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Mānasa-Pīrāi
Paliyad (Gujarat)

॥ RAMKATHA ॥

MORARIBAPU

कहनामय रघुनाथ गोसाँई। बेगि पाइअहिं पीर पराई।।
नर सरीर धरि जे पर पीरा। करहिं ते सहहिं महा भव भीरा।।



PREM PIYALA

II RAM KATHA II

Mānasa-Pīrāi

MORARIBAPU

Paliyad (Gujarat)

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Editor

Nitin Vadgama
nitin.vadgama@yahoo.com

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

English Translation

Harini Rana
harini.rana@gmail.com

Design

swar-anims

Morari Bapu recited RāmaKathā from January 28, 2018 to February 05, 2018 at Paliyad (Gujarat), the holy land of Lord Vihalanātha. Being the land of Pīra, this RāmaKathā focused on 'Mānasa-Pīrāi'. Prior to this, Bapu had also recited a discourse on the land of RamdevPira in Pokhran. It's believed that when Lord RamdevPira took samādhi in Pokhran, he had promised to incarnate in Paliyad in the future. Therefore, Bapu's discourse was the journey from Pokhran to Paliyad.

This was Bapu's 786th discourse. A journalist from Delhi had told Bapu that "The number 786 is considered pious in Islam. And it's your wish to recite a discourse in Pakistan. Hence, you must recite the 786th Kathā in Karbala or any other Muslim country." Bapu added, "We had almost decided to recite the 786th Kathā in Karbala. But due to Karbala's unstable conditions and conflicting ideologies the Maulanas, the religious heads and the government of Karbala sent me a message that their current atmosphere is not conducive enough to host a Kathā. Little did I know that the most appropriate place for 786th discourse was Paliyad! Because this is also the place of a Pīra or a monk! (Pīra or Pir is a title for a Sufi master or a spiritual guide). My wish was to recite a discourse on the land of some Pīra. The Universe thus fulfilled my desire and here we are today in Paliyad, on the land of Vihalanātha!"

While describing the dictionary meaning of Pīra and 'Pīrāi' from 'BhagvatGomandal', Bapu also elucidated the traits of Pīra on the basis of 'Mānasa'. "One who instantly knows others' pain is a Pīra" stating so Bapu also said that "One who creates pain in us is a Pīra. Who is a Pīra or a Paigambar? One who manifests pain in us is a Pīra. Which is this pain? One who creates the pain of Lord's separation in me and you is called as Pīra. One who takes away ordinary pains and creates the greatest-pain of the great-separation from the Supreme Element is called as Pīra."

"Rāmāya a' is the Pīra of Pīras for people like us. 'Mānasa' itself is the Pīra", stating so Bapu presented the glory of 'Mānasa' in the following words: As per 'Rāmāya a' one who protects five lives is a Pīra. 'Rāmāya a' contains five forces of life viz. Sugrīva, monkeys and bears, Lakśma a, Bharata and Mother Jānakī. These are the five forces of life in 'Mānasa'. Hanumāna has played the role of saving the lives of these five personalities and therefore, Hanumāna is the Pīra of all Pīras. He is Mahāvīra."

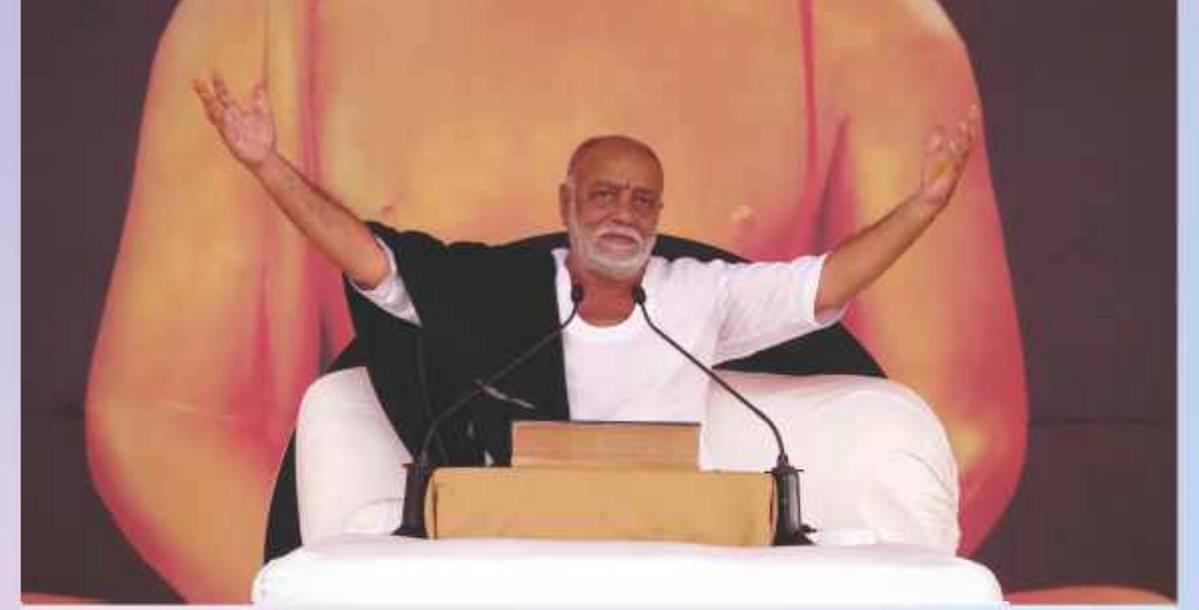
It's well known that Bapu also tries to create social awareness through the medium of RāmaKathā. In this discourse, Bapu appealed to the rural people to step out of addictions and superstitions in the following words: I don't seek a promise from anyone, but I would certainly request everyone. I can only appeal or request you to reduce your addictions. Don't eat inappropriate food items. Please reduce your addictions and blind faith.

