'Saba Lacchana Saṃpanna Kumārī' refers to five eruditions. The first erudition is about the nature of Brahma or the Supreme Element. This trait applies to the divine mother. It's already present in suppressed form in the women and daughters around us. We just need to reveal it. The second erudition is about Vedas. The third erudition is that of spirituality. Lord Kṛṣṇa has said in 'Gītā' that among all the erudition, I

personify the spiritual erudition. This is the third erudition. The fourth is yogic erudition of Patamjali. The fifth is folk erudition. People ignorant about folk erudition disapprove it upfront, which only reflects their immature mindset. You would be surprised to know the status of folk erudition among the others. Let me tell you elaborately since I have an opportunity. The erudition about the nature of Brahma is given a place in our head. The aperture in the crown of our head is the area where the erudition about the nature of Brahma is believed to reside. Universally, the dwelling place of the erudition related to the nature of Brahma is considered as our forehead. The erudition of Vedas dwells in our throat. If a seeker finds another place for Vedas then it's an exception. Pay attention, Vedic erudition is believed to reside in our throat. The erudition of yoga is believed to reside in our subconscious-mind. Human subconscious-mind is the place where yogic erudition resides. The spiritual erudition resides in our heart. And Saheb, you will be proud to know that folk erudition dwells in our navel. Its original place is navel. I feel glad to share that Rāvaṇa was blessed with all five eruditions. Therefore, Rāvaṇa was once addressed by the word 'Kumāra': "O Kumāra, please relinquish this path for you are blessed with five eruditions." It was a hint.

The erudition about the nature of Brahma resides in the crown of our head. The crown of Mother Kanyākumārī symbolizes the erudition of Brahma's nature. It's the place where the erudition of the nature of Brahma dwells. Its reward is described as well. Its reward or primary role is to gradually make a worldly soul realize that it itself is Brahma, the Supreme Element. The only reward of the erudition of the nature of Brahma is to make a worldly soul realize that it is Brahma. The reward of Vedic erudition is to assist in knowing the mystery of life or cosmos. Realizing the mysteries of our inner cosmos and outer cosmos is the reward of Vedic erudition. The reward of yogic erudition is withdrawing our subconscious-mind from external phenomenon. It refers to mental and physical healthiness.

The spiritual erudition resides in our heart and I wish to interpret its rewards on my responsibility. The reward of spiritual erudition in MorariBapu's view is truth, love and compassion. If you find other rewards of spiritual erudition from the scriptures then you are free to consider those, but I wish to add my interpretation. Truth is the result of spiritual erudition. Love is the reward of spiritual erudition. Compassion is the natural conferment of spiritual erudition. It resides

in heart. Folk erudition dwells in navel and its reward is to gradually push a seeker towards all other eruditions. Even two lines of a folk dohā can ascend us to the peak of a temple. This is the reward of folk erudition.

Kanyākumārī is endowed with all five eruditions. Mother Kanyākumārī's crown of head is the erudition into the nature of Brahma. Mother Kanyākumārī's throat is Vedic erudition. Mother Kanyākumārī's subconscious-mind is symbolic of yogic erudition. Mother Kanyākumārī's heart represents spiritual erudition and Mother Kanyākumārī's navel region is where folk erudition resides.

So, the divine mother is endowed with several traits. She is blessed with all good traits. However, since the divine mother is gifted with five aforementioned eruditions, the word 'lacchana' is specifically used in this line. And the one who worships the divine mother or Kanyākumārī will be successively blessed by these five eruditions. One who wishes to seek folk erudition, yogic erudition, erudition into the nature of Brahma, Vedic erudition and spiritual erudition must worship the divine mother. All five eruditions can be attained.

'Rāma Carita Mānasa' is Kanyākumārī for me. No one can claim to hold ownership or lordship over 'Rāma Carita Mānasa'. None can claim that s/he is the Master of 'Mānasa'. Millions of people have been born in the past and will be born in future. Even if MorariBapu takes countless births in future, I cannot ever claim that I have become its Lord, owner or Master, because this ('Mānasa') is my Kanyākumārī. And one who worships this Kanyākumārī will be blessed by the erudition into the nature of Brahma. One who worships this Kanyākumārī will be endowed by Vedic erudition. One who worships this Kanyākumārī will be gifted by spiritual erudition, yogic erudition and folk erudition. This Holy Scripture ('Mānasa') composed in folk dialect is Kanyākumārī in my view. I am the worshipper of Kanyākumārī. And none can hold lordship over these five eruditions.

One who wishes to cultivate these five eruditions must worship Mother Kanyākumārī. And for us this ('Mānasa') is Kanyākumārī. None can claim to hold lordship over the erudition into the nature of Brahma. None can claim to hold possession on yogic erudition. None can own up folk erudition. One who is blessed with all five eruditions becomes beloved to the Supreme Element. God begins to love such an individual. Himachal was told, "Your daughter is adorned with all good traits. She shall win the unfailing love of her husband. She shall remain ever united with

her Lord. Her husband shall be immortal. A devotee who surrenders or worships this divine girl would never get separated from her husband. The women who surrender to her in this world shall be enabled to tread the path of fidelity to their lord, which is sharp as the edge of a sword." While naming Himālaya's daughter, Nārada said the following: She will be called Umā, Āmbikā (literally mother) and Bhavānī. After describing her good traits, Nārada tells Himālaya that, "Your daughter's palm lines reflect certain events which few people may perceive as demerits." Nārada continued, "Your daughter is Kanyākumārī i.e. she is a virgin girl now. But she will marry a husband as follows."

Aguna Amāna Mātu Pitu Hīnā I

Udāsīna Saba Saṁsaya Chinā II BAK-66.04 II

He described few traits of her husband. They were the most superior traits. Even though they appear as demerits from worldly viewpoint, they are quite rare to find. They are far from common. The first trait of her husband was that he would be aguna i.e. devoid of merits. Aguna simply means one who has no merits. Another meaning is nirguna i.e. your daughter's husband shall not exist in a physical form, he shall be formless. This is another interpretation since Nārada is speaking about Śiva. Guna also means rope in Saṁskṛta. The job of a rope is to tie. Śiva can never be bound or tied in a merit. He is neither bound by serene virtue, nor wrathful or passionate virtue. Alternately, it may also mean that Śiva is such an embodiment of compassion and such a lover of Lord Rāma that His love adheres to the six traits described by Nārada in his Bhakti Sūtra i.e. devoid of merits, devoid of desires etc. etc. Amāna; your daughter shall marry a husband who will be free from pride. He is not hungry of honor or respect. He is prideless. He doesn't bother about honor or insult. Your daughter shall marry a husband who would be without father or mother. He would have no parents. He would be indifferent and beyond the dualistic realm of friends-foes or honor-insult. He would be free from all doubts. Your daughter will marry such a husband. The husband of your daughter shall be a yogi. He would have absolutely no desires in his mind. Śiva is desireless. Nārada was indirectly pointing towards Śiva. He would be stark naked, with hideous accoutrements and inauspicious grab. His body would be smeared with inauspicious elements like ash of a pyre.

The parents were in tears and so was Bhavānī! The mother, the father and the daughter are crying. The parents are crying in pain because their beautiful daughter will get married to such a husband! And

Pārvatī is crying in joy because the demerits prophesied by Nārada were present in none other than Lord Mahādeva. And attaining Śiva would be the greatest accomplishment! The parents were hurt. Nārada said, O Himālaya, whatever has been decreed by Providence cannot be undone by anyone, not even gods, demons, human beings, serpents or sages. VyāsaPīṭha, however, believes that gods cannot undo our fate decreed by Providence, but Mahādeva can. Let your daughter perform a penance. If a virgin girl, Kanyākumārī, performs penance as an ascetic then Mahādeva will erase her fate. After giving this advice, Nārada departed from there. The following morning Bhavānī told her Mother: Mā! I saw a dream in the night. A handsome and fair-complexioned noble Brāhmaṇa exhorted me to perform penance. Gosvāmiji then describes the glory of penance in three to four lines. By virtue of penance, the Creator creates the universe. By virtue of penance, Viṣṇu protects the whole world. By virtue of penance, Śiva brings about dissolution. By virtue of penance, again, Śeṣa (the serpent-god) bears the burden of the earth on his head. In fact, the entire creation rests on penance. Without efforts there is no creation. Without efforts nothing can be protected. Without efforts nothing can be achieved. With this resolve, Mother Kanyākumārī performed the penance, Saheb! We shall have the next conversation tomorrow. Let me take further the chronology of Kathā.

A listener has asked, "What are the traits that show that we have merged ourselves into our Sadguru?" There are four traits that can reflect this state. First trait, we are not left with our own mind (mana). We don't have our own thoughts. Kṛṣṇa is an Enlightened Being. Kṛṣṇa is the Guru of the Universe. Kṛṣṇa is the Supreme Personality of Godhead. He said, O devotee, drown your mind in Myself. Merge your soul into mine. It's a state where our own mind and our own thoughts cease to exist. It's a state when our own intellect (buddhi) ceases i.e. there is no logic or deliberation. We just surrender to our master's decision. What is our state? Firstly, we ourselves are ignorant and on top of

that, we don't want to agree to what others advise! It's a state where we don't retain our intellect; we just surrender our intellect to the master. It's a state where our subconscious-mind (citta) ceases to exist. And it's a state where our element of ego (ahaṁkāra) no longer exists in us. These four elements must not exist in us even namesake. The Guru is a union of eight elements. I had stated in 'Rudrāṣṭaka' Kathā that the Guru is the union of eight elements. The Guru has eight forms Baap! One of the forms of the Guru is death. The Guru is our death; He kills us.

The second question is: "How can we come to know if we have devotional faith? It's true that our devotional faith must not waver, but if at all it happens when what should a surrendered devotee do?" In such a state practice two things: be silent like a sage and speak like a seer. When you find yourself in this situation, observe silence like a sage and if at all you are to speak then speak like a sage. With these two points you can gradually progress and build up steady devotional faith. As VyāsaPīṭha says this, I am not exaggeration at all.

Yesterday in the course of Kathā, we made obeisance to Śrī Hanumānaji. This was followed by the obeisance to Lord's companions, followed by the obeisance to Lord Sītā and Rāma. Mother Jānakī was offered obeisance foremost and then Lord Rāma was offered obeisance. Gosvāmiji then said that Rāma and Jānakī exist in two different forms to enact divine pastime, but essentially they are one and the same just like words and their meanings or water and its waves. Sītā and Rāma are the same Supreme Element. After making obeisance to Lord Sītā and Rāma, a full chapter was written on obeisance to the Lord's Name. The glory of Lord Rāma's Name was extolled in seventy-two verses. Gosvāmiji has described the glory of Lord's Name in nine dohās. In the end He says, "To what extent should I extol the glory of Name? Rāma Himself is incapable of describing the glory of His Name."

Bhāya Kubhāya Anakha Ālasahū I

Nāma Japata Maṅgala Disi Dasahū II BAK-27.01 II

'Rāma Carita Mānasa' is Kanyākumārī for me. No one can claim to hold ownership or lordship over 'Rāma Carita Mānasa'. Millions of people have been born in the past and will be born in future. Even if MorariBapu takes countless births in future, I cannot ever claim that I have become its Lord, owner or Master, because this ('Mānasa') is my Kanyākumārī. And one who worships this Kanyākumārī will be blessed by the erudition into the nature of Brahma. One who worships this Kanyākumārī will be endowed by Vedic erudition. One who worships this Kanyākumārī will be gifted by spiritual erudition, yogic erudition and folk erudition. This Holy Scripture ('Mānasa') composed in folk dialect is Kanyākumārī in my view. I am the worshipper of Kanyākumārī.

Gosvāmījī has granted tremendous freedom to chant Lord's name with heartfelt emotions, evil sentiments, lazy mood or evil intentions. But chanting Lord's Name will make all ten directions auspicious. So, seek abundant shelter in Lord's Name. Whether you chant Kṛṣṇa, Rāma, Śiva, Durgā, Allah, God or Jesus – what difference it makes? We are given so much freedom that regardless of whichever mindset or intentions we chant Lord's Name, the Name is bound to play its role, sooner or later. The seekers have experienced that with increase in chanting, our mental inclinations begin to transform.

Tulasī then picked up the discussion about the advent of 'Rāma Carita Mānasa'. Gosvāmījī says that RāmaKathā or 'Rāma Carita Mānasa' was foremost composed by Lord Mahādeva. After composing the scripture, He treasured it in His heart and named it as 'Rāma Carita Mānasa'. On finding an apt opportunity, He recited the scripture to Pārvatī. The same RāmaKathā was then passed on to Kāgabhuṣūṃḍijī, who in turn recited it to Garuḍa. The Kathā then descended on the earth to Yagñavalkya, who sang it before Bharadvājajī. Gosvāmījī says that "I listened to this Kathā umpteen times by my Guru during my childhood. Due to immature intellect, I could not understand RāmaKathā then. But my gracious Guru recited the Kathā again and again to me and when I could understand a little bit, I resolved to verify the story in a Holy Scripture so that my mind could derive admonition from it." VyāsaPīṭha simply interprets this incident as I and you ought to hear Lord's Kathā again and again just like Tulasī and then there would come a moment when we would understand something. People question the benefit of listening to the Kathā again and again. They argue that the Kathā is one and the same! Kathā is never the same Saheb! It is new everyday. The stream of Ganga is new every day. The sun is new daily. A flower appears new every day. Similarly, Lord's Kathā is new each and every day. This has been my experience as well having sung the discourse through several years. Perhaps even you must have experienced the same having listened to the discourse through several years. So, we will have to listen to the Kathā again and again. The Guru recited the Kathā again and again. Tulasī resolved to compose the Kathā into a scripture and 'RāmaKathā' was composed. He formed a metaphor of four ghats. On the ghat of wisdom, Śiva recites the Kathā to Pārvatī. On the ghat of worship, Bhuṣūṃḍi recites the Kathā to Garuḍa. On the ghat of karma, Yagñavalkya recites the

Kathā to Bharadvājajī. And on the ghat of extreme surrender, Tulasī recites the Kathā to His own mind.

Tulasī begins the RāmaKathā from the ghat of surrender and takes us to the ghat of karma on the king of pilgrimage places, Prayaga. Having recited 'Mānasa' again and again, I have understood that the efforts we put in after surrendering to someone are non-dualistic in nature. Efforts devoid of surrender are alloyed by pride. After surrendering to someone's divine feet for once, whatever efforts or karma we do by His blessings are non-dualistic by nature. When Vivekanandajī spoke in the Parliament of the World's Religions, a foreign photographer had clicked his picture. In that picture, someone appears to be standing behind him. Vivekanandajī has delivered his address under the shade of someone's blessings. His message reached across the world. It was the shade of non-dualistic surrender. His karma, mission and act of service continued by the blessings of some unknown force.

So my dear listeners, Tulasī takes us to Prayag on the ghat of karma. The great seer Bharadvājajī has his hermitage in Prayag. During one of the Mahakumbha, the realized souls stayed there for an extended period and began to take leave. In the end, when utmost discreet Yagñavalkyasought leave from Bharadvājajī's hermitage, Bharadvājajī presented the seer with his curiosity. Lord, please be kind to tell me what is the element of Rāma? Upaniṣad extols the glory of Rāma. Lord Mahādeva incessantly recites the Name of Rāma despite being immortal by nature. There was another Rāma who was born as King Daśratha's son, got married in Janakapura and was exiled into the woods. I am confused about who is the real Rāma? Yagñavalkya said with a smile that Bharadvājajī, you are completely acquainted with the glory of Rāma. But you are asking me this question like a foolish man because you wish to hear the esoteric mysteries of Rāma through the medium of Kathā. If I find a surrendered listener like you then I shall certainly recite RāmaKathā. Yagñavalkyajī joyfully begins the Kathā before Bharadvājajī. He extolled the glory of 'Mānasa' in two lines and began the Kathā with the exploits of Śiva. The curiosity was about Rāma, but the Kathā began from Śiva's exploits. Gosvāmījī begins the exploits of Śiva through the medium of RāmaKathā. RāmaKathā begins from ŚivaKathā. Once upon a time, Śiva and Dakṣa's daughter Satī went to Sage Kumbhaja's hermitage to listen to the Kathā. Yagñavalkyajī recites the whole story to Bharadvājajī. We shall discuss it further tomorrow.

The greatest traits of an Enlightened Being is equanimity

Nārada said: "Himālaya, your Kanyākumārī (daughter) is adorned with all traits." While saying so Nārada specifically hinted towards one particular trait. If we lack this particular trait despite possessing all traits then all of the others are worthless. Nārada particularly mentioned the trait of winning unfailing love of her husband. It's the paramount trait of all girls. Even if a woman is blessed by thirty-two traits, sixty-four traits or seventy-two traits, she can become a burden if she fails to win unfailing love of her husband. Nārada made a crucial point emphasizing the most superior trait of 'Hoehu Samtata Piyahi Piārī', she shall become utmost beloved to her husband. But in order to obtain such a husband, your daughter shall have to perform a penance, said Nārada. As such Śiva is easily appeased, but He is also difficult to propitiate. And 'Mānasa' states 'Icchita Phala Binu Siva Avarādhe'.

My dear listeners, please treasure this aphorism in the corner of your heart. Being a worldly soul, we have plenty of wishes. But until a seeker, regardless of his/her religion, caste, gender, place or age does not worship Śiva, one's desires cannot be fulfilled. Śiva, however, is difficult to propitiate. Nārada said, Himālaya, if your daughter performs penance then Lord Mahādeva will erase her toughest fate as prophesied by me. And her evils will then become her virtues. And here comes the most debatable verse of 'Mānasa'. It's not really debatable, but people have made so to prove their pedantry! The Holy Scriptures can be understood by simplicity and not be pedantry. In fact, pedantry makes the scriptures all the more intricate. So, let me reveal the most discussed verse before moving ahead.

Samaratha Kahu Nahi Doṣu Gosāi I
Rabi Pāvaka Surasari Kī Nāi II BAK-68.04 II



Tulasī wrote that the mighty incur no blame. 'Mānasa' has only written about the mighty, but when we read this line, we immediately interpret that the ordinary people can be blamed! This is not Tulasī's opinion! Tulasī gives an illustration that even though Śrī Hari uses the serpent-god Śeṣa as His couch and sleeps thereon, the wise do not blame Him for the same. Tulasī has given three examples. 'Bhānu Kṛṣṇānu Sarba Rasa Khāhī', bhānu means the sun and kṛṣṇānu means fire. Despite being one and the same elementally, yet they are different. Both the sun and the fire absorb moisture or water in all forms. The sun absorbs water even from a dirtiest drain as it absorbs from the holy Ganga or the ocean. The fire consumes whatever is offered in it. However, we don't blame or condemn the sun despite being an indiscriminate absorber. Everyone worships the sun as well as the fire. 'Subha Aru Asubha Salila Saba Bahāī', Nārada adds that water of every description, pure as well as impure, flows into the Ganga. Even as Ganga emanating from the Himālaya is pure in every form, it does become impure when dirty drains are released in the course of its flow; however, no one calls Ganga as impure. Why? 'Samaratha Kahu Nahi Doṣu Gosāī', people say that Tulasī has opined that the mighty incur no blame. The people are generous to proactively opine about the ordinary folks. Even as the mighty incur no blame, they ought to self-introspect further to realize that even a tiniest flaw in them could shake up the society. The might ought to stay aware. The sun is constantly aware. The fire is constantly aware. The flowing Ganga never ceases to flow by taking a vacation or a day's off. It's constantly flowing, constantly aware and constantly mindful.

Himālaya, Śaṅkara shall incur no blame for He is mighty. Śaṅkara is mighty because the sun, the moon and the fire are His three eyes. He contains the element of the sun as well as the element of the fire and the holy Ganga also flows from the crown of His head. And my Dadaji had told me that my son, the society may perhaps disagree with this verse and question you about it. All you can tell them in response is that Tulasīdāsajī has defined the mighty individuals. The world may call the rich, the ones with rank or the rewarded personalities as mighty. But Tulasī, a mendicant and a saint says that I call only those as mighty who are innocent. 'BhagavadGītā' states 'Nirdoṣaṃ Hi Samaṃ Brahma', the innocent are the

mightiest. The element of innocence is the Supreme Element in 'BhagavadGītā'. And Śaṅkara is the Supreme Element. Śaṅkara incurs no blame because the fire, the sun and the moon are his three eyes and Ganga flows from the crest of His head. Even as He stays stark-naked, He incurs no blame. Even as He is adorned with the ornaments of the serpents, He incurs no blame. Even as He holds poison in His throat, He incurs no blame. Even as He fills His stomach by begging, He would incur no blame. Even as He dwells in the cemetery, He would incur no blame. The reason is 'Samaratha Kahu Nahi Doṣu Gosāī'. In Devanagiri civilized language, the word 'samartha' is used. But Gosvāmījī writes it as 'samaratha'. Ratha means body. Yesterday I was speaking about Gurdjieff that human body is a chariot, whose charioteer is unconscious. Our soul is lost in esoteric sleep. Our horses are uncontrollable. The chariot can therefore be ridden in the wrong direction. The organs of our body like hands, legs, eyes, ears etc. are driving our chariot in the wrong direction. However, a person who leads an equanimous or balanced life incurs no blame.

One of the greatest traits of an Enlightened Being is equanimity. An Enlightened Being may also harbor attachment for the surrendered devotees. But when a devotee gets lost in the aspiration of prestige, reputation or fame and transgresses his/her loyalty from a single place of devotion, the Enlightened Being's attachment towards us reduces, but His equanimity always stays perpetual. I do utter a phrase which my Dadaji often repeated 'Gurudeva Samartha, Gurudeva Samartha, Gurudeva Samartha, Gurudeva Samartha.' The element of Guru alone is mighty. And mighty is the one whose chariot of the organs of sense is equanimous. An Enlightened Being imposes our attachment on Himself so that the devotees' realization of being attached to a great Enlightened Being motivates them to lead a noble life. So, even as an Enlightened Being's attachment ceases for a wandering devotee, His equanimity for the devotee always remains intact.

Let me pick a couple of questions. Someone has written the couplets of Andaz Dehlvi.

Terī Āvāza Se Patthara Bhī Pīghala Sakatā Hai I
Tū Vo Lamhā Hai Jo Sadiyo Ko Nigala Sakatā Hai I
Mujha Se Mata Pūcha Merī Dila Ki Lagī KāĀlama,
Mere Aśko Mein Terā Hātha Bhī Jala Sakatī Hai I

Someone has written to me in light mood that "Bapu, yesterday you stated that women and not men perform penance in real sense. But Bapu, the girls perform penance only until they are married, but the men perform penance throughout their married life! Bapu, the reality is that girls perform penance before marriage in order to attain a good husband and after marriage they make the husbands perform penance! Bapu, please tell me for how many years did Pārvatījī perform penance and for how many years did Lord Śaṅkara perform penance?" Pārvatī has performed penance for around four thousand years and my Śaṅkara 'Bīte Saṃbata Sahasa Satāsī I Tajī Samādhi Saṃbhu Abināsī II', even as women are shown performing penance, they are the very embodiment of penance in reality. All three forms of a woman are metaphoric of penance. As an unmarried girl, she is an embodiment of penance. As a wife, she is a metaphor of penance. And even as a mother, she is equally penanceful.

I am not saying this only to motivate women or take their side. 'Mānasa' presents the evidence of women being penanceful in all three forms. The time has changed. Earlier women were subjected to tremendous torture. And it's not that women were only tortured or suppressed in India. Look at other civilizations! They too have tortured women beyond limits! I don't wish to name any particular religion. The western civilization has oppressed women extensively! India has been much better. And today's age has reformed a lot. The women are fundamentally amazing! As a male, God has to bear an incarnation. However, the divine feminine energy in form of women pervades perpetually in this Universe. Nārāyaṇa bears an incarnation. Nārāyaṇī exists since time immemorial. They can though take birth from the womb of a mother as part of their divine sport. A divine feminine power may incarnate by taking a birth. Another point which you must understand is that the God takes an incarnation, but a Sadguru never incarnates. Please listen to my words carefully. Even as the God incarnates in a specific form, a Sadguru can never incarnate because He always exists. A Sadguru is eternally present. A Sadguru neither lets the moments become the moment of past, nor keeps the moments waiting for the future. A Sadguru constantly lives in the present moment. Therefore, 'Jenā Badale Nahi

VrataMāna', a tiny village of Saurashtra, Samadhiyala, knew the glory of an Enlightened Being.

Śilavaṃta Sādhu Ne VāreVāre Namīe PānaBāī

Jenā Badale Nahi VrataMāna I

An Enlightened Being engrossed in the felicity of worship neither lets the present moment slip into the past, nor keeps it waited for the future. A Sadguru never incarnates. A Sadguru just exists. Let me present a Talgajardian thought. A Sadguru never incarnates; a Sadguru just exists. And please understand my dear seekers that a Sadguru contains all ten incarnations. All the divine incarnations namely the fish, the boar, the tortoise etc. are present in one Sadguru. Four aspects get associated with any incarnation. A Sadguru is always detached. Nothing can get attached to Him. But when an incarnation manifests, four aspects get associated with it. A name gets associated with an incarnation. A specific form gets associated with an incarnation e.g. flute-bearer, bow-bearer, discus-bearer etc. A divine sport gets associated with an incarnation. An abode gets associated with an incarnation. And even if you deem the Guru as an incarnation in your personal realization, I have no objection at all. A Guru has a name, a Guru has a form, a Guru has a divine sport and a Guru has an abode. Even if you try to prove this after reaching a higher spiritual state, I have no issue at all. Nonetheless, the ultimate spiritual state is that a Guru just exists.

A Guru never incarnates, He just exists. And because a Guru does not incarnate, He has no name. Most often than not, we don't speak our Guru's name despite knowing it. While we do hail the glory of Lord Rāma as 'Rāmacandra Bhagavāna Kī Jaya', but for Sadguru we just say 'Sadguru Bhagavāna Kī Jaya', without uttering His name. A Guru has no name. A Guru is unnamed or nameless. A Guru is not trapped in the bondage of name. The name of Rāma is chanted. You can also chant your Guru's name after reaching a higher spiritual state, I am not denying this choice, but in the ultimate spiritual state the Guru has no name at all. He is nameless. It's a different matter when you cite His name just for introduction or write His name in a hermitage. But a Guru is nameless.

Secondly, an incarnation is bound by a specific form. A Guru has no form. A Guru may exist in a physically embodied form but elementally a Guru has no form at all. A Guru does not have an external form, but He does have an inner spiritual form. We don't

describe a Guru's physical form, we hint towards His inner spiritual form. An outer physical form is limited by dimensions of place and time, but the consciousness in form of an inner spiritual form is omnipresent. A Guru has no form. A Guru has no map. A Guru has no shape. Next, an incarnation is associated with divine sport. An incarnation enacts lovely human sport which also includes the sport of deception! A Guru, however, has no divine sport. He only sports in His compassion. His compassion shines in full glory. Observe the face of Thakur, Vivekananda's Guru, you will feel that compassion is flowing profusely from this old man's face and eyes. A Guru is never associated with divine sport. Sport also refers to a play. A Guru is not a character of a stage play. He is not an actor of a theater. Even if you notice some kind of sport, it's only and only the sport of His compassion. A Guru has no name, no form, no sport and a Guru has no abode. I am recalling the line of Wasim Barelvi.

Vo Jahā Bhī Rahegā, Rośanī Phailāyegā I
Carāgo Ko Koī Apanā Makāna Nahī Hotā I
A lamp will spread light wherever it is placed. His place of stay or motherland has a distinct glory. But the Guru has no abode. It certainly does not mean that Ayodhyadham, Chitrakutdham, Vrindavandham or Kailasdham has no value. These places are highly glorious. But ultimately, a Guru is an abode in His own self. If someone asks, what is your Guru's abode? S/he should respond that the Guru Himself is my abode. The Guru Himself is my name. The Guru Himself is my form. The Guru Himself is my compassion.

You cannot resist loving an Enlightened Being. He becomes our weakness. You don't love His physical form, because He has no physical form. You don't love His name because, He has no name, He is nameless. You don't love Him because of his luxurious five star hermitage even though He Himself has no abode. He has no divine sport; He only sports in His compassion. Yet we cannot live without getting attracted to Him. A Guru has the quality of Kṛṣṇa which attracts us, draws us towards Him; it even pulls the enemies towards Him. No one remains untouched from Him. A Guru is the form of Buddha, the enlightened. Therefore, I use 'Enlightened Being' as the cognate word of 'Sadguru'. Buddha or Tathagata descends in Him in entirety. A Guru does

not incarnate, but the ten incarnations are contained in Him.

When I have said responsibly that a Guru never incarnates, you shall reverently believe my words because I know that you hold staunch faith towards VyāsaPīṭha, but then it becomes my duty as well to clarify this further. A Guru who never incarnates is Śiva, the Guru of the three spheres. Mahādeva bears no incarnation. All incarnations are included in Him. What is Mahādeva's name? Even if you tag Him with any name, He is nameless. Which form does Mahādeva possess? 'Amāṅgalyam Śīlam'. Please remember, Śiva has no sport. He has not enacted any sport, but for compassion. And He has no abode. He is a strange man. So, all incarnations get included in such a Guru who is like Śiva. Nārada has said: Himālaya, Śiva is mighty and hence, He incurs no blame.

Let pick up yesterday's course of discussion. Mainā said that Umā is dear to me as my own life. I will not let Umā marry that crazy man described by Nārada. Himālaya said, Nārada's words can never fail. So, if you truly love your daughter then convince her to perform penance. And,

Mātu Pitahi Bahibidhi Samujhāi I
Cali Umā Tapa Hita Haraṣāi II BAK-72.04 II
Umā convinced her parents by all means to let her go for penance. She said that "I am going for my own self." If you ever experience an intense desire to perform penance then please recall this line. It conveys that before beginning a penance, seek an agreement from your elders by convincing them. Seek the blessings of the mother and the father foremost.

Yesterday Arunji was asking me that are the different types of penance where an ascetic stays in that state for thousands of years by standing on one single foot or remaining in headstand position or sitting in a circle of lit fire or standing in freezing water up to the neck or bathing in chilled water kept in the terrace overnight during the winter season – are these relevant in today's age? He said that Bapu, we are glad you have interpreted the penance performed by standing on one single foot as remaining loyal to the single place of devotion, because standing on one foot is difficult. If standing on two feet is difficult, then standing on one foot is a far cry!

What is penance? I am not changing its meaning in context of the current Twenty-First

Century. I am not defining penance in context of Kaliyuga. I wish to present the definition of penance which the Lord of yogis Kṛṣṇa has defined in Dvaparayuga. If we are honest enough, we can practice this definition even today. The definition of penance presented by Lord Kṛṣṇain 'Gītā' nowhere asks anyone to stand on one foot or observe fast.

'BhagavadGītā' mentions three types of serene (sātviki) penance viz. mental-penance, verbal-penance and physical-penance. I and you can practice this in snap of a finger. We need not drop our sweat for this type of penance. We need not adopt saffron attire to perform this penance. We need not burn ourselves in scorching sun to practice this penance. The penance of 'Gītā' shall remain practical not only for the current Twenty-First Century, but millions of centuries to come. How does 'Gītā' define physical penance?

Deva Dvija Guru Prājña Pūjanam Saucam ārjavam I
Brahmacaryama Himṣā Ca Śārīram Tapa Ucyate II
There are eight types of physical-penance. We need not stand on one foot. Let the divine mother stand on one foot and it would suffice for all of us. Her children need not do the same. Deva, worshipping a deity is physical-penance. Worshipping god or goddess at home is physical-penance. Worshipping the sun-god by offering water or performing sun-salutation is physical-penance. Worshipping various deities for five to ten minutes at home is physical-penance. They could also be our family deity. Eight such worships have been mentioned.

Secondly, worship the dvija. Dvija refers to an Enlightened Being who is born twice in the same lifetime. Such a person is first born from the mother's womb. Thereafter, when an Enlightened Being blesses that person by a new consciousness in the same lifetime, s/he is born again and is called as dvija. When such a realized mendicant visits our forecourt, welcome him with honor, offer him refreshments and food and worship him. This is physical-penance. Guru; worship the Guru. Swami Ramsukhdasji has interpreted Guru as mother, father, teacher and elders. Worshipping Guru refers to worshipping our mother. It means serving our mother. It refers to treating her with respect who has given us birth, who has filled us with compassion and who has brought us up. Then comes father who has looked after our wellbeing. Next are teachers who have educated us. Treating our elders

with respect in our family, community, village, society or at any other place refers to physical-penance.

Prajña i.e. intelligent person; worshipping and respecting a litterateur, a composer, an erudite or a scholar who is wise and intelligent refer to physical-penance. Even if you may not agree with their thoughts, but if the person is more literate and knowledgeable than us then s/he ought to be respected. It's physical-penance. Saucam i.e. sauca means pureness. We must try to be as pure as possible from within. We must remain physically clean and mentally pure. Ārjavam, being simple and guileless despite being the mightiest is physical-penance. Ārjavam refers to being soft and humble. Brahmacarya refers to self-restrain or moderation. Brahmacarya in context of celibacy only sounds good in words, but difficult to practice. Ahimsā i.e. not hurting anyone, not pushing anyone away to move ahead or not harming anyone is physical-penance.

'Gītā' then describes verbal-penance. One must speak words which don't trigger others. 'Anudvegakaram Vākyaṁ Satyaṁ Priyahitam Ca Yat', what is the penance of speech? Not uttering words which might cause distress to anyone is the penance of speech. Secondly, speaking truth is also the penance of speech. But we must speak pleasant truth, because even as we may be truthful, it's extremely difficult to speak pleasant truth. Even if it's truth, speaking pleasantly is penance. Svādhyāyāi.e. self-study of scriptures. Whenever you find time read one chapter of 'BhagavadGītā', recite 'Mahimna' or 'ŚrīSuktam'; self-study of any scripture is the penance of speech. It's the penance of words. And then comes mental-penance. These belong to the category of serene penance. Mental-penance in 'Gītā' is described as 'ManahPrasādaḥ Saumyatvaṁ'. Maintaining pleasant state of mind regardless of situations at hand is mental penance. Being mentally pleasant irrespective of the circumstances is an extremely difficult penance because every situation shakes us up from within. Saumyatvaṁ means being gentle, calm, placid or even-minded. The situations may move us adversely but we must return to the state of being even-minded. Coming back to the state of even-mindedness by recalling the civility of our family or holiness of our family tradition is the penance of mind. Being silent and contemplative is the penance of mind. But these

are serene penance. Thereafter, 'Gītā' describes the penance related to the state of rajasa or extreme activity.

SatkāraMānaPūjarthaṃ Tapo Dambhena Caiva Yat I

The penance performed pretentiously to gain honor, endorsement, reward or felicitation is the penancerelated to the state of rajasa. People do perform this type of penance. People fast for thirty days with an intent of being honored or praised for practicing a tough penance! People observe silence for three years only to get felicitated in the end. This kind of penance is related to the state of rajasa. People observe penance to get worshipped by others. 'Dambhena','Gītā' describes rajasa penance as that which is practicedpretentiously. Please understand that it is definitely a penance, I hope you can understand me. And even if you don't then I don't mind! I am not against felicitating someone who has performed penance. I have participated in the felicitation ceremonies of such penanceful people. Nonetheless, my Govinda has said that the category of this penance is rajasa. I am sharing with you as much as I can recall. It's from the seventeenth chapter,

MūḍhaGrāheṇātmano Yat Piḍayā Kriyate Tapaḥ I
Parasyotsādanārthaṃ Vā Tat Tāmasam Udāhṛtam II
GT-17.19 II

Tormenting your mind and body because of your ignorance or immaturity is the penance of tamasa or wrath. In today's age, if you stand on one foot to torment your body then it's sheer ignorance! If I am not forgetting then it's written in 'Gītā' that performing penance with the intent to torment others is the penance of tamasa. Don't torment your body. You can certainly observe fast. I am glad when I hear someone fasting. Observing fasting has its own glory, but at the same time please don't torment your body. Eat in moderation. Relish the food with love which you can offer to the God. There is no need to starve. Having said this, you are free to fast if you wish but please don't torment your body to an extreme. I have shared with you many times that during a nine day discourse my appetite gradually decreases as the days pass. This has been my experience of every Kathā since several years now. My appetite exponentially decreases. 'Gītā' prohibits tormenting our body. Many people practice chanting, penance and other spiritual disciplines with the only intent to trouble others. 'BhagavadGītā' defines such a penance as related to tamasa.

This was about the scriptural definition of penance. However, my VyāsaPīṭha has repeated umpteen times that turning deaf ears to someone who abuses you even as you are absolutely innocent and mighty enough to respond is also a penance. It's worthless to respond to such immature individuals. Endurance is also penance. While we can indeed define penance relevant to the current age, the definition provided by 'Gītā' appears absolutely universal to me.

One of my listeners had once asked, "Bapu, when Lord Rāma asked Vālmikijī about the places where the three of them can stay, Vālmikijī showed fourteen places to the Lord. Bapu, I wish to ask you how should we stay? Please tell us a few places to stay." There are five such places. How should you stay? I have spoken about this in several Kathās. You may remember or it should have been printed somewhere. How should you stay? Firstly, stay in thoughts. Don't live without thoughts. At the same time, don't think to an extreme. Buddha terms it as moderate thoughts. A human must be thoughtful. Live in thoughts, but not to an extreme, please note. You must stay in thoughts, but staying in thoughts alone will make you too serious. If you observe the photographs of contemplators, it appears as if they are carrying the burden of the whole world on their head! They are only engrossed in thoughts! VyāsaPīṭha advises everyone to live in thoughts. Secondly, live in humor. Stay light and relaxed. Stay with a pleasing mindset. Few people don't laugh at all. My Rāghava jokes with the monkeys in the battlefield of Laṃkā. He taught us to live in humor. Hanumānjī taught us to live in thoughts. Firstly, live in thoughts; secondly, live in humor. Thirdly, once you mature enough practice to live in dispassion gradually; retire from worldly ties. A serpent just sheds its skin seamlessly.

SarpaSaṃge Malī Ne Rahī Rāta'Di,
Ae Parādhīnatāmā Na Phāvyu,
Tyāga Karaśo Nahī Sajana Mitro Tamo,
Jehanā Aṃga Paḍe Nā Deha Aṃge Prakāśe,
Sajana Mitro Ane Śānanā TyāgaThī,
DuḥkhaNā Ghora Vādala Chavāśe I
- Kavi Kaag

Live in dispassion. Increment the chanting of Lord's Name. Once it reaches a certain extent, dispassion will come uninvited. Dispassion will follow you effortlessly without even the world knowing about it.

Fourthly, live in faith or a staunch trust. Living in faith is the fourth destination. I am gifting you the plots on which you can stay. Accept the plot of thoughts. Accept the plot of humor. Live in thoughts, humor, dispassion and faith. Morari Bapu wishes that since you have listened to the discourse of RāmaKathā, live in the plot of discretion.

By treasuring the divine feet of her beloved Lord in her heart, Umā began her penance in the woods. Gosvāmijī has described her progressive penance, which we shall discuss tomorrow. Utmost discreet Yājñavalkyajī began to recite the RāmaKathā to Bharadvājajī from the seat of karma. The curiosity was about RāmaKathā, but the discourse began from ŚivaKathā. O holy sir, once upon a time in Tretāyuga, Lord Śiva visited Sage Kumbhaja's hermitage. The mother of the universe Bhavānī accompanied Śiva. When they reached the hermitage, the great seer Agastyajī welcomed and worshipped them by treating them as the Lord of the universe. While Śiva interpreted Kumbhaja's gesture as a humble act, Satī being the daughter of an intellectually dominant father, Dakśa, misinterpreted his gesture. She thought that if the sage worshipped them despite being a reciter then being jar-born how would he recite RāmaKathā as vast as an ocean. Seer Kumbhaja began to recite RāmaKathā. While Satī sat there physically, she showed no interest in Kathā. She failed to derive the bliss of Kathā. Śiva listened to the discourse with immense bliss. The discourse concluded. Lord Mahādeva thought that since the holy soul has recited the discourse to us, He should give a reciprocal gift to the seer. The seer raised a curiosity into devotion. Lord Mahādeva narrated the ideology of devotion treating him as a worthy recipient. They sought the sage's leave.

It was the time when Śiva and Satī were passing through Daṃḍaka forest towards Kailāsa. It was Tretāyuga and as per the scriptures, Lord Rāma

incarnates in every Tretāyuga. Lord Rāma's divine sport was ongoing in that Tretāyuga and His lovely human sport had reached the point where Rāvaṇa, in the garb of an ascetic, had abducted Jānakī from Panchavati. Lord was crying in Sītā's separation like an ordinary mortal wandering in the woods searching for His wife. At that moment, Śiva and Satī happen to pass through the same way. Lord Śiva beheld the sight of Lord Rāma. He realized that the Lord whose discourse they just listened from Kumbhaja was enacting a human sport in the present! With the chant of 'He Satcidānanda He JagaPāvana' Lord Śiva made an obeisance. Satī was surprised to see this! She thought that her husband is making an obeisance to a man who is crying for His wife who has been stolen by someone and that too with the chant of sat-cid-ānanda! A sense of doubt rose in Satī's mind. Lord Śiva realized that Satī is going wrong for the second time. She first missed the RāmaKathā and now she is missing to behold Lord Rāma's divine sight! Śiva, the embodiment of compassion, said: O good lady, I realize that your mind is gripped by doubt about how can the man wandering in his wife's separation be the Supreme Element! Moreover, I have hailed His glory as Satcidānanda! But O Satī, you have a feminine nature. Hence, please don't harbor doubt. He is none other than Lord Rāma whose discourse was just recited by Kumbhaja and whose boon of devotion I have conferred upon Kumbhaja. Please don't raise doubt. Śiva tried to convince her again and again: O goddess, please agree with me. He is the Supreme Element, please trust on my words. Satī, however, failed to agree. Śiva repeated his exhort again and again to convince Satī. But she did not concur with Śiva. Satī thought deeply, assumed the form of Sītā and went to examine the reality of Lord Rāma. Śiva, on the other hand, was immersed in Lord's devotion. We shall further the course of Kathā tomorrow. Let's pause here for today.

One of the greatest traits of an Enlightened Being is equanimity. An Enlightened Being may also harbor attachment for the surrendered devotees. But when a devotee gets lost in the aspiration of prestige and transgresses his/her loyalty from a single place of devotion, the Enlightened Being's attachment towards us reduces, but His equanimity always stays perpetual. An Enlightened Being imposes our attachment on Himself to motivate the devotees to lead a noble life. So, even as an Enlightened Being's attachment ceases for a wandering devotee, His equanimity for the devotee always remains intact.

The words of an Enlightened Being are impregnated, full of good reason and logical

The listeners have raised several lovely curiosities about yesterday's discourse. I shall try to respond to them as per my understanding at an appropriate time during the course of today's discourse. The king of mountains Himālaya told Empress Mainā that the moon can never emit flames of fire, but even if it turns true the prophecy of Nārada would never prove untrue. Therefore, O good lady! Our daughter should follow the advice of Nārada even as we are indeed pained that our daughter has to go through a severe penance in such a tender age! But Nārada's words are supremely beneficent. In this incident, Gosvāmījī has made Himālaya speak a very important point while recalling Nārada and it's worth contemplating for the seekers. Treasure the words of the Guru on a glorious footing. How are the words of the Guru? As I utter the word 'Guru' most naturally, I am referring to 'Sadguru'.

I am speaking with Sadguru in my mind. Sadguru is formless. Sadguru is nameless. Sadguru is like 'Hari Byāpaka Sarbatra Samānā', He is present everywhere equally alike and hence, He has no specific abode. I have told you many times that Upaniṣad only mentions the word 'Guru'. The word 'Guru' is indeed extremely lofty, undoubtedly. I am speaking my heart out to you. I am sharing my experiences by my Guru's grace and by your goodwill. Why do I always speak 'Sadguru'? Gosvāmījī has used the word 'Guru' umpteen times. However, by using the word 'Sadguru' only four times in the entire 'Mānasa', Tulaṣī gives an extremely important hint. I and you have not reached a higher spiritual state. We cannot reach out to the moon, but we can at least behold the moon from where we are. We cannot grab the sun, but we can at least make an obeisance to the sun. We can realize the great glory of Sadgurus through Himālaya's words,

Nārada Bacana Sagarbha Sahetū I

Suṃdara Saba Guna Nidhi Bṛṣaketū II BAK-71.02 II
O Empress Mainā, Śiva (who bears a bull for His emblem) is beautiful and a mine of virtues. Nārada's words are impregnated (sagarbha) and full of good reason (sahetu). Talgajarda wishes to add one more word. The Guru's words are impregnated. The Guru's words are full of good reason. Any words of the Guru will be backed by some or other reason. Let me therefore once again recall Gangasati 'Instead of being a worthy heir of the Guru's seat, become worthy of the Guru's words.' I was asked yesterday evening that what made you say that a Guru has no heir? A heir can be present only for matter or material object. For instance, hermitage is a material object because it's just a piece of land. Someone may become the heir of one's Guru, but obtaining the Guru's seat is just a material incident, though it's possible only by the grace of the Guru. But who can become the direct heir of a Sadguru? Therefore, Sadgurus have no tradition. Tradition is always associated with religious-gurus. Tradition is always associated with family-gurus. Let me ask you, does Kabīra have a tradition? It's the nature of the world to create a trail after an

Enlightened Being passes away. But Kabīra has no formal tradition. Does Mīrā have a tradition? Does Mīrā have a hermitage? 'Svadeśo Bhuvanatrāyam', all three spheres become their abode. India is not their only abode. Being born in India is a great honor and one should bask in its glory. But India is not the native country for any Enlightened Being. Their native land is the three spheres of the world. Therefore, Sadguru has no tradition. Mīrā has no hermitage. Although, Kabīra has few hermitages in his name, but Mīrā has barely any. Kabīra will have his temples in several villages. It's necessary as well. I am not criticizing this fact, please understand me!

If you are sitting in my discourse, please lift yourselves to a higher level while listening to me. Otherwise, your mind may waver! A Sadguru does not leave anything behind while departing from this world. He takes everything away with Him and contains Himself in everyone in a subtle form. You can create an idol matching a Sadguru's body, but you cannot create the Sadguru Himself. Tribhuvandas Dādā's hands were created exactly as they were in reality in His idol placed in Talgajarda's temple in His memory. But I am not stuck only in His idol. Allah willing, may His idol not become my bondage. A Guru can also become your fetter. It's acceptable if a Guru becomes our anklet, but it's dangerous when a Guru becomes our fetter. A Guru should become our anklet. Mīrā's feet were never bound by Rajasthani propriety or tradition. Her feet were adorned by anklets. Nowadays, Mīrā often comes to my mind. We can closely related to Mīrā. Geographically, Mīrā is far away from our current location. But Āṃdāla, a South Indian saint, is considered as Mīrā of this region. She was totally devoted to Viṣṇu. She was an innocent child found in a pot of a basil plant. Āṃdāla was the Mīrā of south, a Kanyākumārī. I would like to call Āṃdāla as Mīrā because she is geographically close to us. Mīrā is far away right now. Rādhā is further away! Mīrā has no heir. Kabīra has no heir. A Sadguru has no heir. He is the only one. There is no one like Him.

The words of any Enlightened Being are impregnated and full of good reason. If you hold devotional faith for an Enlightened Being then you must become a worthy heir of His words. If the Guru ever scolds you then don't feel bad, there must be a good reason behind it. If you cannot decipher the intent or the reason of the Guru's words immediately then

wait patiently, because the Guru's words are impregnated. Time will reveal the mystery. Talgajarda wishes to add one more word. The Guru's words are satarka. Satarka means logical. They are intellectual and aware; His words are uttered mindfully.

There are three categories of worldly souls, Baap! Firstly, there are sensuous beings (viṣayī) which includes all of us. A sensuous being never agrees to one's own mistake. Such a person is sensuous. Such a person will argue because s/he is unaware of one's own mistake. Such a person is not wrong at his/her own place, but just not aware of what s/he is doing. The reason is because s/he belongs to the category of sensuous. We all fall in the same category. A seeker is a person who accepts one's mistake. In my understanding, a person who does not accept his/her mistake is more offender than the one who commits a mistake. And the reason that person does not accept the mistake is because s/he is completely unaware about it. S/he is intoxicated by the wine of his/her hollow smartness.

Please remember that over-smartness becomes the root of diseases. I wish to prove this point. Over-smartness is not good. As you grow younger and younger, few disease causing viruses will enter your body because over-smartness touches few physical points of your body. Whenever I am in discussion with health experts, I do initiate this discussion as a curiosity to know more about it. Just like extreme purity and pleasure affects our body, similarly over-smartness also affects our body. When we often try to be over-smart to trap the other person in our strategy or adamant on our point out of the fear of losing an argument, some or other microbes would enter our body which cannot be cured, because this disease is not written in medical books. It's earned by your over-smartness. It's the disease originated from your over-smartness. People who constantly claim that they are always right and everyone else is wrong are already mentally sick and gradually they also fall prey to an incurable disease. They are suffering with mental morbidity. The Sadguru's words are impregnated, full of good reason and they are mindful or they originate from the foundation of awareness. The second category of souls is sādḥaka i.e. seekers. They are the ones who accept their mistake, stay mindful or aware to not repeat the same mistake again and raise curiosities to aggressively progress in their spiritual journey. The

third category of souls is siddha i.e. souls blessed with supernatural powers. They are the ones who have obtained conciliation to all questions and all of their concerns have been addressed. VyāsaPīṭha has added one more category of souls i.e. śuddha. Extreme over-smartness gives rise to diseases. It affects our physical health adversely. It also affects our mind. And pay attention, extreme over-smartness also affects your wealth. When you try to be over-smart, someone else may deceive and steal your wealth! Demonetization! 8th November 8 PM was a moment of joy! Baap! Anyways! Stay happy. Takhatdanji is no longer with us, he has written a lovely composition. I would like to offer homage to him through his lines,

MojaMā Re'vu, MojaMā Re'vu, MojaMā Re'vu Re,
 Agama Agocara AlakhadhaṇīNī KhojaMa Re'vu Re I
 Rāma Kṛipā Ene Roja Dīvālī, Ane RaṅgaNā Tāṇā Re,
 Kāma Karaśe Enī Koṭhiye Koī Di Nahī Khutaśe Dāṇā Re I

Baap! Extreme smartness invites diseases. It affects our physical health. It does not let our mind stay healthy and it also affects our wealth. When a person does not sing in harmony, the experts can make out. But if we don't accept our mistake, we are intoxicated by idiocy! Therefore, we are sensuous beings. When we accept our mistake and devote the spiritual journey of our life in the quest of mysteries, we become seekers. And when we gradually attempt to further our journey by just basking in our Guru's grace then we become something else.

On the basis of 'Mānasa', consider the words of any Enlightened Being as impregnated, full of good reason and on the basis of Talgajarda consider those words as logical as well. We must be mindful with the words of our Guru. Listen to the Guru's words mindfully. Even if He speaks from the samādhi, His words are logical. While I am using the word 'Guru', what I mean is 'Sadguru', because the idols of a Guru only depict the physical parts of His body, but they are not the Guru Himself. I have my Dādā's idol in Talgajarda. I can say that the hands of the idol exactly match the hands of my Dādā. But it just represents a part of body. The eyes are exactly like that of Dādā. And so are the pagaḍī, the berakhā and the rosary in His neck. The tilaka represents Vishnava tradition. The throat is exactly the same. However, this is only about the physical parts of body, what about the Sadguru Himself? The Sadguru can have no form. The Holy Scripture may advise to chant the Guru's name or

worship His idol, which is fine. But our discussion is about a higher spiritual state which if attained can benefit us by a greater extent. I like to discuss about the Gurus.

I might digress from the topic of discussion, but nonetheless let me do so to change the atmosphere. Dila has given me a ghazal of Sahir Ludhianvi. Let me recite the same before you.

Khudā Ke Vāste Yū Berukhiyo Se Kāma Na Le I
 Taḍapa Ke Koī Dāmana Ko Terā Thāma Na Le O
 JamāneBhara Mein Hai Carce Merī Tabāhī Ke
 Main Ḍara Rahā Hū Kahī Koī Terā Nāma Na Le I

O Mainā, Sadguru's words are full of good reason, impregnated and logical. Umā grabbed the point of penance. She treasured the divine feet of Her beloved Lord in her heart and began her penance in the woods. She is an innocent and gentle virgin girl i.e. Kanyākumārī! But she relinquished every kind of pleasure in order to attain her husband.

Kanyākumārī or divine virginity exists in three forms. Firstly, it exists in form of an individual as a boy or a girl i.e. kumāra or kumārī. Secondly, it exists in form of divine feminine energy i.e. śakti. Thirdly, it exists in form of devotion i.e. bhakti. It's essential to analyze it further. As an individual, Kanyākumārī is the divine mother who stands on one foot. It's written here that Bhavānī has relinquished all pleasures. Whom will you refer to as Kanyākumārī in form of an individual? It's not about worldly girls. Let me once again try to make you experience that higher spiritual state. A spiritual Kanyākumārī as an individual can be considered as the one who remains untouched from five subtle elements.

An individual who remains untouched by five subtle elements is Kanyākumārī. It's difficult and almost impossible to find such a person. The five subtle elements are sound, touch, form, taste and odor. Despite possessing the organs of senses which can experience these subtle elements one who does not get trapped in the bondage of these elements is Kanyākumārī. One who does not get bound by the element of taste despite possessing the tongue, one who does not get bound by the element of sound despite possessing the ears, one who does not get bound by the element of odor despite possessing the nostrils, one who does not experience touch despite possessing hands and other organs of body, one who remains unaware of form despite the eyes is



Kanyākumārī. Only the divine mother can stay absolutely untouched or totally virgin from these subtle elements. We can only discuss these points. It's extremely difficult to practice. Even yesterday I stated that you should not get attached to the words spoken from here, else it can become your bondage. Words can bind us. Only the divine mother is capable to reach this state because in order to attain the Supreme Element she has relinquished all sorts of pleasures and as a result, she was detached from them and therefore, she is hailed as Kanyākumārī. Who does the divine feminine energy i.e. śakti belong to? While we glorify śaktias Kanyākumārī, in which form is she virgin? It's about the energy of mind that's free from deliberations or speculations. Many a times our mind says that we shall pass the examination, at times it says that it's difficult to pass this time; sometimes we feel extremely mighty, the very next moment we feel helpless—a seeker whose energy does not go through such speculations of mind is believed to possess a virgin energy. It may sound a bit tough, but I request everyone to listen with calm consciousness. Everyone is endowed with divine feminine energy. No one is devoid of energy. It only exists in different quantum in each one of us.

Nonetheless, our energy oscillates us from one speculation to another.

Vivekanandaji realized the divine feminine energy existing within him and decided to achieve his goal. He jumped from there, sat on the rock for three days and decided to achieve the goal set in his mind. His mind then did not speculate any further. One whose mind stops to speculate about the divine feminine energy existing within us is believed to possess the energy in virgin form. Again, it's an extremely difficult matter, almost next to impossible. But it's possible for the divine mother because she herself represents the divine feminine energy. We have perceived the divine feminine energy in three forms viz. 'Yā Devī SarvaBhūteṣu VyaktiRupeṇa Saṁsthītā, ŚaktiRupeṇa Saṁsthītā, BhaktiRupeṇa Saṁsthītā.'

A seeker whose intellect does not transgress from the single place of devotion, despite being mighty in all respects, is believed to possess virgin energy. A seeker whose subconscious-mind does not get disturbed, despite being mighty in all respects, is believed to possess virgin energy. This is almost absolutely impossible. But a realized soul like Vivekanandaji could do this. More than Vivekananda,

Thakur could do this. Vivekanandaji has felt disheartened on several occasions during his lifetime. He was often deterred during his journey of Goddess Kālī's realization, but he has only moved forward after coming here. A seeker naturally goes through these stages. A seeker who stays free from pride despite possessing divine feminine energy is believed to possess virgin energy. If one falls prey to the pride of one's might, if one's subconscious-mind gets disturbed despite being all capable, if one feels that s/he can take any decision as there is no one to stop then realize that the person's energy is no longer virgin. Despite being absolutely capable one whose intellect and mind oscillates between the doubts of success and failure is deemed to have a non-virgin intellect. What we are discussing is almost impossible to achieve. Then comes virgin devotion. So, Kanyākumārī has stayed free from all sensuous pleasures and hence, she is virgin. In form of divine feminine energy her mind was free from speculations, her intellect was free from logical deliberations and her subconscious-mind was free from all sorts of disturbances. When Saptarṣi, the seven sages, arrived to disturb her penance, she said that instead of insisting me to get married, you can approach any unmarried boy or girl to fulfill your pledge to get someone married. She said so upfront because she is virgin in form of divine feminine energy and she has devoted her life to Śiva in form of devotion. There was no question of analyzing Śiva's merits and demerits at this stage. To simplify it further I would say that a devotee's devotion is deemed virgin if it is adorned by six aphorisms described by Nārada in his BhaktiSūtra, 'GuṇaRahitaṃ KāmanāRahitaṃ Avicchinnam Sūksmataram AnubhavaRupam Pratikṣaṇa Vardhamānam' regardless of the order.

A devotee whose devotion is free from virtues is blessed with virgin devotion. When our eyes become pure by the dust of the Guru's divine feet, everyone appears beautiful in the world. 'Guru Pada Raja Mṛdu Maṃjula Aṃjana', the whole world appears as the manifestation of Sītā and Rāma. Similarly, a devotee with virgin devotion does not get attracted to any virtues. Such a devotion becomes free from virtues or forms, because it has no desires. The devotion free from desires is virgin devotion. Many people come and tell me that "Bapu, earlier we would experience a surge of emotions, but now we don't feel any emotions, we don't get tears!" I try to explain them that the reason

you don't get tears is because now you have got something else (money)! It's possible. This is just an example. Something else has replaced our emotions. My and your flow of devotion cannot remain constant forever.

Pratikṣaṇa Vardhamānam; the devotion which does not grow every moment cannot remain virgin. The devotion that grows every moment can alone be virgin. Our devotion must grow more and more, day and night. Sūksmataram; the devotion that grabs the subtle element instead of gross element is virgin by nature. Lastly, a very lovely word, anubhava rupam, the devotion that we can experience in reality through our mind and organs of senses is virgin devotion. I feel that my divine mother Kanyākumārī, the daughter of Himālaya, is virgin as an individual, she is also virgin in form of divine feminine energy and she is virgin in form of devotion as well because 'Ati Sukumāra Na Tanu Tapa Jogū', her body is utmost delicate, little fit for penance and yet she renounced all luxuries fixing her mind on the feet of her Lord. Tulasi further said,

Nita Nava Carana Upaja Anurāgā I

Bisarī Deha Tapahi Manu Lāgā II BAK-73.02 II Pārvatī's love for her Lord grew leaps and bounds every day. She soon lost consciousness of her body. The physical needs like hunger, thirst etc. would have bothered her only if she would have remained conscious about her body. Only if she was conscious of the vital force of her life, she would have experienced hunger and thirst because they are the traits of the vital force of life. She lost the realization of her physical needs. She lost the realization of her body and the vital force of life. And her mind got engrossed in penance. He further said,

Sam̄bata Sahasa Mūla Phala Khāe I

Sāgu Khāi Sata Baraṣa Gavāe II BAK-73.02 II For a thousand years she lived on roots and fruits. Roots grow underground; fruits grow on the trees. Roots grow in depth; fruits grow at a height. She had renounced everything that existed between the two extremes. She got so much absorbed in penance that she subsisted only on roots and fruits to complete the penance of one thousand years. It could mean that she performed the penance to fulfill her desired wishes which are figurative of fruits. Therefore, penance performed to attain our desired wishes should not be condemned. But it should be penance in the core.