Thus, on the behalf of 'Mānasa-Pīrāi' RāmaKathā Bapu presented profound philosophy about Pīra and 'Pīrāi'.

- Nitin Vadgama

Mānasa-Pīrāi : 1

One who cautions us is a Monk



Baap! At the onset of the nine-day RāmaKathā on this holy land of Vihalanātha, I express my immense pleasure and make obeisance to the utmost immaculate Vihala Tradition, which has begun from Reverend Visamana Bapa. As such the journey of this tradition is from Pokhran to Paliyad. Few days ago, I was blessed with an opportunity to recite RāmaKathā in Pokhran, the pilgrimage of Lord Ramdevapira. We are aware that when Lord Ramdevapira accepted samādhi, he instructed us to not open his sepulcher, which otherwise would cause a great harm! And it turned true! Lord Ramdevapirahad said that he would leave Pokhran and incarnate in Paliyad. Hence, this holy journey is from Pokhran to Paliyad. This is the pilgrimage of Lord Vihalanātha Thākara. His holy tradition of abbots, devotees and saints has extended from one generation to another. The abbots, right from the ancient age to the present century, who have inherited his holy seat, have offered numerous acts of service. Reverend Bā i.e. NirmalāBā is the present abbot. I make obeisance to their entire tradition. I would also remember AmraBapu. NankuBapu had also shared earlier that this is the land of RāmaKathā. Hence, I often felt that I ought to visit the place where RāmaKathā is rooted so deeply, not only for few minutes but nine days.

I am glad having received an opportunity to recite RāmaKathā for nine days on the land of Vihalanātha. All samādhis present here shall listen to this spiritual discourse. I also make obeisance to the saints and abbots who have arrived here from other places to grace this occasion. I would also recall DarbarBapu and Bhailubhai. It's the result of their vision that we are sitting in such a beautiful atmosphere of discourse! By the blessings of Bā and her entire tradition, this beautiful discourse has been organized collectively by everyone! I am delighted about it. I extend my hearty applaud as a monk to the instrumental host of this discourse. I have forgotten their name! Gopalbhai is fortunate to have become an instrumental means of this Yajña-of-Love. Bā gave a noble thought to involve every individual in organizing this Kathā and let everyone offer his/her service. Even the smallest man should feel that this is his own Kathā. This spiritual discourse has been organized with the mindset of sharing. I welcome this thought. I also make obeisance from the VyāsaPīṭha to the personalities from various walks of life and my listeners.

I was not aware that RamdevapiraBapa himself has manifested in Paliyad until I visited Pokhran to recite the spiritual discourse. A journalist from Delhi told me that Bapu this is 786th Kathā. He was correct.

Mānasa-Pīrāi : 05

This is 786th Kathā. A senior journalist of Delhi told me that “Bapu, the number 786 is considered pious in Islam. And it's your wish to recite a discourse in Pakistan. Hence, you must recite the 786th Kathā in Karbala or any other Muslim country.” I liked this thought. We had almost decided to recite the 786th Kathā in Karbala. But due to Karbala's unstable condition and conflicting ideologies the Maulanas, the religious heads and the government of Karbala sent me a message that their current atmosphere is not conducive enough to host a Kathā. Little did I know that the most appropriate place for 786th discourse was Paliyad! Because this is also a place of a Pira or a monk! (Pira or Pir is a title for a Sufi master or a spiritual guide). My wish was to recite a discourse on the land of some Pira. The Universe thus fulfilled my desire and here we are today in Paliyad, on the land of Vihalanātha! I am especially delighted that 786th discourse has been organized here.

I choose the main subject of discussion for every discourse on the basis of 'Mānasa'. At times, it's pre-decided; at times, it gets decided while leaving Talgajarda; at times, it's decided when I reach half-way through; at times, it gets decided during tea-break when I am on the way; at times, it's decided when I reach the destination of Kathā; at times, it's decided when I first enter my room where I am lodged; sometimes it's decided when I launch my yajña; further sometimes it gets decided when I sit in the car while leaving for the first day Kathā; many a times it's decided when I sit on the VyāsaPīṭha and further sometimes, it does not get decided at all! This is my state today. As yet I have not been able to decide the main topic for this Kathā. Ever since I have given this Kathā, several subjects have been going on in my mind related to this place which is brimming over with Lord's remembrance, devotees' sacrifice etc. By my Guru's grace, I can think of several subjects associated with this hold land, but I am unable to reach a decision in my inner consciousness. Therefore, I am unable to declare the subject of this discourse. God help me tomorrow at 9:30 AM! I leave everything to Vihalanātha! If any subject comes to my mind, we shall continue with it or else we can anyways speak on RāmaKathā!