Expecting to fulfill our desired wishes without performing penance is mere pretense or sham. She practiced living on roots and fruits for one thousand years. Thereafter, 'Sāgu Khāi Sata Baraṣa Gavāe' she renounced roots and fruits and subsisted on vegetables. It means that her wish of fulfilling her desires was also renounced. All of her wishes were relinquished. Now her only objective was to sustain her body and therefore, she lived on leaves and raw vegetables. Further,

Kachu Dina Bhojanu Bāri Batāsā I

Kie Kathina Kachu Dina Upabāsā II BAK-73.03 II This line means that she had meals for few days. What did she have in meals? She had bāri and batāsā in meals. Bāri means water and batāsā means air. She subsisted only on water and air, but the word used is 'bhojana'. She had meals for few days, but that of air and water. The exact number of days is not written. She lived on water and air for few days. No number is written here whether it was one month or one thousand years. It's difficult to give a number because it's difficult to determine the exact time period if one lives on water and air alone.

The place where Kanyākumārī was performing penance had a bel tree. Please remember that few trees are propitious to certain spiritual disciplines. A devotee who wants to please Śiva can find a bel tree extremely useful. Every spiritual discipline has a specific tree associated with it. Purush Sukta is supposed to be recited beneath a Pipala tree because Pipala represents Lord Viṣṇu. Durgā Saptasatī is recommended to be recited either around a bel tree or beneath a jujube tree. The spiritual discipline of Lord's Kathā should be practiced beneath a banyan tree. Meditation should be performed beneath a mango tree, where Bhuśuṃḍi has sat. So, Śiva can be attained more easily by practicing penance beneath a bel tree. Bhavānī sat beneath a bel tree and then she would eat

dry bel leaves that would fall on the ground. Gosvāmijī further said that after a while she also renounced eating bel leaves. And he adds, 'Umahi Nāmu Taba Bhayau Aparanā', Umā was then named Aparnā. The divine mother that feeds the whole world became Aparnā. She completely stopped eating the leaves.

Bela Pātī Mahi Parai Sukhāi I

Tīni Sahasa Sam̄bata Soi Khāi II BAK-73.03 II

Puni Parihare Sukhāneu Paranā I

Umahi Nāmu Taba Bhayau Aparanā II BAK-73.04 II She survived on dry leaves for one thousand years and thereafter, she even renounced eating leaves. When her body was emaciated through self-mortification, a deep voice of Brahmā (the Creator) resounded through the heavens: O Kanyākumārī, O the daughter of Himachala, your desire has been accomplished. You shall marry Śiva. When your father comes to call you, give up all resistance and return home at once. Again, when the seven sages meet you, be assured of the veracity of this oracle. The voice from heaven assured her desired wishes. Kanyākumārī thus performed a rigorous penance. I presented few points before you in form of a dialogue in context of Pārvatī. Now let me pick up the chronology of Kathā.

While passing through Daṃḍaka forest, Satī was gripped by doubt on beholding Lord Rāma's lovely human pastime and therefore, she proceeded to examine the reality of Rāma. Lord Śiva, however, renounced the speculations of mind and sat down chanting Lord's name with the faith that whatever God has willed must come to pass. After thinking deeply, Satī assumed the form of Sītā. Rāma and Lakṣmaṇa were searching for Jānakī when Satī assumed the form of Sītā. It simply means that our outer form can be changed, but not our inner form. On beholding Satī, Lord Rāma realized that although she has assumed the form of Sītā, she is Satī in reality. Lord Rāma

The words of any Enlightened Being are impregnated and full of good reason. If you hold devotional faith for an Enlightened Being then you must become a worthy heir of His words. If the Guru ever scolds you then don't feel bad, there must be a good reason behind it. If you cannot decipher the intent or the reason of the Guru's words immediately then wait patiently, because the Guru's words are impregnated. Time will reveal the mystery. Talgajarda wishes to add one more word. The Guru's words are satarka. Satarka means logical. They are intellectual and aware; His words are uttered mindfully.

introduced Himself by uttering His father's name and the entire clan of Raghu before offering obeisance to Satī. Lord then asked the whereabouts of Śiva and enquired the reason she is roaming about all alone in the forest. Lord recognized Satī. These words were enough. Satī realized that Rāma is the Supreme Element who knows everything. She could not utter a single word. Having failed in her attempt, Satī returned. This was Lord's lovely human sport. He thought of exhibiting His opulence to Satī so that she would refrain from raising doubt in future. Satī was perplexed and Lord exhibited His opulence and conveyed to her that He is beyond the dualism of union and separation. It was just a mere sport. Satī sat down on the way with her eyes closed. Lord withdrew His opulence and when Satī opened her eyes, she saw nothing! She is returning with the pain of taking an incorrect step? She wondered how would she face Śiva now? She regretted for not listening to Śaṅkara. Her heart was burning in the fire of remorse.

Lord Śiva was engrossed in chanting when Satī arrived. When Lord saw that Satī has arrived, he smilingly enquired if all was well with her. You can say that Satī either lied or hid the truth from Śiva. She said, Lord, I took no test. I made an obeisance just like you. Śiva felt that she was hiding something. He immediately saw in meditation all that Satī had done – she had assumed the form of Sītā and Lord Rāma could recognize her. However, Śiva being generous and the very embodiment of compassion, He did not scold her. But he was definitely worried. He thought that now if I continue to lead a married life with Satī, my path of devotion shall get destroyed. Lord Śaṅkara thought over his next decision. He wondered whether or not he should continue his relationship with Satī? Gosvāmījī writes a practical decision: Śiva began to remember Rāma and left everything on His decision. He allowed Rāma to mentally manifest from within and by Rāma's inspiration a decision arose from within that as long as Satī exists in her current body, I shall not enjoy a householder's life with her because it's in the same body that she assumed the garb of Sītā, who is a mother to me. Lord Śiva made this resolve. A divine voice echoed from the heaven hailing the glory of Śiva: Who except you can keep Lord's devotion incessant? Satī asked Śiva, what is it that you have resolved? Śiva thought that if I tell her that I have renounced her until she lives in her current body then she would be hurt.

Satī continued to ask. Lord digressed from the topic and began to recite historic tales.

As a rule, beholding Rāma usually arouses doubt and listening to Rāma Kathā effaces all doubts. When Hanumāna appeared before Sītā in Aśoka Vāṭikā and introduced him, Sītā began to raise a variety of doubts like is this messenger a monkey? What brought about the union of Rāma and monkeys? She doubted because she had not listened to Lord's Kathā. Listening to the Kathā dissolves all doubts. Alternately, Śiva thought that Satī is not a worthy recipient of Kathā. Had she been so, she would have listened to the Kathā in Kumabhaja's hermitage and this incident could have been avoided. It's only by the divine grace that we get an opportunity of listening to the Kathā. There is no reason for me to praise you. But the fact that I and you get to listen to Lord's Kathā is only by the divine grace. The right to listen to the Kathā, an opportunity of hosting a Kathā, a chance of listening to a Kathā or reciting it seems to manifest by the merits of our ancestors, if not ours. Despite being the daughter of such a great father, Satī lost the right of Kathā. She erred right from the very beginning.

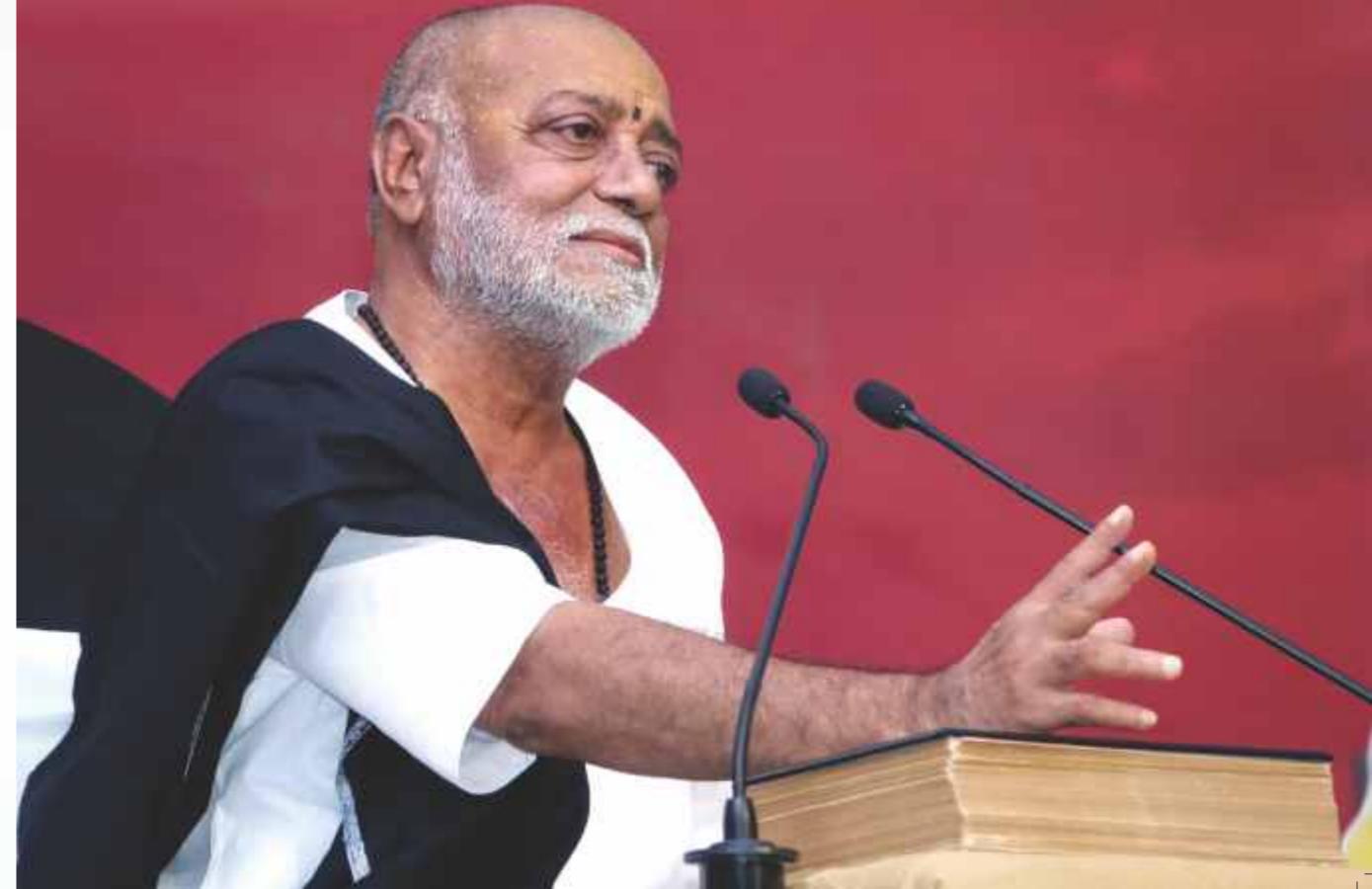
Vishvanatha reached Kailāsa. Recalling His resolve, Lord did not enter the mansion. People ask whether there is a mansion in Kailāsa. There is none. All those who have been to Kailāsa are aware of this fact. Here mansion refers to worldly relationship with Satī. Their relationship drifted apart. Śaṅkara sat down. He communed with His own self. Sadguru does not have an external form, but He has an inner form. Śiva has no form. The fact that we build His temples or idols is a different matter. But Śivaliṅga does not represent a form. Śiva represents a formless element. Lord Śiva innately communed with His own self on Kailāsa and moved into an incessant and infinitesimal samādhi. Śiva is reveling in samādhi; Satī is suffering in separation. She suffered to a great extent. Her body began to emaciate. Eighty-seven thousand years passed. Lord Śiva renounced His samādhi after so many years and uttered 'Rāma Rāma Rāma'. I do say that the reward of samādhi of eighty-seven thousand years is Lord Rāma's Name. If you begin to chant Rāma's Name from the very beginning then samādhi and upādhi (troubles) will all come to an end! Imagine the power of chanting Rāma's Name that it gets rid of both samādhi and upādhi. It's a simple calculation. As compared to Rāma, samādhi is secondary, let alone the worldly troubles.

Pārvatī dwells in the form of an individual, divine feminine energy and devotion

Everyone is appreciating Pathakji for being a good compere. The listeners are writing to me that they have seen very few comperes as Pathakji, who speaks just what is required. Bharti is also doing a great job in briefly summarizing the previous day's discourse. Many thanks to everyone!

There are few complaints as well. Yesterday a gentleman had complained that "I am also one of your flowers. When you were answering my question yesterday, I liked the way you were speaking and it prompted me to record your response. While doing so, someone snatched away my device stating its copyright are only reserved by the trust. I handed over my device to him and I would take it back only after you clarify the truth."

I am not here to answer each and every question of yours. A monk doesn't give an answer, but awakens us. Having said this, since you are mine and since this incident has happened, I would request that your device be returned to you and I would request you as well to accept the device without being too stubborn. I do understand that as listeners you do make notes of Kathā in your mobile phones or tabs, but please understand the intent of the Kathā before coming here. While I am devoting my each and every moment for you with utmost seriousness, please be aware that Kathā is not meant to spend your time on the phone. I can still accept if you make Kathā notes in the phone, but let me humbly inform everyone that you have no permission of doing other things on your device. And if you still want to use your phone then please sit behind instead of sitting in the front. Kathā has certain code of conduct. The listeners must cooperate with the organizers and I would also tell the organizers that Kathā is not a mere religious conference; it's not the place to cause chaos. Respect the aged listeners. Carefully give



them a seat in the pandal. Welcome everyone with a smile. I want to create a code of conduct for Kathā, yes. I am contemplating about the rules that the host needs to follow, the rules that I need to follow, the rules that listeners and the organizers need to follow. The listeners are appreciating arrangements in this Kathā, but they also inform me that sometimes there is a lack of sensitivity.

Don't make exorbitant arrangements for me as well. I am telling everyone openly. I am a simple man, please let me be so! I just need one room with attached bathroom; it should be clean. I keep three pair of clothes. You can make a surprise visit to my room. Although, no one will allow you inside! But I don't like when someone spends too much for me. Please understand this. I have been giving some freedom. I dislike my photographs begin sold! I am not a person who can be sold. I am not even so-called religious man. Please know me rightly. This is my only request. There is nothing more I want from you.

A gentleman has written, "Bapu, should we listen to RāmaKathā at the cost of our self-respect?" Don't attend Kathā for self-respect, attend it for self-realization. If your self-respect is dear to you then please go to the clubs. We have gathered here for self-realization. Who cares of self-respect here? People around me are not present in my honor, but they are present to make smooth arrangements. I have not appointed anyone, anywhere. Please remember. I had Vallabhdasbhai who played harmonium with me during Navratri. He asked me, Bapu, can I play? I said, yes. Later Vinubhai from Jodiya joined me. I never invited anyone especially. I don't even remember when Dila joined me, when Kirti joined me or when Pankaj joined me? They just joined during the course of the journey of Kathā. I have not appointed anyone. Sometimes I have chosen on my own accord. For instance, when Gandharvaji passed away, I asked Hitesh if you would like to join. But I have not appointed anyone. I don't recall when Tilak Maharaj joined as my cook. He just came along. I didn't realize when Santram came along. It just happened. It's not me who has appointed anyone. I am all alone. But people joined along in the course of Kathā. They joined us in the course to sing the glories of Lord. But I have

not chosen anyone specifically. I look upon everyone on the same footing. I honor everyone. No one can say that they are irreplaceable and that their absence will halt anything. My course of Kathā is going on since several births without all of you. One minute,

Koṭa Re KāyāNā Belī! Khalabhalyā
Kāle Cāpī Re Suramgo.
Khāṅgā Thayā Re Koṭhākāṅgarā,
Ḍūkyā Udhamātī Aṅgo.
Paholā Pathārā Cogama Pātharyā,
Jāte Liyo Re Saṅkeli.

- Nathalal Dave

"Bapu, should we listen to RāmaKathā at the cost of self-respect? Bapu, an old lady from Amritsar who is 82 years old is crazy for your Kathā. She has come to Kanyākumārī to fulfill her wish of listening to the Kathā. But her place of stay is 9 kilometers away from the venue of Kathā. She is barely able to walk and the auto-rickshaw driver does not drop her inside the Kathā pandal." Please note that the hermitage where our Kathā is going on also has certain rules. Not only do the organizers have certain rules, but the hermitage also has its own set of rules. They would have possibly stopped you for that reason. "What should we do, Bapu? Should we listen to the discourse even after losing our self-respect or should we return to our home with self-respect?" "YathāYogyam Tathā Kuru", it is your wish. If self-respect is primary in your life then you must return and if you wish to seek self-realization or self-awareness then practice the penance of listening to the Kathā by keeping your self-respect aside.

Yesterday evening Mr. Amitosh recited beautiful gazals. The tabla player was also accompanying him with a smile. The daughter also recited two lovely gazals. Pathakji conducted the event very well. Pankaj Saheb recited in Tarannum, very similar to Khumar Saheb.

Mere Rāhabara Mujhako Gumarāha Kara De,
Sunā Hai Ki Maṅzila Kariba Ā Rahī Hai I
Carāgo Ke Badale Makān Jala Rahe Hai,
Nayā Hai Zamānā Nāi Rośanī Hai I
This is my spiritual-mushaira of 'Mānasa'. It has no prohibitions, Saheb! Therefore, Baap! Come here with due respect and if you feel that your self-

respect has been hurt then think of this place as your own home. Who feels bad in our own home? Everyone here is our own. Enjoy. But if your intent is solely listening to the discourse or self-realization then please listen to the discourse with pleasant consciousness.

Yesterday night I received a letter from a woman. It was another complain: "Bapu, when I don't get a good place to sit, I get angry on my neighboring listeners. Is there a remedy?"

The question is raised by a woman. But let me tell everyone that if too many desires trouble you then listen to my VyāsaPīṭha. Chant Lord's Name abundantly. Your desires will come in control. Our desires need not be uprooted; they just need to be moderated. When anger troubles you extensively, don't let it reach your body (actions), keep it confined to mind (thoughts). When anger proceeds from mind to body, it may burst into violence. Physical-anger may slap someone. Physical-anger may make you act inappropriately. Therefore, my dear listeners, please try one experiment. Godwilling, may no one get angry! Being worldly souls, we are prone to anger for some or other reason. We may have desires. We may feel greedy. But if you feel angry on your fellow listeners then please keep your anger confined to your mind and don't let it reach your body. Anger manifests in mind. Anger occurs in intellect. Tulasī's psychology states that anger is the yield of dualistic intellect. Anger is the child of dualism. We feel angry when we perceive other beings different from us. If someone else sits on your place then you feel anger, because you perceive the other person as a different being than you. But if you own brother takes your seat, you won't feel angry. So Baap, anger is the offspring of dualism and dualism originates from idiocy. Dualism is the outcome of idiocy. 'Krodha Ki DvaitaBuddhi Binu Dvaita Ki Binu Agyāna', so states Tulasī's scripture of psychology.

So, please try this experiment. When extreme desires trouble us, chant Lord Rāma's name. Please don't consider Lord Rāma's name less than ordinary. The name of Rāma saves you from downfall. Our desires and vices shall instigate us, but the name of Rāma doesn't let you fall. It's true for the Name of any other God as well. When anger plays havoc in your mind, please don't let it reach your body; and in order

to avoid mental-anger enter your physical realm, please reduce the speed or frequency of your breaths the moment you get angry. Please don't attempt to destroy anger. But to avoid it from entering another realm, reduce the cycle of your breaths. A seeker who reduces the intensity of breath during the state of anger can stop the anger from entering one's physical realm. And when anger does not enter our body, we don't get into physical violence with others. We acquire control over our own self. And greed is limitless. Gosvāmījī has dealt with greed seriously. Tulasī says that when greed troubles us, we must cultivate the mindset of feeling greedy about chanting Lord's name analogous to the rich who are greedy of money.

There is one curiosity in context of Kathā: "Bapu, what are the differences and similarities between the penance of Kanyākumārī and Śiva's samādhi?" It's a lovely question. As per Patanjali, one needs to climb seven steps to reach the state of samādhi. The seven steps are: saṅyama, niyama, āsana, prānāyama, pratyāhāra, dhyāna and dhāraṇā. These seven steps culminate into the accomplishment of samādhi. However, the realized beings like Kabīra do not adore these steps. He rather says 'Sādho Sahaja Samādhi', Śaṅkara's samādhi is innate, whereas Kanyākumārī had to put in some efforts to practice penance. Kanyākumārī's penance involved efforts; Śiva's samādhi was innate.

Penance needs to be performed; samādhi is innate. Innate samādhi is the one which does not waver or is free from alternatives. Pārvatī's penance is different because it grew her love more and more every day. Penance usually makes one's love parched and makes one disinterested. The ascetics involved in penance are unable to smile. They would rather pronounce a curse on others. However, Pārvatī's penance is unique. Pārvatī or Kanyākumārī has played three roles. Her first role is in terms of: an individual, the divine feminine energy and devotion. Pārvatī took birth in the abode of Himālayā. They celebrated her birth. As she began to grow up, the saints like Nārada arrived. He forecasted her future and named her. We spoke about this yesterday on the basis of 'Mānasa'. In this story, Pārvatī is presented as an individual. Thereafter, Pārvatī performed penance for four

thousand and one hundred years. Now imagine, if an unmarried girl stays in penance for four thousand and one hundred years then when would she marry? This calculation does not fit in today's Kaliyuga. Recall VyāsaPīṭha's opinion, my dear listeners, Pārvatī was figurative of intellect until she was Dakṣa's daughter. But as the daughter of Himālayā, she represents reverence. And the older the reverence, the younger it is. As Kanyākumārī performs penance for four thousand and one hundred years, it presents her youthful reverence. The older the reverence, the newer and more novel it is. So, as a daughter Pārvatī is an individual. The rituals like her naming ceremony as the daughter of Himālayā and Mainā is her divine pastime as a daughter. In the next stage, when she performs penance, she transcends her individual form and shines as the divine feminine energy. Her extremely rigorous penance only portrays her form of divine feminine energy. After performing penance, when she was tested by the seven sages, she is neither an individual, nor the divine feminine energy, but she exemplifies devotion; she is surrendered. So, she dwells in three forms.

Now, as a virgin girl she is reverence. As Dakṣa's daughter, she is intellect. The more virgin our reverence, the more valuable it is. Although, 'Gītā' speaks of three types of reverence namely rājasī, tāmasī and sāvīkī. However, Talgajarda's opinion about this is extremely clear. I am a seeker of reverence that's beyond the three virtues of rājasa, tāmasa and sātva i.e. virgin reverence. RgVeda contains a maṁtra about reverence. This morning as I was getting ready to come here, this point was constantly hitting my mind and I thought that why not begin today's Kathā from this maṁtra. I thus wrote down the maṁtra. As I recite this maṁtra from here, please do repeat after me. And virgin reverence is Kanyākumārī; let's concentrate our attention on it. As I recite the divine words of Vedas one by one, please repeat in the same manner. This land is extremely penanceful. Let's make the atmosphere especially purer by Vedic chants.

Śraddhāṁ Prātarhāvāmahe Śraddhāṁ
Madhyaṁdināṁ Pari I
Śraddhāṁ Sūryasya Nimrucci Śraddhe-
Śraddhāpayeha Naḥ II RgVeda-10.151 II

The seer of RgVeda says that I offer morning worship with virgin reverence or reverence that's beyond the three virtues. He says that "My morning worship is not fouled by the three virtues. I perform midday worship with virgin reverence. As the sun sets on the horizon, I offer the evening worship with the same virgin reverence." Lord Vedas has mentioned reverence in three forms.

So Baap! Her virgin form represents reverence and the older the reverence, the younger it is. If your children, grandchildren or great-grandchildren are blessed with virgin reverence, its nature would be extremely young. Bhavānī in form of reverence is young despite practicing a long penance. Bhavānī performed such a penance. Penance involves efforts; samādhi is innate. Penance results in a reward; samādhi is also depicted as rewarding. 'Satyaṁ Anaṁtaṁ Brahmaṁ Ānandaṁ Sarvopādhikaṁ Vinirmuktaṁ', Upaniṣads have proclaimed these rewards of samādhi. These are the rewards of your samādhi. You can attain truth by samādhi. It's not temporal truth, but one that's infinitely eternal by nature. Samādhi rewards us with the Supreme Element and it blesses us with incessant ecstasy. This could also be one side of samādhi. After attaining samādhi, our worldly troubles will end. It's the state after which nothing else remains. So, samādhi is depicted of longer duration as compared to penance.

Bīte Saṁbata Sahasa Satāsī I
Tajī Samādhi Saṁbhu Abināsī II BAK-59.01 II
Penance emaciates us. Pārvatī's body was emaciated because of penance. Samādhi nourishes us. The penance of our divine mother, Kanyākumārī, is different. But usually penance snatches our smile. I have said umpteen times that those who observe too many fasts can never smile, do remember this fact. Penance makes one go through such an intense test that the person performing penance begins to look upon others as inferior. This dualistic mindset makes an ascetic angry. And because of anger even the greatest so-called ascetics who have performed penance have pronounced curses on the world. Śiva's samādhi is eternal. One who has experienced samādhi can never get angry. Penance is motivated by the

thought of reward. Penance is associated with a goal that one wishes to attain. Unwavering samādhi is free from such aspects. In penance, options and alternatives do come in the seeker's mind. Yet in my view, Pārvatī's penance is beyond these traits because her love has grown due to penance.

Yājñavalkyaḥ recites the exploits of Bhavānī and Śaṁkara and their story includes two instances of divine annunciation. The first instance applauds Śaṁkara's decision of separating from Pārvatī and the second instance presents the tactic to unite them. When Satī returned to Śaṁkara after examining Lord Rāma, she hid the details. Lord Śaṁkara visualized the truth in meditation and realized that Satī was hiding the truth. He recalled Rāma within and took a decision. Immediately after Śaṁkara's decision, a divine voice echoed from the heaven i.e. ĀkāśaVāṇī. There are seven types of words or voices. In 'Mānasa', the voice echoed after Pārvatī's penance is called as BrahmaVāṇī. When Śiva renounced Satī, GaganaVāṇī echoed. The next category is DevaVāṇī. Another type is VedaVāṇī. And my VyāsaPīṭha imparts immense emphasis on LokaVāṇī, it gives abundant importance to folk literature and folk erudition. Lastly, there is AṁtaraVāṇī. The inner voice raised from one's heart through the cognition of our inner consciousness is called as AṁtaraVāṇī. The seventh category in my view and in my nature is the best of all and that is GuruVāṇī. GuruVāṇī is the ultimate. Gosvāmījī has mentioned all seven categories directly or indirectly. I give utmost importance to GuruVāṇī. When I speak the word 'Guru', my goal is Sadguru. I naturally utter the word 'Guru', but when I do so please remember to feel the highest state of Sadguru. The sound which echoed in the Ujjain's Mahakala temple is GuruVāṇī in the opinion of Talgajarda, because Tribhuvan Mahādeva's voiced was echoed and then 'Rudrāṣṭaka' was sung. Let's sing a couple of verses of 'Rudrāṣṭaka',
Nirākāramoṁkāramaūlaṁ Turīyaṁ I
Girā Gyāna Gotitamiśaṁ Giriśaṁ II
Karālaṁ Mahākāla Kālaṁ Kṛpālaṁ I
Guṇāgāra SaṁsāraPāraṁ Nato'haṁ II UTK-108.02 II
Vedas have also spoken about the seven voices, which are contained in 'Mānasa' and the most superior is the voice or words of Sadguru. So, a divine

voice sounded from the heaven: O the daughter of Himachal, your wishes shall be fulfilled. The one for whom you are performing a difficult penance shall be yours. All of your tribulations shall end. You shall marry Lord Śiva. Gosvāmījī picks up the next line,

Asa Tapu Kāhu Na Kīnha Bhavānī I
Bhae Aneka Dhīra Muni Gyānī II
Aba Ura Dharahu Brahma Bara Bānī I

Satya Sadā Saṁtata Suci Jānī II BAK-74.01 II
Now BrahmaVāṇī speaks: O Kanyākumārī, there have been many self-possessed, illumined sages and wise men but O Kanyākumārī, not one of them performed such penance as this. Now cherish in your heart this supreme utterance from heaven, when your father comes to call you, give up all resistance and return home at once without being stubborn. Your wish has been fulfilled. Tulasī said,

Milahi Tumhahi Jaba Sapta Riṣīsā I
Jānehu Taba Pramāna Bāgīsā II BAK-74.02 II
O Kanyākumārī, when the seven sages come to meet you uninvited, be assured of the veracity of this BrahmaVāṇī. He further said,

Sunata Girā Bidhi Gagana Bakhānī I
Pulaka Gāta Girijā Haraśānī II BAK-74.03 II
On hearing this blessing of the divine sound, Bhavānī was thrilled. Pārvatījī was pleased. Gosvāmījī now changes the topic. The entire episode is devoted to Kanyākumārī, but it includes the exploits of Śaṁkara. When the seven sages approach Bhavānī for a test, she personifies devotion. Her first form exists as an individual, her second form is of the divine feminine energy and now comes her form as devotion wherein Tulasī has presented Kanyākumārī's utmost surrender. I am appending the exploits of Śiva in between. Let's recite that story.

Lord Śiva is engrossed in the samādhi of eight-seven thousand years. Dakṣa's daughter Satī is atoning her wrongdoings. Śiva began to utter Rāma-Rāma. Vishvanatha woke up from samādhi. Satī went to Śiva and made an obeisance. Suffering makes one humble. We may not wish to suffer but if you end up suffering then think positively that it would make you more humble. Our Indian wisdom has always prayed for everyone's wellbeing to the Universe 'Sarve Bhavantu Sukhinaḥ, Mā Kaścituḥkha Bhāga Bhavet'.

This has been our solicitation. That being said, if you are struck by suffering then offer a warm welcome. Allah willing may no one suffer in life, but if it strikes then welcome it. The suffering will make you humble. Bliss is disposed to cause division. Suffering is disposed to unite everyone. When a family is extremely well to do, the siblings will think of living in their owned homes, even so in the name of convenience. The nature of bliss is to divide. But when the family is suffering, even the siblings staying abroad come together. Suffering unites. Satī was more humble. Separation of several years made her submissive. She was humble. She made an obeisance to Śiva. Śiva offered her a seat in front of Him. Earlier she was averse to Śiva and RāmaKathā. But now compassion-embodied Śiva changed her to be propitiously aligned to Him. You know the aphorism of 'Mānasa' that when a soul propitiously faces the Supreme Element, the sins incurred by the soul through of millions of births are burned down. Don't fear even if you have accumulated piles of sins from several births; don't commit anymore though. But the remedy is extremely simple,

Sakṛuteva Prapannāya Tavāsmi Iti Yācate Abhayam Sarva Bhūtebyaḥ Dadāmi Etat Vratam Mama II SB II Lord says, I have promised that it's my very nature that if a devotee makes an obeisance to me with the confession that he is mine then I make that devotee fearless in the whole world. This is my vow(vrata). The word 'vrata' is good, but I will interpret it accordingly to my own nature. 'Mānasa' writes 'Sakṛta Pranāmu Kihe Apanāe', even if someone makes an obeisance just once then Lord readily accepts that devotee. When a person works tremendously hard, piles of sins get accumulated. But burning those sins doesn't need much effort, chanting 'He Hari, He Hari, He Hari' just once will do the job. A tiny spark of Lord's name is enough. Even as there is an easy remedy, humans don't surrender to God, humans don't call upon God! Humbly surrender to God. Humbly surrender to Śiva. My dear listeners, I would like to request you that after listening to the Kathā we must become so discreet that we should not be averse even with our own family members, let alone the outsiders. A seeker engrossed in the felicity of worship should not be averse to anyone in the world, even if your own family gives you

a hard time. The listeners of spiritual discourse should be unconditionally propitious to the family even if the family members are averse.

Satī offered obeisance to the divine feet of Lord Śaṅkara. Lord Śiva turned Satī towards Him by the grace of His compassion. He bestowed compassion and He began to recite delightful stories. When Dakśa, Satī's father, was made the chief of Prajapati by Brahmā, the Creator, he was gripped by pride. Who doesn't felicitate the office bearers? Dakśa's civil felicitation was organized. I feel that the tradition of felicitating the office bearers has been an ancient practice! However, the office bearers who are appointed at high positions should proactively request the felicitators to avoid exorbitant expenses in the felicitation ceremonies. They should instead spend only 10% of the sum in felicitation and utilize the remaining 90% to build houses for one hundred poor families. The practice of felicitation is spread like wildfire in this world. The same person gets felicitated umpteen times by different organizations. Even when a person wins a local election, s/he is felicitated. I have no objection with anyone getting felicitated, but this tradition is going on since the ancient age! They also feel bad if someone does not give them due respect in such ceremonies and consequently, they end up in vengeance! Rise above the ceremonies which manifest hatred and attachment.

Dakśa's civil felicitation was held. Brahmā, Viṣṇu & Maheśa were invited. When Dakśa entered the ceremony, everyone rose in his respect. Mahādeva being constantly engrossed in meditation little realizes who enters the assembly and who leaves! Dakśa noticed that Śiva, his son-in-law, did not rise in his honor! His ego was hurt and he decided to seek revenge. Ever since then he was looking out for an opportunity to organize a yajña where he planned to invite all the gods but for Brahmā, Viṣṇu & Maheśa. He invited every god in the yajña except Brahmā, Viṣṇu & specifically, Maheśa. The gods were flying in their aircrafts to Dakśa's yajña right above Kailāsa where Śiva was compassionately reciting delightful stories to Satī. Had the gods chosen an alternate route avoiding Kailāsa, Śiva's discourse would not be disturbed but the gods are selfish. All of them intentionally flew over

Kailāsa. They wanted Śaṅkara to realize that He was not invited to his father-in-law's yajña. This is human nature. It happens with us as well. If we don't get well with some of our relatives, they would intentionally invite our neighbors in their events but not us. Moreover, our neighbors would purposely show off while going to the event just to make us realize that we are left out. The gods are selfish. They flew their aircraft right over Kailāsa. Satī curiously asked Mahādeva where the gods were headed. Lord Śiva said, "Your father is performing a yajña and he has invited all the gods but for us, because of a heartache." Satī insisted, Lord if you don't wish to attend the yajña, I would like to visit the event since it's been held at my father's abode. Can I go? Śiva strived hard to explain that there is no good in going somewhere uninvited. But Satī failed to agree. This did not anger Śiva. He permitted her to leave. This episode of Śiva is worth learning for the householders. If your wife insists in visiting her parents' home despite your disapproval, don't argue. See off her respectfully and with your approval that if she does not have a good experience there, your doors are always open for her. Let her go amiably.

Śiva is amazing. The exploits of Śiva is extremely inspiring for worldly souls like us. My Mahādeva presents highly practical householders' life. He gave her a farewell. When Satī reached her father's abode, no one paid heed to her because of Dakśa's fear. Dakśa did not bother to ask his daughter's wellbeing. He instead burnt from within to see her there! Everyone seemed against her. Gosvāmijī, however, excludes motherhood from this behavior. She rushed towards Satī to hug her and said, daughter, don't take it to heart. Nowadays, your father's mind has turned foul due to intoxication of the pride. Out of his fear, no one is responding to you. But my dear daughter, I am your

mother and I am your very own! She was relieved to find her mother by her.

Satī entered Dakśa's yajña canopy. The whole pandal was filled with designated places reserved for all gods. Everyone was sitting. But nowhere did she find a place reserved for Lord Śaṅkara. She was deeply hurt by Mahādeva's insult. She could not bear Śiva's dishonor. She addressed the attendees, the sages, the gods in a fierce voice: "O the sages and the gods, hear me out loud and clear. All of you who have reviled Śiva or heard Him reviled would forthwith reap appropriate fruit of your sin." Every time that I recite this episode, I wish to mention that the one who reviles someone or one who hears someone being reviled are both worthy of punishment. Do not criticize. VyāsaPīṭha has spoken about the positive values viz. Truth, Love and Compassion. Similarly, I speak about three negative aspects: envy, criticism and hatred. We must save ourselves from these aspects. Don't envy others, don't criticize others and don't hate others. These negative vices cause profound damage to us. But we are unable to free ourselves from these three because of our ignorance!

Satī dissipates her body in the fire of yajña. A plaintive cry rose in the assembly! Dakśa faced a downfall. Dakśa's pride destroyed a great act of welfare. While burning her body, Satī supplicates God that may she be born as a girl child and attain Śiva in all her lifetimes. She was reborn as Pārvatī or Kanyākumārī as the daughter of the king of mountains Himālayā. Umā was born. Himachal's prosperity began to multiply manifold times ever since her birth. And eventually, Pārvatī went to perform penance. A divine voice echoed from the heaven. We shall discuss the further story tomorrow.

Pārvatī or Kanyākumārī has played three roles. Pārvatī took birth in the abode of Himālayā. They celebrated her birth. As she began to grow up, the saints like Nārada arrived. He forecasted her future and named her. In this story, Pārvatī is presented as an individual. In the next stage, when she performs penance, she transcends her individual form and shines as the divine feminine energy. Her extremely rigorous penance only portrays her form of divine feminine energy. After performing penance, when she was tested by the seven sages, she is neither an individual, nor the divine feminine energy, but she exemplifies devotion; she is surrendered. So, she dwells in three forms.

Kathā-Darśana

- ♦ The spiritual discourse is not a camp of self-respect, but a camp of self-realization.
- ♦ The Holy Scriptures can be understood by simplicity and not be pedantry.
- ♦ God takes an incarnation, but a Sadguru never incarnates because He is eternally present.
- ♦ A Sadguru has no heir.
- ♦ It's acceptable if a Guru becomes our anklet, but it's dangerous when a Guru becomes our fetter.
- ♦ An Enlightened Being neither lets the present moment slip into the past, nor keeps it waited for the future.
- ♦ You cannot resist loving an Enlightened Being.
- ♦ A monk doesn't give an answer, but awakens us.
- ♦ Everyone need not become monks, but accompany a monk whenever there is an opportunity.
- ♦ Initiating kids into renunciation is violence.
- ♦ A seeker engrossed in the felicity of worship should not be averse to anyone.
- ♦ True love is only born from dispassion. When love does not arise from the foundation of dispassion, it's like an artificial flower.
- ♦ An epitome of sacrifice can alone become an epitome of penance.
And the epitome of penance then becomes the divine trinity.
- ♦ A lot needs to be sacrificed in order to become an epitome of compassion.
- ♦ Penance emaciates us. Samādhi nourishes us.
- ♦ The more you worship, the more will your troubles grow. But God will bless you with tremendous tolerance by the glory of your worship.
- ♦ Once we get habituated to drink poison, it cannot kill us.
- ♦ Accept whatever comes your way as God's grace, but with discretion.
- ♦ Truth is non-dualistic. Love is dualistic. And Compassion is qualified non-dualism.
- ♦ Life without love is a customary formality.
- ♦ Bliss is disposed to cause division. Suffering is disposed to unite everyone.



RāmaKathā is the camp of self-consciousness and self-awareness

At the onset of today's Kathā, once again I offer my obeisance to the holy feet of the divine mother. Today is a glorious day for our country and the youngsters. It's the birth anniversary of a young ascetic, Swami Vivekananda. On today's holy day, I make obeisance to the young consciousness of Swamiji from this sacred land of penance. I also make obeisance to the saints, the dignitaries from various walks of life and the listeners attending the Kathā. Once again I bow to Vivekanandaji's young consciousness. We all are extremely fortunate to be here today. When I gave the date for this Kathā, I was unaware that 12th January is falling in between. The Universe chooses yoga, lagana, graha, vara and tithi for the spiritual discourse. It's a matter of great delight that today we are remembering a glorious ascetic on his own land. Many, many greetings to all of you!

The celestial sage Nārada tells Himachal: Your daughter is adorned with all good traits. Her most especial trait is that she shall remain ever loving to her husband. But in order to attain this lofty trait, your daughter should perform a penance as a result of which Mahādeva Śiva will erase the lines of her fate and your daughter shall feel gratified forever. The parents permit their daughter to begin the penance. The daughter herself says that she dreamt of a Brāhamaṇa exhorting her to perform a penance and also explained the reward of her penance. And then Pārvatī, who was an individual, became an ascetic thus exemplifying divine feminine energy. Her ultimate form is devotion where she is totally surrendered. She symbolizes absolute and perfect surrender.

Lord Yājñavalkya told Bharadvājajī that I have recited beautiful the story of Umā, now hear the exploits of Śiva. Ever since Satī was renounced and eventually passed away, Śiva has become especially dispassionate. He wanders from one place to another. On witnessing Lord Mahādeva's diligence, love and incessant and unwavering devotion in heart the Supreme Personality of Godhead appeared before Śiva and insisted Him: Mahādeva! Satī, whom you had abandoned, has been reborn as the daughter of Himachala. Being initiated by Nārada, she has performed rigorous penance. Now, O the guileless Lord, I seek a promise from you that you shall marry her. Śiva replied, Lord, this does not sound appropriate, but following your order is my paramount duty.



Lord disappeared. Śiva sent the seven sages to test Pārvatī's love.

Yesterday, we were discussing that Bhavānī performed penance for four thousand and one hundred years. In the last few days, she stood on a singlefoot. Right from the first day, I have been saying that standing on one foot means living with five devotional faiths. It also refers to practicing penance with concentration, which is extremely difficult. The point from where I wish to begin today is 'TyāgaMūrti Bhavet TapoMūrtiḥ', an epitome of sacrifice can become an epitome of penance. It's an extremely profound aphorism. No one can perform penance without sacrifice. Bhavānī's body is extremely soft. But in order to attain her husband, she sacrificed all pleasures and the sacrifice of pleasures itself has transformed into penance. Sacrifice is the mother of penance. The Saṃskṛta maxim givers say that an epitome of sacrifice can become an epitome of penance. My Tulasī describes Pārvatī's penance in the following lines,

Riṣinha Gauri Dekhī Taha Kaisī I

MūrtiMaṃta Tapasyā Jaisī II BAK-77.01 II

She sacrificed in a tender age. When the seven sages arrived, she had already transformed from an epitome of sacrifice into an epitome of penance. My young friends, please remember that sacrifice is the father of penance. If fasting is penance then its origin is your sacrifice of food. The penance of fasting is impossible without sacrificing the food. If yoga is penance then its origin is the sacrifice of pleasures. Only when our Kanyākumārī sacrificed all pleasures did she become the epitome of penance. Sacrifice is penance; sacrifice is the originator of penance. Let's once again turn to the aphorism of VyāsaPīṭha that truth is penance, love is penance and compassion is penance. In order to practice the penance of truth a lot has to be sacrificed! Harishchandra was forced to sell his wife and his son. Truth is a great penance, Baap! The other day someone said in poetry recitation that although I earnestly wish to speak the truth, but I am unable to muster enough courage! Dipti Mishra has written a couplet,

Saca Ko Maine Saca Kahā,
Jaba Kaha Diyā To Kaha Diyā I
Aba Zamāne Kī Nazara Main Ye
Himākata Hai To Hai I

Vo Nahī Merā Magara Usase
Mohabbata Hai To Hai I
Ye Agara Rasmō Rivājo Se
Bagāvata Hai to Hai I

So Baap! Truth is a penance. Which other penance is greater than truth? But before one can become penanceful in truth, a lot must be sacrificed!

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

In order to become an epitome of the penance of truth, a seeker needs to sacrifice a lot. Which other penance is greater than love? When you love someone, you have to sacrifice a lot. Love is penance. Imagine the sacrifice of Gopis! Imagine the sacrifice behind Rādhā's love!

The third point is compassion. Compassion is penance. A lot must be sacrificed to bestow compassion. Even after bestowing abundant compassion if the opposite person cannot understand you then you have to sacrifice a lot! You have to convince your mind extensively! A lot needs to be sacrificed in order to become an epitome of compassion. Buddha is often known as an embodiment of compassion. And before Buddha attained this title, he had to become an epitome of sacrifice.

So, an epitome of sacrifice can alone become an epitome of penance. And the epitome of penance then becomes the divine trinity. 'TapaBala Racai Prapaṃcu Bidhātā!', this is the divine trinity. Look at the range it covers. 'TapaBala Racai Prapaṃcu Bidhātā!' is the first of the trinity; 'TapaBala Biṣnu Sakala Jaga Trātā', is the second of the trinity and 'TapaBala Saṃbhu Karahi Saṃghārā' is the third of the trinity! The epitome of penance ultimately transforms into the divine trinity. 'Mānasa' is an amazing scripture! Yesterday when Parvaz Saheb was adding the verses of 'Mānasa' in between his poetic compositions, it was reinforcing my belief that 'Rāma Carita Mānasa' is an immortal ghazal. So, sacrifice is the root, please remember. Penance cannot be manifested without sacrifice. Therefore, I would like to repeat once more that sacrifice is the creator of penance.

My young listeners, today is Vivekanandaji's day. I would like to tell my young friends that

forbidden karma ought to be sacrificed. Don't do anything that's not worth doing. But perform your destined karma continuously. Instead of forbidden karma, focus only on doing your destined karma. Forbidden karma ought to be sacrificed. But don't sacrifice your destined karma. 'Gītā' deems the sacrifice of destined karma out of ignorance as an ignorant-sacrifice. Never sacrifice your destined karma. The Universe has defined my and your destined karma. My destined karma is to recite Kathā. My destined karma is doing yajña. My destined karma is reaching out to the last man in this world. My destined karma is to accept everyone. My destined karma is to love everyone. These are my destined karmas. And my by Guru's grace and your cooperation I have been doing my destined karma continuously. Many a times, I take an extremely courageous step only to realize later that it was Talgajarda's destined karma. It ought to come to pass. My VyāsaPīṭha has reached out to the Kinnaras and this VyāsaPīṭha is now completely ready to reach out to the sex-workers with full energy. This is my destined karma. I am planning to recite 'Mānasa-Gaṇikā' for the sex-workers in 2018. I understand that many critics will oppose my move. But the ocean never sees who takes away its shells. I recall Parvaz Saheb's couplet, Saheb!

Ghara Se Nikale Hai To Phira Ghara Nahī Dekhā Karate I
CalaneVāle Kabhī Muḍakara Nahī Dekhā Karate I
Sīpiyā Kauna Kināre Se Uṭhākara Bhāgā I
Aisī Bāto Ko Samaṃdara Nahī Dekhā Karate I

Talgajarda has certain destined karma. I have been speaking frankly by considering you all as my own people. You are free to interpret as you like. Ever since I have announced my move for sex-workers, many people have already began the protest stating that the word 'Gaṇikā' is not mentioned in 'Rāma Carita Mānasa' at all and that Morari Bapu is only instigating everyone! How do I explain my friends who don't understand! I cannot address them as friends as they are elders, aged and hold significant positions in the religious world. How can I answer them back that the word 'Gaṇikā' is very much contained in 'Mānasa'? How do I explain them this truth?

Pāi Na Kehi Gati Patita Pāvana-
Rāma Bhaji Sunu Saṭha Manā I

Gaṇikā Ajāmila Byādha Gīdha-
Gajādi Khala Tāre Ghanā II UTK-130 II

When Tulasī enlists the disregarded, the deprived, the last man and the lowest of the low while concluding His Holy Scripture, he very foremost recalls 'Gaṇikā' (a woman sex-worker as the representative of all sex-workers). If this is Tulasī's destiny, if this is the destiny of Śaṃkara's Holy Scripture then it's my destiny as well. Gaṇikā, Gaṇikā, Gaṇikā! Thus, proved thrice, proved thrice, proved thrice! The word 'Gaṇikā' is indeed contained in the verses of 'Mānasa'.

If they have entered this profession my mistake, so be it. Whether or not it was a mistake, Allah knows. But when Ahalyā was disregarded, Ayodhyā's Rāma proactively reached out to her to accept and emancipate her. Wasn't there a Gaṇikā named Vāsaṃtī in the hermitage? In Ahalyā's episode, Rāma has walked all the way to her, but Vāsaṃtī had walked down all the way to Ayodhyā. If a Gaṇikā named Vāsaṃtī can go to Ayodhyā, it's our destiny to recite a RāmaKathā in Ayodhyā for the sex-workers. Who in this world is not Gaṇikā? Don't go by the gender. A merchant who compromises his integrity is Gaṇikā. A Brāhamaṇa who sells Vedas is Gaṇikā. A servant who renounces his act of service, which is deemed as the hardest duty, is Gaṇikā. A monk involved in deceit and pretense is Gaṇikā. Only those who sell their bodies are not Gaṇikās alone. Moreover, a Gaṇikā would have perhaps sold her body, but not her heart. My young ascetic Vivekananda had once as well attended the soiree of a dancer. Who is not Gaṇikā in this world? If I accept money to speak on the VyāsaPīṭha then I am Gaṇikā as well. It's not only about gender. The question is about attitude, instead of an individual.

Who is not Gaṇikā? A person of warrior lineage who sells the weapons instead of renouncing them is Gaṇikā. Real men of warrior lineage would give the weapons. That householder is Gaṇikā who closes the doors to the hungry guests by falsely claiming that there is no food at home. 'Socia Jati Prapaṃca Rata', that ascetic is Gaṇikā who is deceitful and devoid of discretion and dispassion. An ascetic should also be disposed to sacrifice. A celibate who renounces and sells his/her self-restrain is Gaṇikā. Such a person transgresses his/her self-restrain. And lastly, 'Socaniya Sabahi Bidhi Soi I Jo Na Chadi Chalu Hari Jana Hoi I' one who is not sincerely devoted to the Lord is Gaṇikā.

Helplessness of life, contempt by the society, abandonment by the family and few allurements could be the reasons that they have become free-willed because of which they would have danced in the brothels and sold their bodies to please the world, I agree, but they have never sold their heart. Reciting a spiritual discourse for such Gaṇikās is my destiny. Those who would join me in this journey will be the travellers of the greatest pilgrimage. Let the critics count the shells! Wait for 2018! Shivbabu, I have decided the location of the discourse as well. My RāmaKathā shall go there where Vāsaṃtī had gone and that place is Ayodhyā.

Pardon me but I am unable to agree with few thoughts of Vivekanandaji. Yes, absolutely. I bow my head before Swamiji. He has said few things to lift our nation and create awareness. Are those points 100% relevant in today's age? My innateness does not allow me to accept few points personally. He said on the basis of scriptures, by quoting Manu, that the terrorists should be killed. Kṛṣṇa has said the same in 'Gītā'. If someone slaps you once, you must give ten slaps in return. If someone tells me to kill the terrorists then I would say that I would kill them if I see anyone as a terrorist. I don't see anyone bad in this world. I personally don't see anyone as a terrorist. Terrorists of nation must be killed. I support surgical strike. I was one of the first ones to congratulate our Prime-Minister on the phone, because it's the duty of our society and our country as the whole. But personally I don't see anyone as a terrorist. This is my helplessness. I don't see anyone as a terrorist! Everyone appears as my own.

Kisa Para Patthara Phekū, 'Kaisar' Kauna Parāyā Hai I
Śiśa Mahala Mein Hara Eka Ceharā Mujha-Sā Lagtā Hai I

I don't have as sharp eyes as Vivekanandaji, but I indeed have teary eyes. I personally cannot speak of killing anyone. I had also said on the border amid my soldiers that Allah willing may no one fight with anyone on any of the borders. But when the pride of my country is in danger and when the young soldiers are sacrificing themselves in wars and strikes, during such events if you ask me to come here then I would definitely come here forthwith on priority leaving the Kathā aside, provided our constitution and rules of army do not get violated. I added that please don't accept me to stand by you with any weapon. I would not

be able to hold a weapon, but I shall stand by you with my rosary. While you would go to the border with the weapons to fight, I shall turn my rosary in your camps for you, the glory of my country, my Hinduism, the tradition of timeless religion and world peace. And please remember the power of prayer is much greater than the power of matter. I can do this! Many a times, Lord Manu's reference was cited that the terrorists ought to be killed even if s/he is Brāhamaṇa, child or aged. I cannot agree with this thought. If a child is a terrorist, I don't perceive the child as a terrorist, but I see the child as a child form of Kṛṣṇa. If hatred is so powerful then is love powerless? Take the child in lap, caress and love the child.

The spiritual discourse is not a camp of self-respect, but a camp of self-realization. Let me use the words of a young ascetic Vivekanandaji. We all feel proud about him. The virtue of self-reverence must manifest in the Indian youths. Vivekanandaji spoke about an English man came to our country and worked as a clerk. On two occasions he attempted suicide by shooting his head with a revolver. But he survived. Vivekanandaji adds the clerk's reaction thereafter: "The fact that I survived despite two suicide attempts means that my soul has a purpose and I need to strengthen my self-reverence." And when the man strengthened his self-reverence, he became Lord Clive who was extremely successful in our country. Awaken your self-reverence. Beg not for self-respect, earn it instead. RāmaKathā is the camp of self-consciousness. RāmaKathā is the camp of self-awareness. RāmaKathā is the daytime vigil of nine days. Every RāmaKathā is a nine-day Navratri. Vivekanandaji was aware of self-dignity. The young generation must read the definition of Hinduism given by this realized man. He has presented several aphorisms to the question, "Whom should I call a Hindu?" The youth of my country must read his responses at least once.

One who sacrifices destined karma out of ignorance and foolishness is believed to have performed ignorant-sacrifice. Then comes the point about passionate-sacrifice. An epitome of sacrifice can alone become an epitome of penance. Please remember this fundamental aphorism.

Duḥkhamityeva Yat Karma KāyaKleśaBhayāttyajet
Sa Kṛtvā Rājasam Tyāgaṃ-

Naiva Tyāgaphalaṃ Labhet II GT-18.08 II
Every karma is a form of suffering, every karma involves efforts, every karma is physical tribulation – one who sacrifices karma due to the fear of physical tribulation is believed to have performed passionate-sacrifice. Lord Kṛṣṇa defines this sacrifice as passionate. Don't sacrifice your karma. However, one who is constantly engaged in one's destined karma with attachment-free and reward-free mindset is believed to have performed serene-sacrifice.

Kāryamityeva Yat Karma Niyataṃ Kriyate'rjuna I
Saṃgaṃ Tyaktvā Phalaṃ Caiva Sa-
Tyāgaḥ Sāttviko Mataḥ II GT-18.09 II
One who performs destined karma by renouncing the attachment and reward of karma is deemed to have done serene-sacrifice.

Na Dveṣṭyakuśalaṃ Karma Kuśale Nānuṣajjate I
Tyāgi Sattvasamāviṣṭo Medhāvi-
Chinnasaṃśayaḥ II GT-18.10 II
Oh, it's lovely! Singing 'Gītā' comes with a distinct joy! My Dadaji's words contained 'Rāmāyaṇa', but He practiced 'Gītā'. I have witnessed 'Gītā' in His practice from head to toe. Even as He spoke 'Rāmāyaṇa', He practiced 'BhagavadGītā'. 'Gītā' states while explaining the process of sacrifice that even as a person performs unworthy karma, a wise seeker does not hate that person. Many men and women are surrendered to my VyāsaPīṭha. They must also be speaking lies and deceiving others! Everyone is sailing in the same boat, Saheb! Few people's acts are known and few remain unknown. What difference does it make? Everyone must ask their soul. Vinobaji had said while addressing the prisoners in a prison that we all are offenders, except that you are caught and we are not. Many people would be lying every now and then and spreading incorrect information. Many people would be arguing on each and every point. They would not readily agree to any of the points. Should we hate them? No. And if you are leading a good life then do you expect me to run behind you? A monk should neither be attached towards worthy karma, nor harbor hatred for unworthy karma.

Mahādeva sent the seven sages to the place where Kanyākumārī was practicing penance. The divine sound of the heaven had already conferred the reward of her penance. What did the seven sages see to their surprise when they reached there? They saw that

it was not Pārvatī who was performing the penance, but the virtue of penance itself was sitting there in an embodied form. Penance itself had assumed an embodied form. The sages addressed her as "the daughter of mountain!" She was addressed as the daughter of mountain because she was sitting as steadfast as a mountain. The sages shot three questions. First question,

Bole Muni Sunu SailaKumārī I
Karahu Kavana Kārana Tapu Bhārī II BAK-77.01 II
This is the background. The first question is: Why are you practicing such rigorous penance in such a gentle age? The second question is: Whom do you worship? Who is your deity of worship? Who is your ultimate accomplishment? The third question is: What do you seek? Please reveal the mysteries of these questions to us with a frank heart. They asked three questions. Why are you practicing such rigorous penance? Even if you are doing so, whom are you worshipping? Regardless of who you worship, what is your objective? Kanyākumārī then proceeds to answer these questions. We shall discuss it tomorrow.

Today, on the birth anniversary of Vivekananda, I want to recite the story of Lord Rāma's birth. It's a divine coincidence that today on the day of Swamiji's birth anniversary we are on this land where this realized man practiced meditation of three days and three nights in order to determine his future goal. The Vivekananda Rock Memorial is brimming over with Swamiji's memory. Today, on his birth anniversary what should we gift this man? I would present him the gift of reciting the story of Lord Rāma's birth.

So Baap! Let me recite the story of Lord Rāma's birth in brief. We shall further the specific discussion about Kanyākumārī tomorrow based on whatever flows in my consciousness by my Guru's grace. The seven sages went to test Pārvatī. They inform Śiva that "Bhavānī is deeply in love with You." On hearing this, Lord Śaṅkara gets immersed in meditation. Meanwhile, a demon named Tārakāsura began to torment the whole world. The pleasures of all deities were in danger. Out of sheer fear, they complained to Brahmā, the Creator, requesting him to kill the demon and restore their peace. Brahmā said that the only way to kill Tārakāsura was to get Śiva married and Śiva's son would kill Tārakāsura. The

selfish deities approached Śiva and began to sing His praise. Lord Śiva asked them to come to the point. Intelligent and elderly Brahmā who was leading the clan of deities spoke on their behalf: "Holy sir, the deities have long awaited someone's wedding and they are requesting me set up someone's marriage. I thus thought that let's request Śiva to get married. If Śiva gets married then we can participate in the wedding procession and enjoy the occasion." Śiva said, you all are extremely cunning. He thought that I am getting married not on your request but on my Lord's order. I have treasured my Lord's words in my heart and therefore, I shall certainly marry.

When Śiva's attendants heard the news they said that we need a crown to place on the crest of the bridegroom's head, ornaments, a ride and a mount before the wedding! A serpent was coiled and placed on the crest of Śiva's head as the crown. Two or three serpents were wrapped around His neck to depict a necklace. Tiny serpents were wound around the wrist and hands in place of bracelets and armlets. Another serpent was wrapped around the waist to form a waistband. Śiva's body was adorned with scorpions and serpents! Lord Śiva was adorned! His body was smeared with the ash of a freshly burned pyre. Instead of a sword, He held a trident in His hand. The bull named Nāṃdī got ready as His ride. A lion's skin was wrapped around His waist. The sacred-thread around the shoulders was also formed of serpents. Adorned in such a weird form, Lord Śiva mounted the bull. The ghosts and evil spirits, who are Śiva's attendants, began to hail His glory. The wedding procession reached Himachal Pradesh. Enquiring about the wedding venue on the way, they reached the destination. Empress Mainā, Umā's mother, came to welcome the bridegroom with her companions. On beholding Śiva's inclement look, the welcome-plate dropped from her hands! The companions carried Mainā to her personal chamber. In a short while, the celestial sage Nārada, the seven sages and Himālaya Himself arrived

in that chamber. Nārada said: O Mainā, forsake your delusion. Umā is not your daughter, in reality you are her daughter. Umā is the mother of the Universe. She is the primordial divine feminine energy that pervades the Universe. When Nārada lifted the curtain of delusion as a Sadguru, everyone realized the glory of Śiva and Śakti. Everyone began to make obeisance to Pārvatī's feet. And then the wedding of Śiva and Pārvatī took place as per Vedic and common belief. The daughter was given farewell. Pārvatī entered her husband's abode. Time elapsed. The couple enjoyed a new pleasure every day and as a result of this dalliance, at the end of the stipulated timespan, Pārvatī gave birth to a son. Kārtikeya was born. He gave nirvāṇa to Tārakāsura and thus, restored peace in the world.

One fine day, Śiva was sitting in an innate posture beneath the banyan tree of Kailāsa, which is glorified even in Vedas. On finding a good opportunity, Pārvatī humbly approached Śiva. She asked, Lord, the delusion whether Rāma is the Supreme Element or an ordinary mortal still troubles my mind. Please erase this doubt through the medium of RāmaKathā. Śiva was pleased. On recalling the abode of auspicious and bane of woes in His mind, Śiva uttered the first sentence from Kailāsa as follows:

Dhanya Dhanya GirirājaKumārī I
Tumha Samāna Nahi Kou Upakārī II BAK-111.03 II
O the daughter of mountain, you are worthy of applaud. You have asked the story which is potent enough to sanctify the whole world. You are extremely great benefactor. O good lady, there are several reasons due to which the formless element has manifested in a human form. 'Mānasa' presents five causes. The first cause is that of Jaya-Vijaya. The second cause is the curse of Satī Vrinda. The third cause is Nārada's curse. The fourth cause is Manu & Shatrupa. The fifth and last cause is Pratapbhanu's curse because of which he was born as Rāvaṇa, Arimardana was reborn as Kumbhakarṇa and a minister named Dharamaruci took birth as Vibhīṣaṇa in the second birth.

The spiritual discourse is not a camp of self-respect, but a camp of self-realization. Awaken your self-reverence. Beg not for self-respect, earn it instead. RāmaKathā is the camp of self-consciousness. RāmaKathā is the camp of self-awareness. RāmaKathā is the daytime vigil of nine days. Every RāmaKathā is a nine-day Navratri.

'Mānasa' contains the story of Rāvaṇa's birth before the story of Rāma's birth. The night is the darkest just before the sunrise and therefore, the story of demon lineage precedes the story of solar dynasty. Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa practiced rigorous penance. They attained extremely difficult and unattainable boons. Rāvaṇa began to misuse his boons. The earth was perturbed. She assumed the form of a cow and approached the deities, the seers and the sages. They altogether went to Brahmā, the Creator. Brahmā said there is one and only one remedy. Let all of us surrender to the Supreme Element who has made the earth, the deities, the seers, the sages, the animate and the inanimate beings and let's call upon the Supreme Element. Everyone prayed to the Supreme Element in one voice. A divine annunciation echoed from the sky. Bear patience. I shall incarnate in Avadhapura. The deities were pleased to hear this.

The background of Lord's advent was set. Tulasījī now takes us to Ayodhyā where Lord is going to incarnate. The town of Ayodhyā is ruled by the lineage of Raghu's race. Ayodhyā has a universal sovereignty. It's presently ruled by a king who is the champion of righteousness, the treasure of virtues, the man of wisdom and the very form of Vedas, King Daśratha. The king enjoys a divine married life. He loves the queens and the queens respect the king. They led a fragrant married life but lacked the bliss of a son. Before whom can the king articulate his pain? Tulasī thus presents an eternal reconciliation that when we don't receive the answer to our pains from anywhere in the world, resort to the doors of our Sadguru. 'Gura Gṛha Gayau Turata Mahipālā', Sage Śṛṅgī was invited to conduct a yajña that would endow the king with the boon of a son-child. Affectionate oblations were offered. As a reward of the last oblation, the fire-god appeared from the altar of the yajña with the holy offering. The fire-god handed over the offering to Sage Vaśiṣṭha requesting him to let the king distribute it among the queens and said that the offering will bless the king by a son-child. Vaśiṣṭhajī gave the offering to the king and asked him to distribute it among the queens. One-half was given to Kauśalyā, one-fourth was given to Kaikeyī and the remaining one-fourth was divided into two halves each and given to Sumitrā by the hands of Kauśalyā and Kaikeyī. The offering was

given with delight.

The moment of Lord's advent arrived and the environment of the entire universe began to transform. The almanac turned propitious. It was TretāYug (the second age of this world), sacred month of Caitra (start of Spring), ninth day of the bright half, the day was Tuesday, ŚuklaPakṣa (the bright fortnight of a month) and the sun was at the meridian. The serpents in the nether-region, the Brāhamaṇas on the earth and the sun-god in the heaven began to sing Lord's hymn of advent. The Supreme Element that dwells in the whole world and the one in whom the whole world dwells manifested in a defined form. A bright light began to glow in Kauśalyā's chamber. The mother was struck with awe and in no time the bright light manifested into a divine form with four arms. As soon as the mother beheld this divine form, Gosvāmījī's quill sung in joy,

Bhae Pragaṭa Kṛpālā DīnaDayālā
Kausalyā Hitakārī I

Haraṣita Mahatārī Muni Mana Hārī
Adbhuta Rūpa Bicārī II BAK-191.01 II

The mother beheld Lord's form with four arms. She felt helpless. O Lord! In which words should I extol Your glory? On hearing the sound of a baby's cry, other queens rushed in flurry! The male and female attendants rushed as well! Someone gave the glad tidings to Daśratha for being blessed by a son. As the first reaction, the king was drowned as it were in the ecstasy of absorption into Brahma. He wondered if the same Lord whose very name brings joy with It even when It reaches one's ears, has arrived at my house! He thought who would confirm whether the newborn is the Supreme Element or an ordinary mortal? He hastily called for Guru Vaśiṣṭhajī. Vaśiṣṭha arrived with other Brāhamaṇas and on beholding the child playing in Kauśalyā's lap he announced that the child was the Supreme Element. The king was filled with supreme joy. The tidings of Lord Rāma's birth spread in the entire town of Ayodhyā. Today on the day of Vivekananda's birth anniversary, as we are sitting in the extreme end of India in front of Vivekananda Rock Memorial and before the divine Mother Kanyākumārī, accompanied by the assemblage of saints, I greet everyone on the occasion of Lord Rāma's birth.

Mānasa-Kanyākumārī : 7

An unmarried girl represents truth, a wife symbolizes love and a mother denotes compassion

We are having a harmonious discussion on 'Mānasa-Kanyākumārī'. The seven sages arrived to test Pārvatī's love. When they saw Pārvatī, she appeared as if penance itself was sitting in an embodied form. The seven sages then asked: Why are you practicing such rigorous penance? What is the reason of your penance? Even as you practice the penance, whom are you worshipping in penance? As a result of this worship, what is it that you seek? O dear daughter, please reveal these mysteries clearly. The seven sages asked the first question enquiring about the reason of her penance. They could clearly see that she is undoubtedly engaged in penance. But their second and third questions probed into further depth. They asked, whom are you worshipping and what is it that you seek as a result of this penance? In one of the past Kathās, I have used three words during our discussion: ārādhana, sādhanā and upāsana. We have also discussed which characters of 'Mānasa' have performed each of these. Let's think furthermore. These three words are practiced to attain a supreme-goal. It's quite possible that many people may employ these words to seek medial-goal. Their goal might not be supreme, it's possible.

The goals are of three types: superior, medial and inferior. Our acts are focused on three types of goals. Many people aim for the most superior-goal. There can be nothing superior beyond that goal, 'Uttiṣṭha Jāgrata Prāpya Varānnibodhata'. Vivekanandajī had the most superior-goal. He knew that the path of spiritual penance is like walking on a sharp-edged sword, almost unfathomable. It's an extremely insurmountable journey. Vivekanandajī adds that this is not my opinion, but the opinion of the seers of Upaniṣad.

Kṣurāsanna Dhārā Niśitā Duratyadurgama-
Pathaḥ Tat Kavayo Vadanti II KUP-1.3.14 II



So, many people are focused on superior-goals. I would invite you to study the verses of 'VinayaPatrikā' written by Tulasī, whenever you find some time. When my Guru blesses me with an opportunity, when He would bestow grace and when joga, lagana, graha, vara&tithi would turn propitious, I shall become vocal with you on 'Mānasa-VinayaPatrikā'. Its each and every hymn is constantly focused towards a superior-goal. Gosvāmijī describes every hymn in detail, but we can catch his goal by reading the last few lines of every hymn. Gosvāmijī sings Kanyākumārī's hymn of praise in 'VinayaPatrikā'. He perceives her in several forms. However, I would like to point out his superior-goal.

Raghupati-Pada Parama Prema,
Tulasī Yaha Acala Nema II VP-16.03 II
Jaya Maheśa-Bhāminī,
Aneka-Rūpa-Nāminī I VP-16.03 I

When my Gosvāmijī sings the goddess' hymn of praise, how does he begin? Who is the divine mother? He begins with, 'Jaya Maheśa-Bhāminī', glory to you, who gaze on the countenance of the great Lord Śiva as a cakora bird on the moon, 'Jaya Mahesa Mukha Caṁḍa Cakori'. You have countless names and countless forms. Just like 'Viṣṇu-SahastraNāma', we also have a SahastraNāma hymn for Durgā. So, Goddess Durgā dwells in countless forms. She has eight forms, twelve forms, nine forms and even thousand forms. Tulasī says that even the highest numeric value will fall short and therefore, O mother, you have countless forms. Even as you dwell in countless forms, essentially you are one.

Jaya Maheśa-Bhāminī, Aneka-Rūpa-Nāminī,
Samasta-Loka-Svāminī, Himaśaila-Bālikā
I VP-16.03 I

'O the daughter of Himālaya' directly refers to Kanyākumārī, the daughter of icy mountains. Oh, look how in so many different forms Gosvāmijī perceives the divine mother, Jaya Maheśa-Bhāminī! I had earlier stated that a woman is often presented in three forms viz. an unmarried girl, a wife and a mother. Her existence as a sister etc. is sub-division or sub-relationship. Gosvāmijī presents a woman in three fundamental forms.

JanakaSutā Jaga Janani Jānakī I
Atisaya Priya Karunā Nidhāna Kī II BAK-17.04 II
A woman is a daughter, a wife and a mother.
'Jaya Jaya GiriBaraRāja Kisori' refers to a daughter.

'Jaya Mahesa Mukha Caṁḍa Cakori' refers to a wife. Lastly, 'Jaya GajaBadana Ṣaḍānana Mātā' refers to a mother. Spiritually it can be interpreted that a daughter always symbolizes truth. Truth is always virgin. An unmarried girl signifies truth. Truth is a virgin girl. If you observe a boy and a girl, you will find that the degree of truth is more in girls. One needs sharp vision of a seer to realize this fact. Our ordinary vision won't work. Our eyes have a limit. I have often said that I am only an instrument that conveys whatever is being spoken from the VyāsaPīṭha by my Guru's grace. I am just a musical instrument being played by someone. So far, I have understood very consciously that I am just an instrument. Someone is playing me. Kṛṣṇa tells Arjuna that your ordinary eyes won't work to view my colossal form. I shall provide you another set of eyes, 'Divyaṁ Dadāmi Te Cakṣuḥ'. Similarly, I feel that when a spiritual conversation reaches a higher state, our Guru imparts especial ears to listen to that conversation. One needs especial ears to hear that especial conversation which my VyāsaPīṭha describes as the science of listening. It's called as listening-science or erudition of listening. When we begin to catch the essence of spiritual conversation, our ears are also granted by our Guru. Although it's beyond our vision, but the vision of the seers will perceive an unmarried girl as truth. A married woman signifies love. It's extremely clear. A virgin girl is truth and truth is a virgin girl. And wife symbolizes love. Lack of love will forbid a woman from being a wife; it's just a dragging relationship being fulfilled out of helplessness.

Dard Ne Gāyā Vinā Royā Karo,
Pyār Mā Je Thāy Te Joyā Karo.
Lo Have 'Kailas' Khuda Ne Kāṁḍha Par,
Rāh Savnī Kyā Sudhī Joyā Karo?
This is a Gujarati ghazal by Kailas Pandit.
Ye Jubā Se Kahī Nahī Jāti I
Zimdagī Hai Ki Ji Nahī Jāti II
Eka Ādata-Sī Bana Gayā Hai Tū I
Aura Ādata Kabhī Nahī Jāti I
- Dushyant Kumar

Life without love is a customary formality. Therefore, VyāsaPīṭha would say that an unmarried girl is truth. A wife symbolizes love; consider husband included in this aphorism. What is the point if husband and wife lack love? And a mother is compassion. An unmarried girl represents truth, a wife symbolizes love and a mother denotes compassion.

O the daughter of Himālaya, you are the consort of Maheśa, glory to you. You have countless forms and countless names. You are the mother of all the worlds. O the daughter of icy peaks, you are the daughter of the mountain. Tulasī's goal in the last few lines is noteworthy. As mentioned, there are three types of goals: superior, medial and inferior. Tulasī mentions his superior-goal in almost all hymns of 'Vinaya'. 'Raghupati-Pada Parama Prema, Tulasī Yaha Acala Nema', Tulasī says that my superior-goal is supreme love in the divine feet of Lord Rāma. This is his supreme-goal.

Parama Peme Pūrāṇa Dou Bhāi I

Mana Budhi Cita Ahamiti Bisarāi II AYK-240.01 II
So, 'Raghupati-Pada Parama Prema, Tulasī Yaha Acala Nema', Tulasī says that staunch, never-ending and incessant love in the divine feet of my Lord is my only goal and my only vow. He seeks supreme-love in the Lord's divine feet. 'Dehu Havai Prasanna Pāhi Praṇata-Pālikā', He further says, O divine mother, please bless me with the supreme-love of Lord's divine feet because when an afflicted devotee surrenders to you, you look after the subdued devotee with great care. Therefore, He says, my superior-goal is love in the divine feet of Lord Rāma.

We shall have a dedicated discussion on 'Vinaya' for nine days sometime in future. I cherish this heartfelt wish. I have declared several such wishes of reciting Kathā on various topics! Only Allah knows when they will be fulfilled. But the reason I am declaring it aloud is so that He would compulsorily give me a second birth. I am not making the wishes causelessly. Note that I am speaking from the VyāsaPīṭha. Will the Almighty God not fulfill my hope? He shall give me another birth. And if I am born again, you too must come. If you are desirous of liberation then note that you are already liberated! The spiritual discourse is synonymous of liberation. We are sitting here after renouncing everything, my friends!

Carana Baṁḍi Binavau Saba Kāhū I

Dehu Rāma Pada-Neha-Nibāhū II VP-36.04 II
The ultimate goal is love in Rāma's divine feet. The seven sages asked, what do you wish and whom do you worship? The seven sages addressed her as 'Penance'. They are speaking not to Umā, but penance itself: O Penance, what is it that you wish? Whom do you worship?

So, my VyāsaPīṭha has spoken with you about sādhanā, ārādhana and upāsana. We have

discussed in different contexts. I feel that Vivekanandaji has practiced all three disciplines. He has practiced the sādhanā of Śakti i.e. the divine feminine power. His original flow of sādhanā was inherited from Thakur which is the sādhanā of Goddess Durgā. Śakti is the element of sādhanā and Śiva is the element of ārādhana. Śiva's ārādhana definitely refers to performing anointment of Shivalinga, singing Rudrāṣṭaka or Mahimna Stotra, reciting the verses of Śiva composed by Lord Shankaracharya with music in different ragas. But more than this, any act aimed towards the welfare of the world is no lesser than Vivekananda's ārādhana. His act was aimed towards the welfare of the whole world along with India's upliftment. India, the country of seers, once shined brighter than the sun. There was a time in the past when even the sun-god would get ashamed of rising in India after looking at the most radiant realized men! And in Vivekananda's age our country was in the most misadventurous state. Hence, he practiced the penance of Śakti for three days and three nights at the same place where Kanyākumārī herself had practiced penance by standing on one foot. It's believed that there was a temple of Goddess on the rock in the past. Different stories are found. But Vivekananda Kendra has done an extremely beneficent act of taking care of this vicinity. Sādhanā is usually performed of Śakti and ārādhana is usually performed of Śiva. My interpretation of Śiva's ārādhana refers to the auspicious resolve of causing beneficence of the world and the country. Our time immemorial religion and Vedic tradition should be established in its original form. This auspicious resolve of Vivekananda was his ārādhana of Śiva and his upāsana was of Ramkrishna. Upāsana means sitting close to someone. In Vivekananda's context, upāsana means sitting close to his Enlightened Being, Swami Ramkrishna Paramahansa. I would like to tell you that you need not practice any sādhanā when you are with an Enlightened Being. Please don't become lazy. But if you ever reach near an Enlightened Being then there is no need to practice any sādhanā. Firstly, it's difficult to find an Enlightened Being. If you find one, it's difficult to identify Him/Her. Both the points are equally difficult. In today's Kaliyuga, it's very difficult to find an Enlightened Being in the first place. And if you are lucky to find one then it's difficult to identify him. But in my understanding, upāsana means sitting quietly near a supreme Sadguru. Vivekananda's upāsana is

Ramkrishna. He has sat near him. His āradhanā is the auspicious resolve of causing universal beneficence and his āradhanā is that of Śakti or Durgā.

Viveka has practiced the sādhanā of Śakti. Viveka has practiced the āradhanā of Śiva. Viveka has practiced the upāsana of Ramkrishna. Sādhanā causes extreme hardship. It toils one to the last bit. Āradhanā is easier. In our Saurashtra, one of the methods of worship is often called as āradha. Sādhanā includes the prominence of karma. Pay attention my seekers, every sādhanā is dominant with karma, wherein we have to do something. Our philosophy speaks about three entities: thoughts, words and deeds (karma). Sādhanā has primacy of karma. Āradha has prominence of words, instead of karma, wherein one needs to sing as much as one can. In āradhanā a seeker only calls forth the Lord. Please remember, āradha has primacy of words and sādhanā has primacy of karma. Sādhanā is karma-centric. Āradhanā focuses on evocative and painful call made by words. And upāsana which is about sitting close to an Enlightened Being is all about mind. It gives a great relief to mind.

Sukuna Miltā Hai, Dila Ko Qarāra Ātā Hai I
Sāmāne Jaba Merā Yāra Hotā Hai II

It gives a feeling of bliss and calmness. It just feels good. So, Vivekananda's sādhanā is about Śakti, his āradhanā is about the auspicious resolve and his upāsana is about Ramkrishna.

So Baap! I must have spoken about this in another context in the past. I have said that in 'Mānasa', Ahalyā has practiced sādhanā. She has been through severe penance. Śabrī has practiced āradhanā. And Trijata has practiced neither sādhanā, nor āradhanā, she has only practiced Jānakī's upāsana. She would only sit near Jānakī without doing anything at all and thereby, she was all blessed. Here, the seven sages enquire about Bhavānī's āradhanā: Who are you worshipping? In the end, she says that she has worshipped Śiva. She was totally surrendered and ready to abandon her life for Śiva. She has practiced the āradhanā of Śiva. What is it that you seek? This was their second question. What do you expect after this worship? What reward do you seek as a result of this worship? Being worldly souls, we expect some or other reward of our spiritual discipline. It's natural. And even if we don't wish for the reward, it's bound to come. O Bhavānī, please tell us what is your wish? What do you desire? Therefore, I have specifically drawn your

attention on two words of this line i.e. āradhanā and icchā. Bhavānī wishes neither righteousness, nor wealth, nor lust. She has renounced her pleasures in advance to attain her husband. How would she have any lust then? And she does not seek liberation. Bhavānī's desirous reward is neither righteousness, nor wealth, nor lust, nor liberation. What reward does she expect? 'Janama Janama Śiva Pada Anurāgā', may I attain love in Śiva's feet for all lifetimes to come.

So, our original discussion was about superior-goal, medial-goal and inferior-goal. The superior-goal is love for the Supreme Soul. Medial-goal is specific to one's personal interest. A person who seeks reward as per his/her personal interest is focused on medial-goal. When such a person practices some kind of spiritual discipline, s/he would wish others to know about it. A devotee desirous of medial-goal is the one who does practice spiritual discipline, but s/he would wish others to know about it. Tulasī says in 'Dohāvalī-Rāmāyaṇa' that four aspects have become corrupt in Kaliyuga and they are righteousness, social conduct, affection and ethics. How bad has righteousness become in Kaliyuga? Tulasī says,

Daṁbha Sahita Kali Dharama Saba-
Chala Sameta Byavahāra I DHV-545 I

Tulasī has picked up four points, which includes everything. Social conduct between people has become corrupt. Righteousness is turned crooked. Affection or love has become alloyed. And lastly, personal ethics have been compromised. Righteousness has become pretentious. A person focused on inferior-goal is the one who is far from the principles of genuine practice. Such a person is only involved in mere hypocrisy. In Kaliyuga, righteousness has become alloyed by hypocrisy. If we look at our self, we shall realize that we are practicing hypocrisy, my friends! We have become hypocrites! Any act undertaken only to show off is focused on inferior-goal. Tulasī adds, the social conduct of people in Kaliyuga has been alloyed with deceit. Everyone's social conduct has become merely obligatory and superficial. It lacks heartfelt feelings. It's void of emotions. This is the conduct of Kaliyuga. Even when we ask others' wellbeing, it's just skin-deep. Tulasī has predicted this conduct several years ago. We can clearly witness that righteousness has become pretentious. Our conduct with one another has become deceitful. The love and affection which we

show others have our personal interests hidden in the background. Our ethics have become self-made.

So the seven sages asked, Bhavānī, who do you worship and what reward do you desire? Initially, Bhavānī was hesitant to respond to the seven sages thinking that if she clearly reveals the mystery of her penance then they might make fun of her. She wondered how would she explain the sages that her mind has become obstinate on Śiva and it would not be convinced with anything else. She said that "My wish might sound indiscreet to you and it's indeed so because I wish to attain Śiva as my husband for all lifetimes. Attaining Śiva as my consort is like making a wall on the water, which is impossible. Practicing penance to attain Śiva is making a failed attempt to fly without wings. But my mind has become stubborn. It does not listen to anyone." When your mind becomes determinant towards the superior-goal then don't insult people who oppose you, but don't listen to their opinion either.

So my listeners, it's a great learning for people like us. One who wishes to tread the path of Truth, Love and Compassion should not listen to others. People will confront and try to teach you, but do not listen. Please do not renounce your duty, but when you get an opportunity to attend spiritual discourse at the convenience of your family members then don't give an ear to what others say else you might get diverted on a wrong path. Many people will try to draw you on different paths of spiritual disciplines. But firmly catch hold of one discipline you like and stay with it.

On hearing the reply of Bhavānī, Kanyākumārī the sages openly burst out laughing! They made fun of her. O dear daughter, it's not your mistake; you owe your thinking to your father who is crass by nature. After all, you are the daughter of a mountain which is nothing but rock. You thus inherently lack discretion. O daughter! Has anyone been happily married after listening to Nārada's advice? Whoever has obeyed Nārada's admonition have become beggars! Nārada is a lone ascetic without a family and he wants everyone become loners. Since the seven sages were there to test Bhavānī's love, they tell her that now hear out what has been the state of those who have heard Nārada's advice?

Dacchasutanha Upadesenhi Jāi I
Tinha Phiri Bhavanu Na Dekhā Āi II

Citraketu Kara Gharu Una Ghālā I

Kanakakasipu Kara Puni Asa Hālā II BAK-78.01 II

The seven sages gave the first example of King Dakśa's son. When he obeyed Nārada's admonition, he never saw home again! The story goes as follows. When Nārada arrived, everyone sat down to hear his spiritual discourse. All of them were young and almost of marriageable age. Now, it so happened that Nārada gave a discourse on dispassion and said, "This mundane world is futile. Leading a married life with a woman will push you into worldly bonds. Your life will be reduced to suffering! You have been blessed with such a beautiful body brimming over with youthful energy. Why don't you instead devote yourself to attain the Supreme Element." His address on renunciation and dispassion was so effective that as soon as the discourse was over, the young listeners immediately resorted to Himālaya and adopted renunciation! This was the consequence of obeying Nārada's admonition. And they foremost cited the illustration of Dakśa's sons. They wanted Bhavānī to recall that she herself was Dakśa's daughter in the last birth and her brothers were brainwashed to adopt the path of renunciation. Even after knowing this, she was adamant to obey Nārada's advice! Even today, many youngsters and kids are initiated into renunciation at once! If someone is naturally enlightened then it's a different matter. But why practice child-renunciation? It seems like violence. Is it justifiable to convert youngsters into renunciants? It's strange that a young person whose body is overflowing with youthful energy is initiated into renunciation! The religious men portray worldly life negatively in the mind of youngsters. They abuse the world and brainwash the youngsters that without seeking liberation they would dwell in hell. Converting youngsters into ascetics on the basis of such foolish arguments is certainly not a social service. Many youngsters come and tell me that "Bapu, I don't want to marry." I explain them that, "Son, this is not correct. You have a beautiful body. You are educated with a degree. Do find a suitable girl and get married." In Gujarat, the abbots of various religious places have also started becoming householders. I welcome this move. The most contemplative abbots of our state are turning householders, Saheb! It's good for the society as well because people would feel relieved from the potential dangers of such unmarried abbots. The society will feel

more secure. At the same time, his youthful energy gets directed to an ethical bond of wedding.

Chitrabhanuji has been a well-known name in Jain community. He has shared an affectionate connection with me. He fell in love with a woman. He held a very high status in Jain community! His scriptures, his thoughts and his poems are quite noteworthy. Even today one of his poems is extremely renowned in Jainism and other traditions as well,

Maitrībhāvanu Pavitra Jharaṇu,

Muja Haiyāmā Vhyā Kare I

Śubha Thāo, Ā Sakala Viṣvanu,

Evī Bhāvanā Nitya Rahe I

This poem is composed in simple words. When he announced his decision to get married, Jain community was taken aback by panic and furor! I liked the responses in his first interview given after he took this decision. When I met him for the first time in New York, America, I made an obeisance. I said, sir, you gave beautiful responses. The interviewer asked him, “Sir, you have renounced Jain religion and become a householder! What have you done? Many people held faith on you.” He gave a beautiful reply stating that, it's better to be a monk by attitude than in garb. I don't want to remain a monk only in my attire because my mental instincts were wandering. Deceiving the society with hypocrisy is not correct. One who is inclined towards renunciation and dispassion by birth is a different matter. There are very few exceptions though. During the congregation of Kumbha, several youngsters are initiated into renunciation! They shiver in bitter cold after choosing this path! There are many faiths that follow this tradition! Please get them married. What is the need to follow this path in such a young age? Let your dispassion ripen. And if sensuous hankering gets renounced as easily as a blade of grass then the person is dispassionate regardless of the clothes s/he wears. But nowadays people follow the practice of imposed dispassion! Anyways, so be it!

So Baap! If renunciation is not mature and not rooted into dispassion then it cannot endure despite countless efforts "Tyāga Na Ṭake Re Vairāga Vinā". Those who adopt the path of renunciation and take samādhi at an early age are one of those few realized men who are born as pre-organized plan of the Universe. Swamiji became an ascetic in a young age and he also passed away young. But it was the preset plan of the Universe. It's a different matter for such men. Barring them, it's not practical for everyone to

choose this path in a young age. People are free to choose what they want in life! But it's not viable to make everyone monks. Everyone need not become monks, but accompany a monk whenever there is an opportunity.

They cited the second illustration of 'Citraketu Kara Gharu Una Ghālā'. Nārada ruined the household of Chitraketu and Hiranyakashyapu as well met the same fate. Daughter, said the sages, his wife was expecting a child. Nārada met Hiranyakashyapu's wife when she was pregnant and he delivered such a discourse that Prahlad who was in her womb became extremely cautious and the rest is history. Prahlad became Nārada's disciple and he obeyed Nārada's admonition in the womb and as a result Prahlad himself became the cause of his father's death. Nārada has been the reason of all such mishaps. Daughter, Nārada is a loner and he wants to turn the whole world into loners. Therefore, why do you pay heed to his admonition? Dear child, the men and women who have obeyed Nārada's advice have renounced their homes only to become mendicants! He decks himself in a lovely garb, but carries a deceitful mind. He wants everyone to become like him. Why do you trust the advice of a person like him? Why do you believe the words of a person like him? Moreover, why do you seek an innately indifferent person to be your husband? What benefit you would get by marrying a person who is naturally disposed to be indifferent? Dear daughter, please don't believe Nārada's words and forsake your insistency to attain Śaṃkara as your husband because He is,

Nirguna Nilaja Kubeṣa Kapālī I

Akula Ageha Diḡambara Byālī II BAK-78.03 II

How is Śaṃkara? He is absolutely nirguna. It has two meanings. In negative context, it means one who has no good virtues at all. In positive context, it means that He is unstained and formless. He contains neither the virtue of rajas, nor the virtue of tama or satva. He is beyond all virtues. He stays stark-naked. He smears His body with the ash of burned corpses. Even as millions of people visit His temple to behold His holy sight, He sits stark-naked in front of them! He is indeed shameless! And are His looks ever decent? Moreover, He adorns Himself with the necklace of skulls of dead people. He wears the garland of skulls. He is without a family. He has no family history like others. He is homeless. He is stark-naked. He wraps Himself with serpents! What bliss would you attain by

marrying such a husband? So, the seven sages are testing Bhavānī's love by condemning Nārada and Mahādeva. They are doing so on Śiva's advice. Bhavānī's response is the answer of a totally surrendered devotee. We shall discuss it tomorrow.

Yesterday we celebrated the birth of Lord Rāma. The celebration continued in Ayodhyā for one long month. Soon it was time for the naming ceremony ritual. Wise Gurudeva was invited. Kauśalyā's son was dark-complexioned, pleasing and extremely beautiful. Vaśiṣṭhājī said by rolling his hand on Rāma's head that “Chanting the name of this child will bring rest, repose and peace to everyone and hence, I name him as Rāma.” Kaikeyī's son was Rāma's lookalike in terms of complexion and disposition. He was slightly dark and virtuous of conduct. Vaśiṣṭhājī said while naming Kaikeyī's son that the name of this child will nourish and satiate the world. Therefore, I name this child as Bharata. Bharata is perceived in two forms: embodiment of love and embodiment of sacrifice. And only love and sacrifice can nourish a person in entirety. Bharata will nourish and satiate everyone who recalls him because he is the embodiment of sacrifice and love. The name of Bharata will not exploit anyone, but satiate everyone. Vaśiṣṭhājī further added, the very memory of Sumitrā's son will destroy the instinct of enmity. It will not kill the enemy, but the mindset of animosity. I thus name this child as Śatrughna. The other child of Sumitrā was a mine of all virtues. Being an incarnation of the king of serpent race, he carries the whole world on his hood. He is utmost generous. Vaśiṣṭhājī named him Lakśmaṇa. After naming the four brothers Vaśiṣṭhājī said, King, even as these children are your sons, they are also the very essence of Vedas.

VyāsaPīṭha has always said that as we chant the name and the maṃtra of Rāma, we must also practice the essential interpretation of other three

brothers. The chanter of Rāma's name must nourish others like Bharata, instead of exploiting them. Secondly, the chanter of Rāma's name must not harbor enmity towards anyone. People have been hostile with the worshippers of Rāma and it will be so in future as well. It's a rule. But the worshipper must not hold enmity even for the enemies. Only then shall the worship of chanting shall succeed. So, please don't hold hatred, enmity and hostility towards others. The chanter of Rāma's name must follow this practice. Thirdly, the chanter of Rāma's name must support as many people as one can. So, my dear listeners, if we are chanting Rāma's name or reciting RāmaKathā or listening to RāmaKathā or remembering Rāma in some form or other then it's our duty to practice this auspicious conduct along with chanting the auspicious name.

The time elapsed. The rituals of tonsure and sacred thread were conducted. Thereafter, Lord went to Vaśiṣṭha's hermitage for studying. He attained all branches of knowledge in a very short time. Our society must be educated. Vivekanandaji also insisted to educate the last man in our country. And yesterday I was glad to hear about the various projects of Vivekananda Kendra in the fields of education, healthcare etc. This ought to happen. Rāma Himself went for education. Every person should learn. Lord attained all branches of knowledge in a very short while and practiced the teachings of Upaniṣad in his daily life.

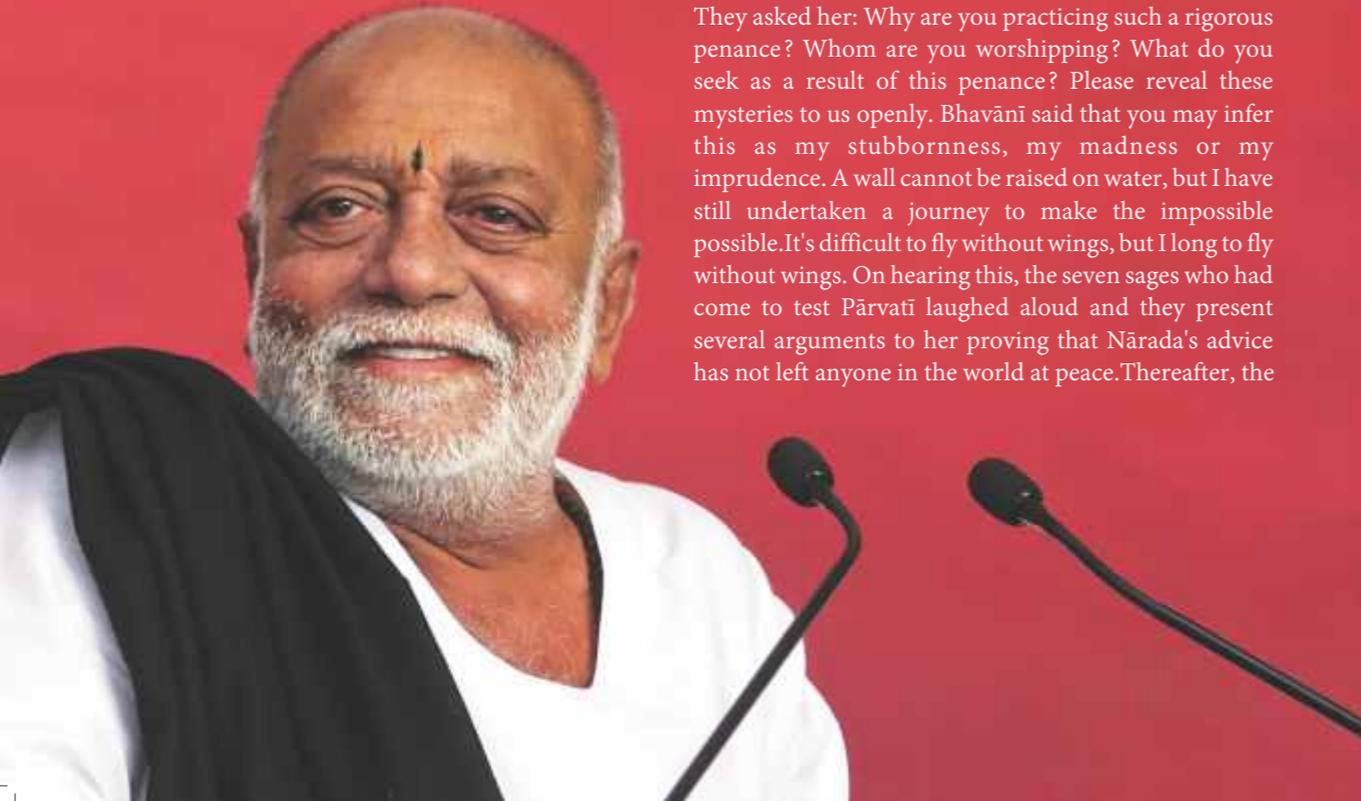
Then comes the story of Viśvāmitrajī. He performs yajña and other spiritual solemnizations in Siddhashrama. He is unable to complete his solemnizations due to the fear of Mārīca and Subāhu. Viśvāmitra feels extremely concerned and thinks that no one except God can kill these demons. He goes to Ayodhyā and solicits Rāma and Lakśmaṇa. We shall describe this story further tomorrow.

A woman is often presented in three forms viz. an unmarried girl, a wife and a mother. A virgin girl is truth and truth is a virgin girl. And wife symbolizes love. Lack of love will forbid a woman from being a wife; it's just a dragging relationship being fulfilled out of helplessness. Spiritually it can be interpreted that a daughter always symbolizes truth. Truth is always virgin. Life without love is a customary formality. Therefore, VyāsaPī ha would say that an unmarried girl is truth. A wife symbolizes love; consider husband included in this aphorism. What is the point if husband and wife lack love? And a mother is compassion. An unmarried girl represents truth, a wife symbolizes love and a mother denotes compassion.

Monks are universal and hence, they don't belong to any race

In the beginning of the eight day RāmaKathā, I once again make my obeisance from the VyāsaPīṭha to the lotus feet of the divine mother of the universe Kanyākumārī, the divine feet of the young ascetic Swami Vivekananda, the Saint PoetThiruvalluvar Swami and remembering the evident and non-evident consciousnesses in this place, I also make my obeisance to all the listeners present in the Kathā. I wish everyone on the occasion of Sankranti and Pongal. The day of MakarSankranti comes with several memories. It's a very important festival. However, if you ask me whom do I recall the most on this day then it's Patriarch Bhīṣma. I make my obeisance to the consciousness of Bhīṣma as well. Just like every day our utmost affectionate Pathakji also sang a song today and briefly conducted the pre-Katha events. We also have with us today Doctor Saheb who has been a strong pillar in organizing World Ramayan Conference and was extremely generous to accept 'Tulsi Award' on behalf of Chitrakut, Talgajarda. Various orators were invited in the conference and to commemorate that event a book has been published today. I welcome his initiative. Furthermore, the essence of every Kathā is being compiled into a booklet by our discreet editor Nitinbhai. He is offering his causeless service in the VyāsaPīṭha's Yajña-of-Love with the sentiments of 'Idam Agnye Na Mama', thus publishing the summary of every Kathā in Hindi and Gujarati and the English version is probably uploaded online on our website. This RāmaKathā booklet will be made available to everyone free of cost. In my view, this is a great work being done. Nitinbhai and his whole family are involved in this activity. And several other educated ladies and gentlemen have been offering their service in this activity. And I am extremely pleased that the readers are receiving RāmaKathā book as a complimentary offering. This is an absolutely fame-free attempt. I express my hearty appreciation as a monk and I express my pleasure.

With 'Mānasa-Kanyākumārī' as the core theme of discussion, we are having a conversation on the basis of 'Mānasa'. Let pick up yesterday's chronology. Yesterday, we discussed that the seven sages went to test Kanyākumārī's love where she was practicing penance. They asked her: Why are you practicing such a rigorous penance? Whom are you worshipping? What do you seek as a result of this penance? Please reveal these mysteries to us openly. Bhavānī said that you may infer this as my stubbornness, my madness or my imprudence. A wall cannot be raised on water, but I have still undertaken a journey to make the impossible possible. It's difficult to fly without wings, but I long to fly without wings. On hearing this, the seven sages who had come to test Pārvatī laughed aloud and they present several arguments to her proving that Nārada's advice has not left anyone in the world at peace. Thereafter, the



seven sages present eight attributes describing Śiva. Gosvāmījī says,

Nirguna Nilaja Kubeṣa Kapāli I

Akula Ageha Digambara Byāli II BAK-78.03 II

O daughter, do you know how is Śiva for whom you are practicing this penance? What benefit will this marriage bring you? He is virtuous, shameless, He decks an inauspicious look, He wears garland of skulls, He is without a family, He is homeless, He stays stark-naked and He wears serpents as his ornaments. Yesterday while concluding the Kathā VyāsaPīṭha stated that even though these eight attributes appear as flaws, in another context these critical words can also be used to glorify Śiva. Śiva embodies in eight-fold forms. These eight attributes can help identify Śiva. Śiva has eight traits. Nitinbhai recalled the aphorism of Kanchipuram Kathā about 'Rudrāṣṭaka' that Śiva embodies in eight-fold forms. In that Kathā, we had described eight forms of Śiva in a different context. What we are discussing now is yet another context. The eight-fold forms of Śiva can be interpreted in diverse ways. In 'Rudrāṣṭaka' Kathā, we discussed following eight forms of Śiva. One form of Śiva is mirror. Śiva is our mirror. Another form of Śiva is lamp. Śiva is our lamp. Śiva is the greatest lamp. Our lamps are extremely faint before Him. His radiance does not influence us, but it enlightens us. One who influences us could be religious preceptor or family preceptor, but certainly not TribhuvanGuru. TribhuvanGuru is the one who enlightens us. Śiva enlightens us. On the basis of ŚivaSūtra, Śiva's third form is remedy, 'Guruḥ Upāyah'. Our only remedy or recourse is our Guru. Our master or our spiritual guide is the only recourse not only for the spiritual wayfarers, but also for the worldly wayfarers. Śiva's fourth form is direction. We are lost. Śiva is our direction. The Guru is our direction. The fifth form is our spiritual state. Śiva is our spiritual state of being. It's not something which we can earn.

Someone has asked me a personal question, but I would share with everyone since you all are mine. I was asked the same even in Kanchipuram Kathā that "Bapu, why is the room or cottage of Your stay named 'Kailas'?" Even when a tiny makeshift room is made for me, it's named as 'Kailas'. I don't insist to name it as

'Kailas', but people know that my place of stay is called 'Kailas'. The houses in which I stay quite a lot in certain towns or villages are named as 'Kailas' either by the house-owners or me. The house in Talgajarda where I stay is named as 'Kailas'. Why so? 'Kailas' has given me something. If you ask me, what has 'Kailas' given you? I would like to say that 'Kailas' has given me a higher state. It could be the higher state of fame or spirituality. To what extent has it lofted me? This is known either by Morari Bapu or Allah! Nonetheless, when I utter the word 'Kailas' I feel a sense of height and a sense of unstained glory. I have stated two or three Kathās ago that we are worldly souls, lost in māyā, we all are sailing in the same boat but the moment I mount the VyāsaPīṭha, I experience the most purest feeling. This is my experience. I cannot experience greater purity than when on VyāsaPīṭha.

Yesterday a gentleman asked me, Bapu, TribhuvanDada is your Guru. Who was His Guru? Please tell us His name! Neither have I asked my Dādā who His Guru was, nor has He ever told me about it. I can only guess that my Dādā's Guru should be 'Rāma Carita Mānasa'. This is our GuruGranthSahib. I have passed through twelve places. I am sharing this with you because you all are mine, else I cannot dare. I fear that people may think that I am boasting, but I want you to understand. Please don't imitate me. I may perhaps become an assisting force in your spiritual journey, but don't stop at me. I don't see any Guru-Disciple tradition as far as my Dādā is concerned. I am glad that we hail from Nimbark tradition. Our tradition of Nimbark has begun from Nārada and Sanakadai, and through DhyanswamiBapa one branch of this huge tree bent in Talgajarda with a ripened mango. This is such a holy tradition, yet I am not a traditionalist. I feel extremely elated to belong to Nimbark tradition! But every tradition must be nimble and dynamic. When I speak in context of my Enlightened Being, there is no tradition at all. Yet, few milestones are necessary.

Your Morari Bapu has gone through twelve milestones. Among them, I call Kailas as a spiritual state of being. MāSavitri and Prabhudas Bapu are my first and second milestones respectively who gave me birth. Mā AmrutMa caressed me. She is my third

milestone. Dādā Tribhuvandas Guru, Sadguru blessed me with equanimity. And the state of equanimity itself is wisdom. Tulasī defines wisdom as treating everyone on an equal footing. My Enlightened Being has blessed me by the virtue of equanimity. I am glad about it. Moving further, we have received 'BhagavadGītā' from Vishnudevananda Giri. Upaniṣad and Vedānta are the conferment of Rishikesh. These come to five. Next is the samādhi of Jivandas Dādā in Talgajarda which has turned my life; it has given a Nagari turn to my life because he hailed from the tradition of Narsinh Mehta. I have received a direction for my life from him. Furthermore, Dhyanswami Bapa has granted me the concentration of consciousness. How much has he blessed me with it? How much I have been able to put into practice? I am still in a dilemma about it. Even till date I am making fraught and honest attempts to practice as much as I can; nonetheless, the benefactor has given in abundance. But he has certainly blessed me with the concentration of consciousness. The ability to focus with concentrated attention on anything or the concentration of consciousness is probably the gift of Senjal, the gift of Dhyanswami Bapa. Thereafter, I have received Tulasī's surrender from Tulasī. Tulasī has blessed me with His surrender and further in the journey comes Shukdevaji. Shukdevaji has blessed me with the ecstasy of 'Bhāgavata' and the experience of care-free asceticism. I... I cannot describe Shukdevaji! He has been a key milestone in my journey of twelve milestones. Shukdevaji holds a place in my journey. He is extremely lovely. Further in the journey, comes my Hanumāna. He has blessed me with two aspects: service to others and incessant stream of Lord's name like an uninterrupted flow of oil. Service and Lord's remembrance! Further ahead is the Lord of Kailas, Mahādeva. He has given me a higher state, even if it's just namesake. Regardless of whether I deserve or not, the benefactor has undoubtedly blessed me with a higher state. What has He not done? The height is bestowed by Kailas and thereafter, a further higher milestone is 'Rāma Carita Mānasa'. These are my twelve milestones. These are the twelve seeds of my life, my friends!

So, one form of eight-fold Śiva is our state of being. The higher state of being attained by a worldly soul in any field is only and only because of Kailas. So Śiva is mirror, lamp, recourse, direction and our state of being. The sixth form is door or gateway. Guru is considered as our door to everything. Therefore, the Sikhs have used a lovely word 'Gurudvara'. The seventh form of Guru is death. I have said this earlier on the basis of Vedas. Guru is our death. It's a Vedic idea. Further, the Guru is the heart of every spiritual seeker. Because of whom are we alive? The Guru is our heart.

In the words of the seven sages, Śiva is an embodiment of eight-fold forms. The sages have discussed eight forms of Śiva in one line in His criticism. Let us try to understand one of His forms.

Nirguna Nilaja Kubeṣa Kapālī I
Akula Ageha Digambara Byālī II BAK-78.03 II
The seven sages have established Śiva's eight-fold form in this line. The first form of Śiva is aguna or nirguna. Śiva is formless and virtueless. He is beyond the virtues of satva, rajas and tamas. Śiva transcends the scope of virtues. Śiva transcends the dimension of time. Śiva transcends the realm of māyā. Śiva transcends the philosophy of dualism. Śiva is beyond everything; He is transcendental. Śiva is virtueless. This is one form of Śiva. Nilaja; it could critically mean that Śiva is shameless. There are eight bounds of propriety, one of which is shame. Shame is considered as a bound of propriety or noose. As Śiva is described as nilaja, it also means that He is not bound by any noose. He is not trapped in any kind of bondage.

Kubeṣa; Śiva's look is indecent. It is not courtly. 'Mānasa' contains a lovely line with the word kubeṣa 'Kiehu Kubeṣu Sādhu Sanamānū I Jimi Jaga Jāmavaṃta Hanumānū II', Rāvaṇa decked himself in the garb of an ascetic. He assumed a saintly look with decent appearance. And Hanumāna and Jāmavanta although unseemly in their appearance are honored in the assembly of saints. The Supreme Element is indecent in appearance, without outer makeup. When we adorn the idols of Lord to make them look beautiful, it's a different matter. But in reality the Supreme Element is indecent. One form of Śiva is indecent. This is His third form. 'Nirguna Nilaja Kubeṣa Kapālī', Śiva wears the garland of His devotees'

destiny. The lines of our destiny are embossed on our forehead and hence, Śiva wears the garland of human skulls in His neck. It means that the Supreme Element lives the destiny of the surrendered devotees. When we surrender to a Supreme Element, He lives our evil destiny. This is the fragrance of surrender. It's believed in our tradition that Sadguru lives the evil destiny of His disciples. It appears absolutely true. It's correct. When a disciple is totally surrendered, He lives our evil destiny. Akula; this is Śiva's fifth form. Śiva has no race, lineage or family. Rāma hails from the race of Raghu, Kṛṣṇa comes from the lineage of Yadus, some gods come from the dynasty of Soma and yet others from the solar dynasty. Further, there is the lineage of deities and demons. We all belong to our clan. Śiva, however, has no such history. The sixth form of Śiva is that He is homeless. Can a Supreme Element ever have a home? He dwells in the whole world. He is omnipresent in each and every atom. He has no specific home; the whole world is His dwelling place. Alternately, it also means that infinite cosmoses reside in Him. Akula also refers to the root of all clans, lineages, dynasties, races etc. because a root will not have a parent and hence, akula. We also have words like Gurukula in our tradition, which is the name of a place where the Guru stays and the disciples learn. We also have words like 'Rishikula' and 'Munikula'. Essentially, there is no such thing. We also have 'Sadhukula'. The monks have no lineage in reality. It's just a name for the sake of an organization. Monks are universal and hence, they don't belong to any race. The door of monks is a place where we love to go even amid inconveniences. Nitinbhai has written two lines,

Roja Aene Dvāra Doḍī Jāu Chu I
Tira Sāme Jai Ane Viṃdhāu Chu I

This is the door of the Guru. Why do I surrender to the Guru's door every day? I go there to get hurt because this pain is better than zillions of health. Nitinbhai has written 'Paghadi Saptak', seven verses and 'Kavita' has published it. He has written the lines by keeping Tribhuvan Dada in mind, but it's true for all Sadgurus. As I was reading it this morning, I tore off the page of 'Paghadi Saptak'.

'ŚabdaNī Marjāda Che Ā Pāghaḍī', it refers to the turban of Guru or the matted locks of Guru or Śiva. Śaṅkara's matted locks contained Ganga and hence,

Ganga emanated from the crest of His head. But the turban of my Dādā has given me the Ganga of 'Rāmāyaṇa'. It had three turns. Unfolding the first turn emanated the celestial Ganga. The second turn emanated the earthly Ganga. The third turn emanated Ganga of nether region. There were three turns. The three turns commenced the journey of 'Mānasa' in three spheres. This is my experience. Nitinbhai has expressed his feelings.

ŚabdaNī Marjāda Che Ā Pāghaḍī I
MaunaNo Saṃvāda Che Ā Pāghaḍī I
Ahirniśa Guṃjyā Kare Je Śvāsamā,
Ae Anāhata Nāda Che Ā Pāghaḍī I

•
Rojā Rudiye Rāma Banatī Pāghaḍī I
Vhāla Ne Viśrāma Banatī Pāghaḍī I
Vhecavāne Viśva Ākhāmā Hajī,
PremaNo Paigāma Banatī Pāghaḍī I

He has written these seven verses which apply to all Enlightened Beings. By using the word 'paghadi', he has remembered Dadaji and therefore, I like it anyways. I am glad that you have liked it more than me. My listeners just keep asking me more and more about Dādā. They want to know more and more about Dādā. The paghadi holds a great glory. If we get to sit even for a quarter-moment near such an Enlightened Being, we would get emancipated. I have received an opportunity to sit near Him for several years! Let me repeat once more, don't admonish your children to become monks. Instead tell them to live in the company of monks, tell them to sit near the monks. There is no need to become a monk. Just live in the company of monks.

So Baap! The next trait of eight-fold Śiva is that He is homeless. God has no specific abode. He dwells in fourteen worlds. He has no home, no hermitage, no place or no monastery. 'Akula Ageha Digambara Byālī', ambara has several meanings. Ambarameans sky. Ambara means attire. We have words like pitāmbara, nilāmbara, śvetāmbara etc. Similarly, we have 'digambara'. Dig means directions in Saṃskṛta. So 'digambara' means one whose attires are directions. Attire or clothes are also called as paṭa in Saṃskṛta. We tend to hide something by means of paṭa. We wear clothes on our body to avoid being

shamed. We cover over body out of propriety. Another word associated with paṭa is 'kapaṭa' i.e. deceit. The Supreme Element is free from deceit. There is nothing that It needs to cover up. And therefore, the Supreme Element is not clad in clothes. The sun has no uniform, because it's the part manifestation of the Supreme Element. It has nothing to cover up because it's free from deceit. There is nothing worth hiding. The Supreme Element is absolutely stark-naked. The Supreme Element is free from deceit. Byāli;byālameans serpent and byāli means one who carries the serpents. Serpent symbolizes poison, death, indecency, prohibited elements, unacceptable or worth abandoning entities of the world. Being the Supreme Element Lord Śiva makes such prohibited elements as His adornment, because the Supreme Element thinks that there is nothing worthless in this world. We see something as worthwhile and something as worthless because of our vision. But in reality there is nothing worthless in this world.

So, Śiva dwells in these eight forms. The seven sages further said: O Pārvatī, what bliss would you obtain by marrying such a husband? But it's true that even a good person can fall prey to imposters and gets deceived, just like you have fallen prey to that imposter Nārada. They further said: Śiva married Satī at the intercession of some friends, but later He Himself abandoned her and left her to die! Now Śaṃkara is care-free. He enjoys a blissful sleep. He survives by begging alms when hungry. Would an innately solitary-living person ever need a wife? O dear daughter, you still have time to return. This man is solitary-living. He survives on alms and enjoys a blissful sleep. Note that these are the traits of Śiva. Who can enjoy a blissful sleep? One who is unchangeable or undifferentiated can sleep blissfully. One who is struck with vices cannot enjoy a blissful sleep and one who is an extreme thinker also cannot sleep at ease. Śaṃkara is unchangeable or undifferentiated, 'Nirvikalpaṃ Nirīhaṃ', He has no desires, no wishes and no thoughts. 'Sukha Sovata', enjoying a blissful sleep is the trait of the Supreme Element or the trait of an Enlightened Being. They further said: O the daughter of Himachal, you still have time to agree to our advice. We have chosen a worthy groom for you. They are

alluring her and scaring her! The seven sages said, we have searched an excellent match for you. He is extremely handsome and utmost pure. He is pious from head to toe. He is pleasing and virtuous of conduct. He shall confer bliss to his wife. O daughter, his glory and exploits are extolled by Vedas. The match we have chosen for you is good-looking, decent, blissful, pure and wise and his pastimes are extolled by Vedas.

Dūṣana Rahita Sakala Guna Rāsī I

Śrīpati Pura Baikumṭha Nivāsī II BAK-79.02 II
How is the suitor? 'Dūṣana Rahita', he is free from blemishes. 'Sakala Guna Rāsī', he is the mine of all virtues. His abode is Vaikuntha, which means they were hinting towards Lord Viṣṇu. Forsake the thought of marrying Śiva. Viṣṇu is extremely handsome! He is good-looking, decent and stays in Vaikuntha. We shall get you a lovely husband. On hearing the words of the seven sages our Kanyākumārī burst out laughing, O, you are acting imprudently! O holy Sages, you rightly said that my body is begotten of a mountain. Even if my life ends, my stubbornness to marry Śiva shall not.

Kanakau Puni Paṣāna Te Hoī I

Jārehu Sahaju Na Parihara Soi II BAK-79.03 II
Look at Kanyākumārī's sense of understanding. She said that gold is another product of mountain and it does not abandon its nature of being lustrous. Even when consigned to fire, it shall shine brighter instead of abandoning its nature, because it's born from the mountain. The more it's put to test, the more it shall shine. I am the daughter of the mountain and therefore, I inherit its characteristics just like gold. The more you test me, the more I shall stick to my wish.

Nārada Bacana Na Mai Pariharaū I

Basau Bhavanu Ujarau Nahi Ḍaraū IIBAK-79.04 II
I would not give up Nārada's advice, regardless of whether my house thrives or gets desolated. Come what may, I would not abandon Nārada's advice.

Gura Ke Bacana Pratīti Na Jehī I

Sapanehu Sugama Na Sukha Sidhi Tehī II BAK-79.04 II

O great Sages, one who has no faith in the words of the Guru cannot easily attain either bliss or success even in a dream. One must have trust on the Guru's words. And I shall never forsake Nārada's words.

Mahādeva Avaguna Bhavana
Biṣṇu Sakala Guna Dhāma I
Jehi Kara Manu Rama Jāhi Sana
Tehi Tehī Sana Kāma II BAK-80 II

Mahādeva is an abode of evil virtues, I agree; Viṣṇu is the mine of virtues, I agree too. One is, however, concerned with him alone whom one loves with one's heart. And Sages, love is beyond virtues! Mahādeva is full of faults and Viṣṇu is full of virtues. But the eyes of love cannot see faults and virtues. The question is about what our heart loves.

Jau Tumha Milatehu Prathama Munīsā I
Sunatiu Sikha Tumhāri Dhari Sīsā II

She adds, I am the daughter of a mountain and I lack the sense of understanding. But look at her discretion. O great Sages, please don't feel bad, but had you met me before I met the celestial sage Nārada then I would have agreed to your advice.

Aba Mai Janmu Saṃbhu Hita Hārā I

Ko Guna Dūṣana Karai Bicārā II BAK-80.01 II
But now I have staked my life for Śiva. Who will consider His merits and demerits? I have already staked my life. There is no looking back now. O holy sages, if you have resolved to get someone married and if you are insistent in getting someone married then 'Bara Kanyā Aneka Jaga Māhi', there is no dearth of suitors and maidens in the world.

Janma Koṭi Lagi Ragara Hamārī I

Barau Saṃbhu Na Ta Rahau Kuārī II BAK-80.03 II
Not only one, I shall take millions of births. Look at the devotional faith of Himalaya's daughter! I shall take millions of births, but if there is anyone whom I shall marry then it's one and only Śiva, else I shall remain virgin all my life. This is surrender! In the end, Gosvāmījī says,

Śiva has no race, lineage or family. Rāma hails from the race of Raghu, K a comes from the lineage of Yadus, some gods come from the dynasty of Soma and yet others from the solar dynasty. Further, there is the lineage of deities and demons. We all belong to our clan. Śiva, however, has no such history. We also have words like Gurukula in our tradition, which is the name of a place where the Guru stays and the disciples learn. We also have words like 'Rishikula' and 'Munikula'. We also have 'Sadhukula'. The monks have no lineage in reality. It's just a name for the sake of an organization. Monks are universal and hence, they don't belong to any race.

Tajau Na Nārada Kara Upadesū I
Āpu Kahahi Sata Bāra Mahesū II BAK-80.03 II
I shall not abandon Nārada's advice. I shall not give up on my Guru's words. Even if Śiva Himself tells me a hundred times to forsake my stubbornness to marry Him, He is free to say as He wishes. But I shall not renounce my Guru's advice.

Mai Pā Parau Kahai Jagadaṃbā I
Tumha Gṛha Gavanahu Bhayau Bilāmbā IIBAK-80.04 II

Bhavānī said, O great sages, I fall at your feet. Please return to your home. It's already late. Please go back to your abode. I would not renounce my Guru's words.

Dekhi Premu Bole Muni Gyānī I

Jaya Jaya Jagadaṃbike Bhavānī II BAK-80.04 II
On hearing Pārvatī's devotional faith and her love the seven sages exclaimed, "Glory, all glory to you, O Bhavānī, mother of the universe! We were just testing you, dear daughter."

Tumha Māyā Bhagavāna Siva
Sakala Jagata Pitu Mātu I
Nāi Carana Sira Muni Cale

Puni Puni Haraṣata Gātu II BAK-81 II

O Kanyākumārī, you are Māyā, whereas Śiva is God Himself. We are addressing you as daughter because we were testing you, but in reality you are the parent of the whole universe. A thrill ran through the bodies of the seven sages again and again. They informed Himachal that "Your daughter's surrender is peerless. She has passed our test with flying colors." The seven sages then went to Śiva and narrated the story of Umā. On hearing Bhavānī's boundless and immaculate love towards Him, Śiva was enraptured. The seven sages left for their abode. Wise Mahādeva steadied His mind and began to meditate upon Lord Rāma. On hearing

Bhavānī's love, Śiva was first enraptured. What happened next? He steadied His mind and then began to meditate upon Lord Rāma. After being enraptured in someone's love, one meditates on the lover alone. And pay attention, true affection and true love makes one especially aware.

Changing the topic of discussion Śiva told Pārvatī, O goddess, Sage Viśvāmitra reached Ayodhyā. He solicited the king's sons to protect his yajña. In the beginning, Daśratha's attachment does not permit to give away his sons. But Vaśiṣṭhajī intervened, "For how long will you keep Rāma imprisoned in your forecourt? Rāma belongs to the whole world." King Daśratha agreed. Rāma and Lakṣmaṇa sought the mothers' blessings and left with the Viśvāmitra by feet. Tāḍakāmet on the way. On Viśvāmitra's instruction, Rāghava gave nirvānā to Tāḍakā by a single arrow. Lord Rāma chose to destroy the very foundation of evil thoughts and wicked activity foremost. The yajña begins on the next day. Mārīca and Subāhu try to impede the yajña. Lord hit a headless shaft and threw away Mārīca hundred yojanas away on the shore of ocean towards Laṃkā. Subāhu was shot by an arrow of fire and burned down to ashes. By giving nirvānā to demonic instincts, Lord completed the sage's solemnization. One morning Viśvāmitrajī told Lord Ram, "While You have completed my yajña, there are two more yajñas pending. The second yajña lies on the way and the third yajña is in Mithilā related to breaking the bow." On hearing the news about the bow breaking yajña, Lord began the journey with delight.

Gosvāmijī takes us to a very important episode. It's the episode of Ahalyā. While walking on the way, Rāma saw someone lying like a stone, mute and unconscious. There was no movement at all. Lord wondered who is lying here? Lord's feet stopped and He raised a curiosity to Viśvāmitra: Sage, whose is this hermitage? Who is lying here? Who is this helpless woman? Viśvāmitrajī said while making Rāma acquainted with the story: O Rāghava, this is Gautama's consort, Ahalyā. She is cursed. The sage is defending her. She is fallen. In the view of 'Mānasa', a great sage of my country stands by a disregarded woman. The great sage thus said, she seeks nothing from You but the dust of Your divine feet. Please

bestow an iota of grace on her, Rāghava. Lord bestowed the dust of His divine feet and a revolutionary incident which Gosvāmijī had wished manifested,

Parasata Pada Pāvana Soka Nasāvana
Pragaṭa Bhai TapaPumja Sahī I
Dekhata RaghuNāyaka Jana SukhaDāyaka-
Sanmukha Hoi Kara Jori Rahi
IIBAK-210, Chamda.01 II

This is a great revolution. The glad tidings which are not shared during the occasion of Rāma's birth should be shared during this episode, because here it's not 'Bhae Pragaṭa Kṛpālā', but a helpless woman has manifested as a pure being. What words does Tulasī writes? 'Pragaṭa Bhai TapaPumja Sahī'. He says as if penance has manifested into an embodied form. She was in awe with the thought that although Ganga flows down from Śaṃkara's head, but the real origin of Ganga is Lord's feet and today, those divine feet have touched my head.

People have raised several questions by reading 'Rāmāyaṇa' superficially. Neither did they listen to Tulasī's heart, nor did they try to know my Rāma's nature. Therefore, they have raised fingers. Lord Rāma bestows the grace of His divine feet on Ahalyā. She appeared from a stone. A stream of tears flowed down her eyes. She attained extremely pleasing boon and departed to her husband's abode. And if you ask me then I would say that now Gautama would dare not approach Ahalyā. Yes, what face would he show her? And Indra has no courage to face her either! He has no audacity to place his dirty feet even in the vicinity of the hermitage. But even Gautama has no grit to return. When a sage is embarrassed by his act, a woman of my country felt that it's not appropriate if my husband stays embarrassed because of me, regardless of his earlier decision. She thought to return to Gautama proactively and she did so. And then what I see is that Gautama has been sitting still like a rock and Ahalyā is extolling his glory, Saheb! The incident has occurred. Everyone is pacified. He as if sat down in samādhi, because he felt that now there is nothing left to say! This episode is remarkable. Therefore, along with the glad tidings of Rāma's birth, today on the festival of Sankranti glad tidings to everyone on the occasion of Ahalyā's appearance.

Doubt, surrender and reconciliation are the three milestones of Goddess Kanyākumārī's life

Today is the concluding day of the nine-day RāmaKathā, 'Mānasa-Kanyākumārī'. Once again I make obeisance to the divine feet of the divine mother of the Universe, the young consciousness of Swamiji, the saints and you all listeners. We had to reschedule today's time of Kathā due to a specific reason. I was not in hurry until yesterday. But after finishing yesterday's Kathā as I began my observance of silence, I received a message that Reverend Jagatguru Shriji Maharaj of the Nimbarka Tradition from where I hail has attained nirvānā. Therefore, I must go there. Although you all know that I am not bound in any tradition, nonetheless we must fulfill our duty towards the dynamic pious tradition. The supreme abbot of this tradition, Shriji Maharaj, is no more with us today. I, along with my countless listeners, make my obeisance and offer my homage to the nirvānā of our JagatGuru Nimbarka Bhagvana Lord Shriji Maharaj from my VyāsaPīṭha.

Just like every evening, a lovely program was presented yesterday as well. The Subramaniyam family presented a good program. In the beginning of Kathā today, Pathakji also presented a brief introductory note and Bharti presented the English summary of yesterday's Kathā. I express my deep Sadhuvaad for the service rendered by our utmost affectionate Brajvasi. May Lord also keep Bharti extremely happy! Ramabhaiya and his entire family, who are the host of this Kathā, are constantly engaged in finding opportunities to host spiritual discourse. I express my pleasure. I would also like to remember the volunteers who offered their service in this Yajña-of-Love. The administration, the Vivekananda Kendra's elders and youths, the priests of the temples and everyone else have offered their service in this Yajña-of-Love. My VyāsaPīṭha would like to express pleasure for having your cooperation in this event. I also express my hearty applause as a monk.

There are innumerable Kathās that I wish to recite and I have ample opportunities to live a long life. I shall continue to recite Kathās one after another. Let us briefly narrate the chronology of Kathā and proceed to



conclude this nine-day RāmaKathā. I shall share the concluding aphorism of 'Mānasa-Kanyākumārī' in the end. But prior to that, let me briefly narrate the chronology of Kathā.

Yesterday, VyāsaPīṭha discussed about Ahalyā's emancipation. Lord proceeded further. They took a dip in the holy Ganges and also heard the story of Ganaga's incarnation. This is Tulasī's union. The first episode is about emancipating a fallen being and the second episode is the story of Ganga who sanctifies the fallen beings. Rāma reached on the bank of Ganga. After listening to the story of Ganga's incarnation, Lord reached Janakapura. The king of Mithila lodged the trio in a palace named 'SundaraSadana'. The two brothers went to see the town in the evening. The next morning, Jānakī and Rāma saw each other for the first time in Puṣpa-Vāṭikā. Even though they are not different from each other, but they get devoted to one another as part of their divine pastime. By worshipping Gaurī, Sītā is blessed by the boon of marrying Rāma. The bow-breaking ceremony is scheduled on the next day. Lord Rāma breaks the bow as easily as an elephant breaks the stem of lotus into two parts. Siyajū offers the garland of victory to Lord Rāma. Parshurama arrives to lay an obstacle. But after realizing Rāma's glory, he leaves for penance. Thereafter, the four brothers of Ayodhyā marry the four daughters of Mithila respectively. Daśratha returns to Ayodhyā with everyone. After a few days, Viśvāmītra takes Daśratha's leave and Tulasī thus concludes 'Bālakāṇḍa'.

'Ayodhyākāṇḍa' contains Rāma's exile into the woods. Rāma is pronounced an exile because of two promises. The King falls unconscious. Rāma-Lakṣmaṇa-Jānakī leave for the woods in Sumaṅta's chariot. They stay on the bank of Tamasā River for the first night. Lord proceeds further leaving His subjects weeping. They reach Shringaverpura. The people of Ayodhyā cry inconsolably and return to Ayodhyā. Lord sought a boat from Kevaṭa. Kevaṭa washed Lord's feet. They crossed the holy Ganges and stayed on its bank for one night. The next day, Lord worshipped Śiva before commencing the feet journey. They reached the hermitage of Seer Bharadvāja. Lord enquired about the way further with the seer. Lord is all-pervasive, yet He is seen asking the seer only to guide us. Bharadvāja said that I can only guide the way,

but cannot decide the exact place where You should reach and where You should stay. He sent four disciples. They guided the Lord. King Guha returned from midway. Lord reached Vālmiki's hermitage. Lord asked him, where should we stay? Vālmiki advised Lord to stay at Chitrakuta. Lord took Chitrakuta under His sway.

On the other hand, Sumaṅta returned. After knowing that none of the three children had returned, King Daśratha abandons his life. Avadha became orphan. Bharata was called back. Daśratha's obsequies were performed. A meeting was called. In the end, it was decided that Bharata was not the man of sovereignty and designation, but the man of truth and surrender. They decided to visit Chitrakuta. The whole town of Avadha left for Chitrakuta. They reached the destination overcoming the hurdles on the way. King Janaka also reached there. Two towns settle down and several grand meetings happened. No one forces any decision on anyone because of love. Eventually, Lord Rāma left everything on Bharata and said, I shall do as it pleases Bharata. Bharata said, 'Jehi Bidhi Prabhu Prasanna Mana Hoi', I shall do as it pleases my Lord. This is the utmost immaculate form of love. Finally, Bharata sacrificed his wish. He said, Lord, do as it pleases your heart. But I want to behold the pilgrimages of Chitrakuta. Soon came the moment of parting ways. Bharata thought, I want some support to live my life without Rāma. Lord gave him His paduka as a gesture of grace. Bharata held the paduka on the crown of his head and returned. He reached Ayodhyā. He placed the paduka on the throne. Janaka returned as well. With Vaśiṣṭhaji's permission and Mother Kauśalyā's blessings, Bharata began to dwell in Nandigram.

In 'Araṇyakāṇḍa', Lord's journey into the forest furthers. It begins with Lord's beautiful erotic pastime. Lord then arrived in Atri's hermitage and moved on further. While meeting the saints like Sharbhanga, Sutikshana etc., Lord arrived in the hermitage of Sage Kuṁbhaja. They had a good discussion on how to destroy the demonic elements. Their journey furthered from Sage Kuṁbhaja's hermitage. On the way, they befriended the king of vultures Jaṭāyu and began to dwell in Panchavati close to Godavari. One fine day, Lakṣmaṇa asked five questions. Lord answered all of them. Then arrived



Śūrpanakhā. She was punished. As a result, she provoked Khara-Dushana. Lord gave nirvānā to fourteen thousand demons. Śūrpanakhā then instigated Rāvaṇa. Rāvaṇa planned Jānakī's abduction with Mārīca. But Lord had formed a plan even before Rāvaṇa. He instructed Sītā to contain herself in fire as part of their lovely human sport. No one could know the mystery. Afterwards, Sītā was abducted. Jaṭāyu sacrificed himself. Rāvaṇa secured Sītā in AśokaVāṭikā with great care.

Lord returned after killing the deer. On seeing the cottage without Jānakī, Lord wept like an ordinary human. It was just His pastime though. Lakhana and Rāma leave in Sītā's quest. They met Jaṭāyu on the way. Lord performed his last rites on the same footing as His own father. Thereafter, Lord reached Pāmpāsarovara Lake. He visited Śabrī's hermitage and discussed about nine types of devotions. Lord held a conversation about devotion in her hermitage and Śabrī became Lord's guide. Lord enquired with Śabrī, where should they search for Jānakī? Śabrī guides Rāma. Śabrī is Rāma's guide. Devotion is guiding Lord Rāma. She said: After walking further from Pāmpāsarovara, Sugrīva shall befriend You. Sītā personifies peace and Śabrī personifies devotion. Hence, devotion can guide us to

attain peace. Śabrī thus guided the Lord. She further said: Lord, devotion must stay eternally young. No one should allege that devotion died an ill death. Please transport me to a place from where there is no return. Śabrī thus reached the abode from where there was no return. Lord Rāma reached Pāmpāsarovara. The celestial Sage Nārada arrived. He sang Lord's glory. They had a good discussion. Nārada enquired about the traits of the saints, which Lord enumerated.

In 'Kiṣkindhākāṇḍa', a sensuous being like Sugrīva attained Lord Rāma through the medium of Hanumānaji. Vāli attained nirvānā, Sugrīva was blessed with the kingdom and Aṅgada was appointed as the crown prince. Lord observed holy austerities in the auspicious month of Catura on Mount Pravarshana. Sugrīva forgot the Lord because of human nature. He got drowned in carnal pleasures. Lord instructed Lakṣmaṇa to make Sugrīva aware. Before Lakṣmaṇa could induce fear in Sugrīva, Hanumāna went and made him aware. He brought Sugrīva to the Lord. He said, Lord, I forgot your assigned task because Your Māyā is exceedingly powerful. Your grace alone can save us from it.

A plan was laid for Jānakī's quest. The monkeys were dispatched in all ten directions. Aṅgada led one of the teams. Jāmvanta was the aged

and experienced guide. Hanumānājī was the member of this team. This special team was sent to the southern quarter. The birth place of devotion is the southern quarter as per 'Bhāgavata'. Hanumānājī's team is the last to depart. Hanumānājī guides the team through the forest. He then saw a cave. On mounting the cave, he saw a beautiful temple where a woman ascetic was sitting. The woman welcomed them. She said: Sit with your eyes closed and I shall transport everyone to Laṃkā. However, the monkeys opened their eyes midway and as a result they had just reached on the shore of the ocean! There they met Sampati. Jāmvanta invoked Hanumānājī and said, it's for the very service of Rāma that you are born. Sītā was present in AśokaVāṭikā. Only the one who could cross 100 Yojanas wide ocean would reach the other end. Hanumānājī grew to the size of a mountain.

Thus concludes 'Kiṣkindhākāṇḍa' and begins 'Suṃḍarakāṇḍa'. Śrī Hanumānājī overcome the obstacles on the way and enters Laṃkā. Finally, He appeared before Mother Sītā. Before that Rāvaṇa arrived to threaten Sītā. Indrajita attacked Hanumāna and presented Him in Rāvaṇa's court. They announced capital punishment for Hanumānājī. Vibhīṣaṇa disagreed stating that ethics prohibit killing an envoy. He suggested an alternate punishment. Everyone decided to burn His tail. His tail was set on fire. Laṃkā was burned from one end to another. Afterwards, taking a dip in the ocean, Hanumānājī appeared before the mother in a tiny form. After consoling the mother, He leaves with a thunderous roar and reached the other end of the ocean. They met Sugrīva. Everyone then met Rāma. Jāmvanta recited the story of Hanumāna to Lord Rāma. Lord embraced Hanumāna. The atmosphere was filled with joy. Lord's army departed. They camped on the sea-shore. Vibhīṣaṇa tried to convince Rāvaṇa, but he was kicked off. He then surrendered to Rāma. Lord accepted the devotee. Lord observed fast for three days before the ocean requesting it to give the way. But when the ocean did not budge for three days, Lord lifted His bow and arrow. The ocean surrendered before the Lord in form of a Brāhamaṇa along with a plate of gems. He proposed to bridge the ocean. Lord liked the idea of bridging.

After 'Suṃḍarakāṇḍa', commences 'Laṃkākaṇḍa'. The ocean was bridged. Lord

Rameshwar was installed. Lord's army entered Laṃkā. Lord camped on Mount Subela. Rāvaṇa entered his amphitheater to enjoy a great revelry. Lord interrupted his great revelry. The next day, Aṃgada approached Rāvaṇa with a proposal of treaty on behalf of Rāma. The treaty failed. The war became inevitable. A fierce battle was fought. Everyone began to attain martyrdom one after another. Finally, an arrow pierced Rāvaṇa's navel. He collapsed on the earth with the chat of 'Rāma'. Rāvaṇa's radiance got blended in Rāma's countenance. Mandodari sang Lord's hymn of praise. Rāvaṇa's last rites were performed. Vibhīṣaṇa was enthroned. Hanumānājī went to inform Jānakī. Jānakī stepped out from fire in Her real form and was reunited with Rāma. Lord then said, let's leave for Ayodhyā without any more delay. Puṣpaka was prepared. Lord begins the journey to Avadha with His inner circle of friends. Lord showed the bridged ocean and Rameshwar to Jānakī. After meeting the sages on the way, Lord reached Shringaverapura. Prior to this, Hanumānājī was sent to Avadha to give the news of Lord's arrival. Lord landed in Shringaverapura. He met the deprived and fallen beings and took Kevaṭa and others along with him in the aircraft.

'Uttarakāṇḍa' begins with the description of Bharata's state of separation. Hanumānājī arrived as a savior and introduced Himself. He said, "I am the son of the wind-god and Lord Rāma's emissary. Lord is arriving happily." The entire town of Ayodhyā was filled with joy. Hanumānājī informed Rāma about the same. Lord hastily took a flight. The flight landed on the bank of Sarju River. Lord alighted from the flight. The monkeys, the bears, the demons, Vibhīṣaṇa etc. stepped out from the flight in a human form. Rāma fell prostrate to the Gurudeva. Bharata and Rāma embraced each other. Lord assumed countless forms and embraced the living and the non-living elements at the soul level. He met everyone personally. Lord Rāma foremost met Kaikeyī to ward off her hesitation. He then met Sumitrā, followed by Kauśalyā. The mothers' eyes were filled with tears on seeing Jānakī. Everyone was given a bath. Lord Vaśiṣṭhajī sought Brāhamaṇa's opinion about whether the coronation should be performed right now? Everyone responded affirmatively in the same voice. The divine throne was called and Lord Rāma was ordered to sit on the throne and establish the reign of love. Rāma and Jānakī sat on

the divine throne and Vaśiṣṭhajī applied the sacred coronation mark on Lord's forehead, thus conferring the reign of Rāma to the whole world.

Rāma's reign was established. The mothers performed Lord's aarati. The four Vedas arrived and chanted Vedic mantras. Thereafter, Lord Śiva arrived from Kailāsa. He sang Lord's hymn of praise and joyfully returned to Kailāsa. Lord offered lodging to His companions. Days elapsed. The divine reign of Rāma was established. Six months elapsed. Except Hanumānājī, Lord sent all of His friends back home to fulfill their duty. Lord is enacting divine pastime. At the end of stipulated time-period, Jānakī gave birth to two sons. They are named Lava & Kusha whose glory is discussed even in Vedas. Similarly, all three brothers were blessed with two sons each. I have repeated umpteen times that Tulasī did not wish to include the story of dispute, controversy and innuendo in His harmonious scripture. Therefore, Tulasī has dropped the episode of Sītā's second abandonment from Avadha when She was expecting. He thus concluded the story of Raghu's race by naming the heirs. The latter part consists of Kāgabhuṣuṃḍijī's life-story. Garuḍa asks seven questions and then Kāgabhuṣuṃḍi concludes the discourse. Whether or not Yājñavalkya concluded the discourse is a mystery. And Lord Śiva concludes the discourse before Pārvatī. Lastly, Tulasī was reciting the discourse to the saints and His own mind. Before concluding Tulasī's discourse, let us discuss few more points.

Saba Lacchana Saṃpanna Kumārī I

Hoihi Saṃtata Piyahi Piārī II BAK-66.02 II

We are having a harmonious discussion on 'Mānasa-Kanyākumārī'. Kanyākumārī i.e. Pārvatī has three milestones in life. In VyāsaPiṭha's view, her foremost milestone in life occurred when she was Satī, where she raised a doubt on Lord Rāma and her entire life got wasted. So, her first milestone in form of Satī was doubt. When she was reborn as Pārvatī, she came across two milestones. One of it was surrender. The sequence changes slightly. As Satī, she raised a doubt; as Kanyākumārī, she was surrendered 'Janma Koṭi Lagi Ragara Hamārī'. After getting married to Śiva, she became Bhavānī. So lastly, as Śiva's consort when she raises a curiosity about Rāma, her curiosity gets reconciled and in the end she says 'Main Kṛtakṛtya Bhaiu Aba Tava Prasāda Bisvesa'. Therefore, the order

of milestones is doubt, reconciliation and surrender. The divine mother Kanyākumārī's life also contains these three milestones.

Till yesterday, we discussed that the seven sages hailed the glory and left. Thereafter, the deities went to Lord Śiva and sang His hymn of praise. Kāmādeva interrupted Śiva's meditation as per the deities' plan. They convinced Śiva to get married. Thereafter, the seven sages arrived. Pārvatī has already returned to her father's abode. But the seven sages first met Pārvatī, before meeting Himalaya. They met Himalaya after meeting Pārvatī. The seven sages thought to examine Pārvatī once again to understand whether or not she was still staunch in her five devotional faiths? Let us pick up from where the seven sages arrived,

Avasaru Jāni SaptaRiṣi Āe I

Turatahi Bidhi GiriBhavana Paṭhāe II

Prathama Gae Jaha Rahī Bhavānī I

Bole Madhura Bacana Chala Sānī II BAK-88.04 II

On arrival, they foremost went to meet Bhavānī. What kind of words did they speak? They spoke extremely honeyed words which sounded delightful to ears. But Tulasī says that they spoke deceptive words. They are deceiving her. They are still testing her. They are still trying to waver her resolve: O daughter, we tried extremely hard to convince you but you rejected our advice and remained adamant on Nārada's words! But what good has it brought you? Your vow has failed now because Śaṃkara has burned Kāmādeva to ashes. What is the reason to marry now? You are staunch to marry Śiva and you consider Him as your eternal husband. But what now? The god of marriage is Kāmādeva. You cannot deny Kāmādeva for he holds a significant place in one's married life. Now that he is no more, what is the point of marrying? On hearing these words, my Kanyākumārī smiled! Sages, you are right. You are great scientists. Why don't you try to understand who is Mahādeva instead of just speaking about Him! You have received the information that Śaṃkara has burnt Kāmādeva. Do you think that the one whom I was worshipping during my penance is alloyed with vices? O Sages, you have known now that Kāmādeva has been burnt. But I have known from the earlier time that the one whom I wish to marry is forever free from vices. Was Śiva ever alloyed with vices? Further,

Hamare Jāna Sadā Siva Jogī I

Aja Anavadya Akāma Abhogī II BAK-89.02 II

In my information Śiva is yogi, unborn, irreproachable i.e. no one can reproach Him. My Mahādeva is passionless, He is desireless. He is beyond sexual enjoyment. He is non-greedy, passionless, without vices, irreproachable, infinite and yogi. If I have worshipped Śiva and lovingly surrendered to Him in thoughts, words and deeds with this mindset then He shall certainly fulfill my wish. The seven sages asked: Who shall fulfill your wish? She replied, “I cannot accept someone else fulfilling my wish. Śaṅkara alone must fulfill my wish.” A surrendered devotee never begs to others. Īsa means Śaṅkara, kṛpānidhi means the embodiment of compassion. Śaṅkara is Lord of the whole world. If I am to be blessed, then be it by none other than Śaṅkara. He shall fulfill my wish. She added,

Tumha Jo Kahā Hara Jāreu Mārā I

Soi Ati Baḍa Abibeku Tumhārā II BAK-89.03 II

Sages, forgive me, you have already spoken with me at length. But after hearing your perception about Śiva I feel, O the wise sages, this is your greatest woeful lack of good sense. You have no experience of truth. She further said,

Tāta Anala Kara Sahaja Subhāu I

Hima Tehi Nikaṭa Jāi Nahi Kāu II BAK-89.04 II

You are scientific by nature, if you cannot experiment a phenomenon, let me do it for you. O Baap! Fire possesses an inherent property that ice can never approach it and in case it does then the experiment gets proven i.e. ice must inevitably perish. When ice approaches fire, it will only perish. Similarly, Kāmadeva can never approach Mahādeva. Kāmadeva will meet the same fate if he approached Śiva. She thus proved the experiment. My Pārvatī came out with flying colors in the final test. She earned 'A' grade. On hearing Pārvatī's words the seven sages were glad at heart. They thanked her and informed Himachala to make preparations for his daughter's wedding. The Providence prepares a letter of Śiva's wedding. The seven sages were sent with the letter, the wedding date was decided and then Śiva got married.

So, this was the last aspect of 'Mānasa-Kanyākumārī'. The divine mother passed the final test. Satī was gripped by doubt. Kanyākumārī was surrendered. And as Śiva's consort, she was totally

reconciled because 'Bāma Bhāga Āsanu Hara Dīnhā', as she sits on Śiva's left lap she personifies reconciliation. As a virgin girl, she personifies surrender. As Satī, she personifies doubt. Kanyākumārī has passed through three milestones. So, I wanted to present this form of the divine mother Kanyākumārī.

Yesterday someone had asked me a question, “Bapu, we loved the discussion of Kanyākumārī, but in order to attain her type of surrender please share some remedy for ignorant seekers like us.” Why did you write 'ignorant seekers'? A seeker is never ignorant. The sensuous beings are ignorant. You have snatched words from my mouth! I address you all as seekers. But don't believe it blindly. A sensuous being is totally asleep. But a seeker is almost three-fourth awake and one-fourth asleep. A supernaturally accomplished being is completely awake. But even they doze off sometimes. The one who becomes eternally awake is a pure being. So, a seeker can never be ignorant. The sensuous people like us are ignorant. If you want to stand firm in your faith like Bhavānī then hold on to five aspects. I shall present in my way. I am answering because you have asked. I have shared this earlier as well in some or other form during the gatherings of monks and even in Kathā. If you listen to all the Kathās then you will realize it promptly, but even I would love to repeat the same before you. If we are able to catch these five aspects, our life will be filled with joy. Hold on to these five aspects. Firstly, if you like, feel good and enjoy then constantly hold on to the maṅtra given by your Guru. Alternately, hold on to someone's words that have touched your heart. Firmly hold on to your maṅtra, if you have love for the maṅtra.

Secondly, hold on to your rosary, berakhā or the rosary you wear in the neck. If you love and experience delight in rosary then hold on to it firmly. A rosary is an amazing entity. Thirdly, hold on to Maruti just like me. These five aspects begin with syllable 'ma' when translated in Saṃskṛta. They belong to the Indian zodiac sign of Siṃha. 'Sādho MurśidaNi Siṃha Rāśi', Harish Minashru has composed this poem. The spiritual masters or the Gurus or the Enlightened Beings belong to this zodiac sign. Hold on to maṅtra, hold on to rosary, hold on to Maruti i.e. seek shelter of Hanumāna. Fourthly, hold on to 'Mānasa'. Interpretation of 'Mānasa' is not limited. Hold on to 'Gītā'. It's also 'Mānasa' for me. Hold on to Upaniṣad; it

is equivalent to 'Mānasa'. Hold on to 'Quran', I have no objection because it's also 'Mānasa'. Hold on to 'Bible', I have no issue provided you don't convert people by exhibiting greed and fear! Don't renounce 'Mānasa'. Don't renounce rosary if you love it. Don't renounce maṅtra. Don't renounce Maruti. If you love the idols then don't renounce idols, whether it's the idol of Śiva, Viṣṇu or Kṛṣṇa. So, firmly hold on to mūrati (idol worship), maṅtra, mālā (rosary), 'Mānasa' and Māruti (Hanumāna). Note that these aspects begin from syllable 'Ma' and so does my name MorariBapu. Do you think I don't realize that such personal matters should not be spoken in public? But I consider you all as very close to me! If others interpret this otherwise then it's their choice! Let me once again recall Parvaz Sahib, the ocean seldom counts who has taken away how many shells!

Malī Che Amone Jagā MotiōMā,

Tamone Phakta Budabudā Olakhe Che.

So Baap! To attain total devotional faith please hold on to the above five aspects as per your interest. However, if you are inclined to some other spiritual discipline then I shall happily push you towards it. You must stay with it. There is nothing to worry. However, I feel that by following the above five aspects our devotional faith will become extremely powerful, staunch and mature. We have had a harmonious discussion on 'Mānasa-MātṛDevoBhava' since last nine days. God willing, I supplicate in the divine mother's pious feet that may we especially progress in our spiritual development and inner peace.

Ehi KaliKāla Na Sādhana Dūjā I

Joga Jagya Japa Tapa Brata Pūjā

II UTK-129.03 II

RāmaHi Sumiria Gāia RāmaHi I

Samtata Sunia Rāma Guna Grāmahi

II UTK-129.03 II

Gosvāmījī says, O mind! Chant the Name of the God whose very name and glorifications sanctify the fallen beings. The quintessence of this Holy Scripture is extremely terse: Worship His name.

Pāi Na Kehi Gati Patita Pāvana

Rāma Bhaji Sunu Saṭha Manā I

Ganikā Ajāmila Byādha Gīdha

Gajādi Khala Tāre Ghanā II UTK-130 II

This name has sanctified countless vile beings! These people may be a far cry for us. But O my mind, I and you are close to each other, please look at me. By an iota of His grace, a dull-witted person like me has experienced supreme restfulness. Where else can I find a Lord like Rāma?

The four supreme preceptors have brought their words to rest before their listeners. This VyāsaPīṭha was vocal since last nine days. Today, as this Talgajardian VyāsaPīṭha is about conclude the discourse, I feel there is neither time to say more, nor there is any need. It has been an ecstatic experience. Once again in pray to Hanumānaji's divine feet for the host family of the discourse and express my immense pleasure. Making obeisance to Vivekanandaji, Saint PoetThiruvalluvar, all the consciousnesses present here, let all of us offer the meritorious reward gathered by the nine-day RāmaKathā to the holy feet of the divine mother Kanyākumārī: “O mother, this is our offering to your divine feet, please be kind to accept it.”

Abbreviations: ARK-Araṇyakāṇḍa, AYK-Ayodhyākāṇḍa, BAK-Bālakāṇḍa, DHV-Dohāvalī, GT-Gītā, KUP-Katha Upaniṣad, SB-Śrīmad Bhāgavatajī, SDK-Suṃḍarakāṇḍa, Śl-Śloka, UTK-Uttarakāṇḍa, VP-Vinaya Patrikā.

Kanyākumārī i.e. Pārvatī has three milestones in life. Her foremost milestone in life occurred when she was Satī, where she raised a doubt on Lord Rāma and her entire life got wasted. So, her first milestone in form of Satī was doubt. When she was reborn as Pārvatī, she came across two milestones. One of it was surrender. As Satī, she raised a doubt; as Kanyākumārī, she surrendered 'Janma Ko i Lagi Ragara Hamārī'. After getting married to Śiva, she became Bhavānī. As Śiva's consort when she raises a curiosity about Rāma, her curiosity gets reconciled and in the end she says Main K tak tya Bhaiu Aba Tava Prasāda Bisvesa'. The divine mother Kanyākumārī's life also contains these three milestones.

We should not only be Kathā reciters, but also become Kathā practitioners



MorariBapu's address during 'Mānasa-Sammelana' held in Kailas-Gurukul

First of all, my Talgajardian unqualified reverence inspires me to consider Tulasi's birth anniversary as the New Year. On the day of Tulasi New Year, I feel extremely blessed to make obeisance to the lotus feet of the holy incarnation of Kaliyuga Reverend Gosvāmiji. Thereafter, I also make obeisance to the revered stalwarts of their respective fields. In Tulasi's words I can say,

BhānuBaṃsa Bhae Bhūpa Ghanere I

Adhika Eka Te Eka Baḍere II AYK-254.03 II

I offer obeisance to the divine feet of these realized beings whom we have felicitated by Vālmiki Award, Vyāsa Award and Tulasi Award. Awards are our way to offer them an obeisance. Gods are worshipped either by flowers or by lighting a lamp. This award is analogous to offering a flower. Having said this, you all are worthy of obeisance and shall eternally be so. I make obeisance to your divine feet. When the awardees were chosen for this year's Tulasi Jayanti, I personally requested all the awardees over a phone call

to grace the occasion. First of all, let me remember Bhanupura. I make my obeisance to the divine feet of the Abbot of this place. As per the rule of renunciation, you are observing holy austerities in the pious month of Catura. You are probably blessing us from there. I make you an obeisance. I make obeisance to our loving and revered Pundarikji. We are indebted to his Dādā Atul Krishna Goswamiji. I openly accept before everyone that I was inspired by Dadaji to follow the practice of reciting 'Hare Kṛṣṇa Hare Kṛṣṇa' by lifting the arms in the end of every day's Kathā. In the same tradition of Dādā, we have Pundarikji who is a young, erudite and contemplative orator. We are glad that you have accepted our offering and you were kind enough to bless us with your great discourse yesterday evening. I make obeisance to your divine feet. I called Pūjya Bhaishree that we wish to make an obeisance to you by means of felicitation. But very hesitantly he said that Bapu, I would be amid a spiritual discourse in London during these days. I requested him to send a

representative on his behalf so that our obeisance can reach him. You happily accepted our request and as representatives we have Pūjya Shankarbai, Hardik and two young boys. I make obeisance to Bhaishree and also to you all. The abbot of Akhandanandaji tradition has also accepted our obeisance. I bow to your feet as well. Reverend Mataji, I observed your date of birth in the book that you presented to me. Your birth year is 1933. Even in such an old age you are constantly engaged in Tulasi's worship and involved in great activities associated with Tulasi. Our Dadaji has also graced this occasion. I make an obeisance to him as well. You graced this occasion as a mother and accepted my obeisance as a child and therefore, O mother, I make obeisance to you. Our Reverend Krishnanandaji, I have heard from a reciter that you are an authoritative orator on the exploits of Lakṣmaṇa. When I get an opportunity, I would love to hear your discourse for half an hour or one hour. You grace this occasion every year. In one such occasion led by you, you had expressed your pain, which ultimately became my inspiration and today we have received this fortune. I make obeisance to both of you.

Jagatguru Śaṃkara speaks about worshipping the five gods. The adherents of Sanatana Dharma must worship the Sun-god, Śiva, Durgā, Viṣṇu & Ganeśa. Our Kailāsa Pithadhishwar Brahmaṇi Swami Vidyanandagiri, who immensely loved 'Rāma Carita Mānasa', said that those who love Ganeśa would worship Ganeśa as the primary deity and consider the other four gods as secondary. If you adore Durgā, Durgā will become your main goddess and others will be your sub-gods. So, the other gods are also worshipped indirectly. Today we have with us the reverend personalities, the aged, the young, the women and the daughters from the community of Kathā. I welcome everyone. The lovers of Ganeśa who would keep Ganeśa as the primary deity and worship the other gods indirectly, similarly the obeisance we have offered to these five personalities is your obeisance as well because all of you are in my vision and Allah willing, may you all always stay in my eyes. I hold a high regard in my heart for all of you. Our Reverend Swamiji arrived on our invitation. He keeps extremely busy! Umashankar Bhagvan also graced this occasion. I might also forget a few names. We are glad you all could come here. I would like to present my

personal opinion. We hold various events in Gurukula like AsmitaParva, SaṃskṛtaParva, SadbhavanaParva, SikshanaParva etc. etc. Each event flows in its own fashion. However, this year's 'Mānasa-Sammelana' has been a class apart. Everyone has felt that its level was by far the highest. I experience its greatest pleasure. The other events like SaṃskṛtaParva, AsmitaParva, KelavaniParva and the rest are sub-gods for me. My main god is 'Mānasa'. I thus make obeisance to all of you.

So Baap! I express my immense pleasure. And I request all of you that at least on the occasion of 'Tulasi-Jayanti' during these few days, be kind to bestow your benefaction on us. I am a bāvā, a Talgajardian bāvā. I have sought the alms of flour in analms-bowl by going door to door. And today even as my state is far better by your blessings, once in a while I do visit five houses of Talgajarda to seek alms in an alms-bowl, so that I don't forget this original practice. Therefore, I seek the alms from you to do grace this occasion every year. I am not forcing anyone, because love does not force. Love gets suppressed in others' love. Nonetheless, I would wish your gracious presence every year to bestow blessings on me. And it's my wish... instead of wish let me use Mahaprabhuji's word manoratha, it's my manoratha to hold this event for five days henceforth instead of four days. Let the first day begin in the evening. So, we can get three full days and we shall conclude on the fifth day on Tulasi Jayanti. This is my manoratha. And may it happen by the compassion of Vishvanatha Mahādeva. By your blessings, shall we keep next year's event for five days? Even as we were already acquainted with the speakers who have spoken this year, all of you have poured your heart out from the dais. But we might not be aware of the rare pearls who are still hidden! We shall listen to all of you whenever there is an opportunity. When a speaker listens with the mindset of a listener, s/he gets benefited abundantly. However, if a speaker listens with the mindset of a speaker, it becomes a deal of extreme loss. Therefore, this is my listening devotion, Saheb! And my 'Mānasa' says,

Prathama Bhagati Saṃtanha Kara Saṃgā I

Dūsari Rati Mama Kathā Prasamgā II ARK-34.04 II
So, we would schedule this event for five days next year onwards. Having said this, I cannot promise if it shall continue for five days forever in future. Whenever I

give a Kathā or a program to someone, it's always 90% confirmed, I keep 10% in my hands. If something urgent comes up then I should not feel the pain of violating my promise. Therefore, 90% we shall continue this for five days every year and when Vishvanatha Mahādeva hints us to stop this, we shall end this event. When we install the idol of Ganeśa on Ganesh Chaturthi, we also immerse the idol after the festival is finished. So, why can't we stop this program? So, this is my wish.

Harishbhai also mentioned about the sad demise of our then Prime Minister Atal Bihari Vajpayee. As far as I have met him personally, he held deep reverence towards 'Mānasa' and Tulasī. I listened to him for about forty-five minutes in Nairobi Kathā where he spoke on 'Mānasa' and Tulasī. He was then the Foreign Minister. We had requested him to speak at the onset of Nairobi Kathā. Saheb! He was spot-on on Tulasī and 'Mānasa' with supporting evidences of copāis. We offered homage to such a lover of 'Mānasa'. I once again offer my tribute to the departed soul. Today is the day of Tulasī's anniversary. Dear daughter Gargi, you sang a lovely verse and copāis. Stay happy Baap!

Today I want to leave early because as far as possible I want to reach Gangotri by evening as Gangotri Kathā begins from tomorrow. If I am unable to reach Gangotri today due to bad weather, I might have to stay in Rishikeshovernight and would leave for Gangotri tomorrow morning. But anyhow, I want to leave from here at the earliest. Therefore, I am short of time. But I recall that corner of my earthen home of Talgajarda where I have learned 'Rāma Carita Mānasa' by sitting in my Dadaji's divine feet. It was the gharana of my Dādā's wet eyes and 'Locana Jalu Raha Locana Konā', what I am about to share is the grace of the ever wet corners of His eyes.

One fine day, the study of 'Rāmāyaṇa' was going on. Dadaji would explain me the essential meaning, the summary and the literal meaning of each and every line. In our home, Dadaji had a rural green colored cupboard. It contained few Śaṃskṛta scriptures. I often went through them during my childhood. One fine day, when Dadaji was about to arrive I was seeing few scriptures. He asked me, my son, what are you seeing? Oh, I am recalling my long forgotten memory, 'SmṛtirLabdhā'! I found a paper from one of the scriptures. We belong to

grihastavairagisādhu of Vaishnava tradition. Few people address us as bāvā! They also call us bāvās criticizing us! I feel extremely happy that I am a bāvā. Please give me your blessings that I remain a bāvā forever. So, I found a paper. That paper was signed by RaghuramDada, the father of my grandfather, my Lord, my Supreme Godhead Sadguru Tribhuvandas Dādā. This incident dates back long ago. I was shocked as I saw the paper! Two lines were written in that paper, Saheb!

Tulasī Tulasī Tulasī Tulasī

Tulasī Tulasī Tulasī Tulasī

Tulasī Tulasī Tulasī Tulasī

Tulasī Tulasī Tulasī Tulasī (Raghuram)

I wondered what it was! Tulasī was written sixteen times. Is it a poem? Is it a verse? Is it a prose? Or something else! As soon as my Dadaji arrived I asked Dādā, I came across this paper, what is it about? I would conclude today's address after sharing what my Dādā said in response. He said, my son, Tulasī is written sixteen times and it represents sixteen characteristics of Tulasī. Tulasī's birth from the womb of Mother Hulasī is compared to the incarnation of a moon whom no rāhu on this earth was ever able to devour. He has never had a blemish of committing Guru's offence. No bright or dark fortnight can ever increase or decrease the glory of that moon. Such a moon was born from the womb of Mother Hulasī, about whom Dādā told me that, my son, every word of Tulasī written on this paper has a specific meaning. And it represents sixteen characteristics of Reverend Gosvāmiji personified as the moon.

Tulasī Tulasī Tulasī Tulasī

Tulasī Tulasī Tulasī Tulasī

Tulasī Tulasī Tulasī Tulasī

Tulasī Tulasī Tulasī Tulasī

Today, I am short of time to enumerate the sixteen characteristics. I shall either describe them from VyāsaPīṭha or will share about it during the next year's event. Please remind me if I forget about it. The sixteen characteristics are amazing. Oh, how do I explain! This contains sixteen forms of Tulasī. Tulasī is complete. Tulasī is whole. Therefore, I don't wish to compare anyone 'Ko Baḍa Choṭa Kahata Aparādhū'. Rishibhai used the right words. I often say that 'Rāma Carita Mānasa' is a totally universal holy scripture. If the world ever needs new scriptures then the new ones shall originate and we would accept them

whole heartedly, but for now 'Rāma Carita Mānasa' is sufficient. It's composed by Tulasī who is complete by sixteen characteristics. Let me indicate two to four characteristics. I shall elaborate in detail sometime later. Tulasī has sixteen forms, Saheb! As we all know, Tulasī is also a plant a.k.a. holy Basil. Gosvāmiji's first characteristic is living life like a plant of Tulasī. Place it in a corner, the plant shall grow. Place it in lobby or corridor, the plant shall thrive. Place it in forecourt, the plant shall grow. Keep it in terrace, the plant shall flourish. If there are too many guests, just move it from the terrace and keep it in the kitchen and yet its growth will remain unaffected. Tulasī's simplicity is the simplicity of the plant of Tulasī. This is the first characteristic of the plant of Tulasī in our forecourt.

I still remember when I was at Mauritius airport in transit. When few people of Mauritius got the news of my transit and they came to meet me. They were 'Mānasa' lovers. I had a halt of three hours on the airport. They told me that Bapu, you must visit Mauritius. So I said that I will definitely come when there is a good opportunity. But they insisted: "You must come with us for an hour right now. Even then you will have two hours in spare." I curiously asked for the reason. They said that we want you to come with us outside to witness that there is no single home in Mauritius without having the plant of Tulasī! "I promised them and I did go. Tulasī is simple. He shares His real-life experience with us when He says,

Sarala Subhāva Na Mana Kuṭilāi I

Jathā Lābha Saṃtoṣa Sadāi II UTK-45.01 II

We can see this trait very transparently in Tulasī. I still beg your pardon 'Ko Baḍa Choṭa Kahata Aparādhū'. Tulasī has incarnated in the forecourt of the world with an extraordinary coolness and coolest light of a moon.

I would like to take you to 'Mahābhārata' for a minute. Yesterday you said that there are two types of separations in the world viz. aśoka and saśoka. The two great Holy Scripture of our country contains two ceremonies of choice-marriage. 'Mahābhārata' contains the choice-marriage ceremony of Draupadi and 'Mānasa' contains the choice-marriage ceremony of Sītā. One scripture is written by Vyāsa's quill and other is composed by Tulasī's quill. Please 'Ko Baḍa Choṭa Kahata Aparādhū', I am not comparing. But new consciousnesses do take birth. The new consciousnesses sit on the shoulders of the old

consciousnesses and by their blessings they can realize newer mysteries. Saheb! There are two choice-marriage ceremonies and both contain a condition that must be fulfilled to win the girl's hand. In one ceremony, the fish was to be hit by a bow and an arrow. In the other ceremony, the bow was to be mounted or broken into two. Have a look at the similarities and differences. First of all, I would like to state that Draupadi's choice-marriage ceremony is that of humans, where an utmost valorous man by the name of Arjuna takes a courageous step to marry Draupadi. But the choice-marriage ceremony of 'Rāma Carita Mānasa' composed by Tulasī is not the ceremony involving humans, it's the ceremony of the Supreme Soul, in which Lord Rāma has participated. Saheb! In Draupadi's choice-marriage ceremony, Arjuna has arrived in the garb of a pseudo Brāhmaṇa and therefore, he participated in the competition by bowing his head down. One who assumes a pseudo garb can never look up. He had to catch the reflection on fish in the water. However, my Rāma has not participated in pseudo form. Rāma attends the ceremony in His very real form.

NavaKaṃja, Locana, Kaṃja, MukhaKara,

KaṃjaPada, Kaṃjāruṇaṃ I VP-XLV.02 I

Therefore, 'Siyahi Biloki Takeu Dhanu Kaise', He saw Mother Jānakī who was sitting in the upper level attic. Both the ceremonies proceed in different ways. By my Guru's grace I have found seven reasons in both the ceremonies. I recently recited a discourse in Kanpur on 'Mānasa-GuruPurnima' where I stated that GuruPurnima is the New Year of the spiritual world. It's our spiritual New Year. I consider Tulasī Jayantī as Tulasī New Year, I call it as Vyāsa New Year. In what words should I extol the glory of GuruPurnima! But in Vyāsa's choice-marriage ceremony the arrow was mounted on the bow. Don't you feel that this was the auspicious beginning of a gruesomewar of 'Mahābhārata' which was about to begin? Mounting the arrow is figurative of inviting a ghastly war. On the other hand, the bow of 'Rāma Carita Mānasa' was not mounted. Instead, a weapon has been broken in 'Mānasa' which is a message to avoid wars in the world. It conveys that the world must be weapon-free and weapons must be replaced by the Holy Scriptures. The bow of 'Mānasa' was broken 'Tehi Chana Rāma MadhyaDhanu Torā'.

This is not age of valorously mounting the arrow on the bow. The real valor lies in making the world weapon-free. Please help me count the number of people who have died in the war of 'Mahābhārata'. How many of them have attained nirvāṇā? Pandavas have also died a painful death in the end! Out of the five brothers, one of them stumbled and passed away on the way, someone was crushed beneath a falling glacier and others also met a painful death. The story also reveals each one's mistake which caused them to die in a specific way. In the end Yudhiṣṭhira, the embodiment of righteousness, passed away. You may ask that even as the bow of 'Mānasa' was broken, why did it result in the war with Rāvaṇa? Saheb! This war was that of nirvāṇā and reformation. And therefore, people were not killed but all those who were killed were resurrected in the end. How many people were resurrected in 'Mahābhārata'? And let me tell you Bhagvana, my Dadaji never recited a spiritual discourse. By my Guru's grace, by the blessings of the saints and Kathā reciters of the world of Kathā the tradition of reciting Kathā which you call as MorariBapu has begun from me and I wish that it ends

with me. Every tradition has a glory, definitely. I agree. I also agree with all the speakers who have said 'Vande Guru Paramparām'. But Talgajarda's idea is slightly different. People ask me, "Did Your Dadaji recite Kathā?" No, He did not. There is a village called Kakidi 5 KMs away from Talgajarda. When Dadaji would stay there for a month, He would recite the Kathā of 'Mahābhārata'. He never recited the discourse on Rāma. I am not worthy to give you an advice, but by the blessings of the elders I would like to mention that I and you should not only be Kathā reciters, but we must also become Kathā practitioners. When people say that he is a Kathā reciter, it does not sound appropriate to me. Their countless generations have practiced whatever is said in the Kathā. Every reciter in the world of Kathā has practiced the elixir of Kathā.

So Baap! Dadaji spoke on 'Mahābhārata' for 30 to 45 minutes. We feel blessed to hear about it. So, Draupadi's wedding ceremony was an invitation to war. Sītā personifies peace in Jagatguru Śaṅkara's words. I was once listening to Reverend Rajendradasji Bhagvana in Vindhyaḥal, one of our ŚaktiPīṭhas. His discourse was also held during the same duration. When I went to listen to his discourse, he was



describing the reference of Vālmiki in his own way. He said that during the war of Rāma and Rāvaṇa, Rāvaṇa was feeling extremely fatigued. Lord Rāma approached him and said, "O the ten-headed one, I feel that today you are exceedingly injured as well as fatigued because of me. I wish to stop today's war here. Please return to your palace and take some rest. Tomorrow when you are fresh and invigorated, Kauśalyā's son shall once again come before you to continue the war." On hearing this, when Rāvaṇa took the support of the ground by his one hand and looked at Lord Rāma, his eyes spoke up: "O the Lord of Raghu's race, I have always addressed You as an ascetic or the son of a king. I have never addressed You with respectful words and I shall not do so even today because it's against my very nature. My way of devotion is different." At that moment Rāvaṇa said: "Rāghava, You have already won the war, what remains now is only a formality. I could be mightier than You, but you are the Lord of virtuous conduct." So, the point I wish to make is that the war of 'Mānasa' was of everyone's nirvāṇā and reformation. Lord assigned the service of showering ambrosia from the heaven to Indra and as a result, all those who had attained martyrdom were resurrected. Saheb! When Pandavas reached home after winning Draupadi, they told their mother that today they had brought different kind of alms. Did my Rāma ever say that He has won Sītā in alms? He didn't because He showed that He had attained Sītā on His own accord. Even though Arjuna had won Draupadi, she was not alms. And when their mother heard the word alms, she told them to distribute it equally among the five of them. Sītā has distributed blessings to everyone instead.

Tāke Juga Pada Kamala Manāvau I

Jāsu Kṛpā Niramala Mati Pāvau II BAK-17.04 II

So, I was speaking about sixteen characteristics. Please remind me gentlemen. SatuaBaba, this is your responsibility. I wished to speak on the sixteen characteristics today itself. Harishbhai will not stop me, neither will he ring the bell but I should stay in my discipline and today I am helpless because I need to leave! So Baap! These are the sixteen characteristics of Tulasī represented as a metaphoric moon.

Bhavāni Śaṅkarau Vande Śradhā Viśvāsa Rūpiṇau I

Yābhyam Vinā Na Paśyanti Siddhāḥ

Svāntaḥsthamīśvarām II BAK-Śl.02 II

In the entire 'Rāma Carita Mānasa', Tulasī has made obeisance to everyone by citing their names e.g. Vani-Vinayaka, Śiva-Pārvati, Hanumānaji-Vālmikiji, Sītā-Rāma etc. Saheb! When we analyze 'Mānasa' by our Guru's grace then don't you feel that RāmaKathā revolves around these personalities who have been named while making an obeisance. At times, the entire story appears as the very form of Vani and it is so. RāmaKathā is the very form of Vani. And also Vinayaka. Who is Ganeśa? His role is to beget auspicious and remove obstacles. 'Rāma Carita Mānasa' is 'Maṅgala Karani KaliMalaHarani'. RāmaKathā is the very form of Ganeśa in form of auspiciousness. Therefore, RāmaKathā is also full of Sītā and Rāma. As I hail from Nimbark tradition, our core worship is related to Rādhā and Kṛṣṇa, but Rāma is no lesser and because of Kailāsa tradition we have held an extraordinary faith towards Śiva. When I offer the holy bilavpatra, it doesn't go on Mahādeva but it goes on the Holy Scripture of my 'Rāmāyaṇa' because 'Rāmāyaṇa' is Śiva for me. I should not be speaking about my personal faith before everyone but by reciting the line 'Tridalaṃ Trigunākāraṃ Trinetrāṃ Ca Triyāyuddham Trijanmapāpa Saṃhāraṃ Eka Bilvaṃ Śivārpaṇam' I look upon my 'Mānasa' itself as my Śiva. 'Mānasa' is also the very form of Durgā. And Rāma is 'Durgā Koṭi Amita Ari Mardana'. So, RāmaKathā itself is full of Durgā and Vālmiki. Vyāsa is the composer of 'Mahābhārata' and he is one of its characters as well. Similarly, Vālmiki is the composer of 'Vālmiki-Rāmāyaṇa' and a character of 'Mānasa' as well. 'Mānasa' is full of Vālmiki. And 'Mānasa' is undoubtedly full of Hanumāna. I had no clue from where did 'Āia, Hanumāntaji Birājiye' come? I have been saying this since several years now. But you revealed that Lord Shrinathjisaid that it's the invention of a realized man from Ayodhyā. But you mentioned that it was the seat of Hanumānaji. I have also shared this point in Madhavbaug Kathā, of course after listening to Dādā.

So, it makes no difference to my reverence. Once Mataji and Dadaji told me that Bapu, there is a rumor about you? I asked, what is it? They said that "When you were reciting a discourse in Raipur, a chair was placed near you. When you were meeting everyone, you requested someone to remove the chair." When I request something, naturally they

would take it away on priority. When two men tried to move the chair, they couldn't! Five men tried their hands, but it could not be moved! The chair did not move slightest even by ten men. They informed me that Bapu, people believe that Hanumānāji was sitting on that chair. I told them that my Hanumāna doesn't sit on the chair. There could be other monkeys who would sit on the chair! How can Hanumāna sit on a chair? When I say 'PremaSahita Gādi Dharu', I offer the seat of my VyāsaPīṭha to Him foremost. Until He sits on the VyāsaPīṭha, we are invaluable. I also circumambulate my VyāsaPīṭha. The tradition of circumambulating the VyāsaPīṭha is the invention of Talgajarda. You will have to remember Talgajarda while doing so. Even if no one remembers, this holy and dynamic tradition should continue. All I say after sitting on VyāsaPīṭha is 'Śrī VyāsaPīṭham Śaraṇam Prapadhye I Śrī VyāsaPīṭham Śaraṇam Prapadhye I'. Now it's your responsibility 'YathāYogyam Tathā Kuru'. This has been my feelings. I told Mataji that I was observing silence at that time. But I said that it's wrong. I should not say that it's wrong, but in a democratic language I should say that it's not true. It's not true. It's not possible. Yesterday, a young speaker said that we can feel the air. Love is not a substance; it should be felt by soul. There is a movie song about this, but I shall avoid singing.

I request Kathā reciters to make serious obeisance to the elders, but the younger generation should be active and energetic. Why do you sit on VyāsaPīṭha with an annoyed face? What is the crime of the listeners? Have they killed anyone in your family? Oh, please smile my friends! But I have seen many people making a wry face. The listeners have committed no offence to see your annoyed face. VyāsaPīṭha should flourish every moment. It's a matter of great delight for me that you look upon MorariBapu with high respect and I am glad that my VyāsaPīṭha is giving a good platform to new consciousnesses actively! Several new reciters are joining this field! We have a perception that the more serious a reciter, the more knowledgeable s/he is! It's assumed that the religious world prohibits the highly erudite men from smiling! Oh, my Rāma never starts speaking without a smile. Yājñavalkya is a supreme preceptor of 'Mānasa', 'JāgaBalika Muni Parama Bibekī'. When Bharadvāja asked a question, 'JāgaBalika Bole Musukāi' he responded with a smile. Please don't

get your daughters married to a home where no one smiles! And don't even bring a daughter-in-law from such a home to your home! Religion should always be smiling, Saheb!

Kabhī Rotī Kabhī Hasatī Kabhī Lagatī Śarābī-Sī I
Mohabbata Karanevālo Kī Nigāhe Aura Hotī Hai I
So, the world is receiving a distinct freshness!

The world would never be able to repay the debt of my Kathā reciters. Yes, there is no doubt. You all are 'Bhūrīdā Janāh'. You are giving abundantly to the world! I could have found several erudite on 'Vālmiki-Rāmāyaṇa'. But why did I request only MaharajShri? Because now is the need to perform ShringarArati. We have already performed several ShayanArati of everyone. The curtain gets closed after ShayanArati. Now, I wish for ShringarArati. VyāsaPīṭha is now totally adorned! I feel extremely proud. This year's speakers have outperformed in every respect! And you all must live in your very own way and speak in your very own way. Don't borrow from others! And if you do so then please quote the person's name. Be honest to mention your source of inspiration. I also confessed Dādā's name. Do that. Don't be dishonest. Tagging other people's statements in your own name is as sinful as 'Becahi Bedu'. When you quote a poetic couplet, you do speak the poet's name. So if you have obtained a new aphorism from a reciter then what is the issue in quoting that person's name? But the greatest difficulty lies in accepting other person's name. I wish to perform Shringar Āratī more and more.

I have your blessings. Energy flourishes only if it's present within us. Energy cannot be planted; it gets manifested by someone's blessings. It cannot be planted from outside. When the Guru's grace waters our inner realm, energy gets manifested. It's a matter of delight for me. I do quote the respective person's name while quoting their aphorism, as far as I can remember. You can watch it on T.V. You will have to listen to several Kathās though! I shall duly quote the reciters name. Why should I hide? I have gained something from you. People sing in Punjabi,

Pāyā Hai Kucha Pāyā Hai I
Mere Sadguru Alakha Lagāyā Hai I

Why should one feel hesitant? So Baap! I welcome the new consciousnesses.

(Excerpts from the address presented during 'Mānasa-Sammelana' held in Kailas Gurukul, Mahuva, Gujarat. Date: August 17, 2018)





II JAI SIYARAM II