The atmosphere of this place is so beautiful that I feel like speaking on various topics from

'Mānasa'. For a moment, I felt that since this land belongs to Lord Vihalanātha, I should so speak on 'Mānasa-Vihvala'. Vihvala means the state of perplexity or mental anxiety to serve mankind, chant Lord's name, perform sacrifices or unite with Lord. I really liked what someone just said that when people approach the abbots of this place for blessings, they never say that Lord Vihala would bless you. They instead say that VihalaThākara will bless you. I therefore felt like speaking on 'Mānasa-Thākara', but I am unable to decide! So, the subject is not yet decided.

'Rāmāyaṇa' has been deep rooted in this land and I feel extremely delighted about it. Bhailubhai is contributing in his own way. But two main aspects of this place are: Lord's remembrance and sacrifice. These two streams have united on this land. I can state on my responsibility that I view Paliyad as the confluence of remembrance and sacrifice, Sahib! In my view, all the realized men who have born in this tradition are the souls engrossed in the felicity of worship and divine remembrance. I recently said in one program at Rajkot that a creation bereft of sacrifice and divine remembrance is like a widower. It's worthless. Paliyad has the confluence of two streams: divine remembrance and sacrifice. And in my view, these two streams are extremely essential. Today, RāmaKathā is commencing on the land of union of these two streams.

As per the dynamic tradition, the reciters usually describe the majesty of RāmaKathā on the very first day. This is usually done by presenting an introduction of this Holy Scripture. This has been a holy tradition of 'Rāma Carita Mānasa'. Our country has witnessed twenty-four incarnations of the Supreme Element. I strongly believe that 'Rāma Carita Mānasa' is the twenty-fifth incarnation. It is my staunch faith. I have stated this in one of the past Kathās as well. The Holy Scripture of 'Rāma Carita Mānasa' is placed open before the samādhi of Bapu as per the tradition of Paliyad. His eyes were constantly fixed on 'Mānasa'. Imagine, my dear listeners, how beautiful and divine would be the eyes which are constantly fixed on 'Mānasa'! Paliyad has fulfilled the tradition of RāmaKathā.

Tulasidāsajī has formed a metaphor in seven mantras. He said that 'Mānasa' is a moving

Mansarovara Lake. Any lake has four ghats. On one ghat, Śiva recites the discourse to Pārvatī. On the other ghat, Yājñavalkya recites the discourse to Bharadvāja. On yet another ghat, Kāgabhuṣuṃḍī recites the discourse to Garuḍa. And on the fourth ghat, Tulasī recites the discourse to His own mind or the saints. But the root or source of RāmaKathā is Kailāsa. The original composer of 'Mānasa' is Maheśa. Yājñavalkya is utmost discreet and therefore, he is highly virtuous in conduct. And Gangasati advises us to bow before a virtuous individual again and again. Being virtuous is the characteristic of a monk.

Śilavaṃṭa Sādhu Ne VāreVāre Namīe PānaBāi. And Sahib! The warrior-lineage is believed to be extremely strong. The descendants of warrior race and solar dynasty are considered to be strong. But when virtuous conduct blends with an inherently strong lineage, the traits of monk-ness thrive in full glory, Sahib! I am glad that the traits of being a monk have flourished in the tradition of Paliyad. So, when the trait of virtuous conduct becomes synonymous to discretion, the reciter becomes a monk. In what words should I describe Kāgabhuṣuṃḍī's monk-ness? Tulasī is also a monk. And Lord Śaṃkara's monk-ness is peerless! On the four ghats of 'Mānasa', some or other monk is reciting the discourse. And monk-ness is no one's monopoly. A monk is transcendental. A monk named Śiva is reciting this Kathā. Talgajarda thus feels like pondering about what would be the traits of Śiva-like monk? By my Guru's grace, five traits came to my mind, which can also be witnessed in Paliyad. Who is a monk like Śiva? Kailāsa is white, spotless, bright and radiant. Kailāsa is situated at a height. Kailāsa is cool. I want to tell the society that all those who have recited RāmaKathā through their heart and soul are monks by nature, regardless of their attire, race, language etc. So, the original composer, reciter and listener of this Kathā is Lord Śaṃkara Himself. At times, He also invites others to host a small-scale discourse. What is Śaṃkara not? Please understand one point clearly, whichever God you may believe or worship, but your devotion cannot succeed without Śaṃkara's grace. Brahmā acclaims Śiva as a monk. Why was Śaṃkara applauded as a monk? He is the reciter of wisdom. I witness this trait even in Paliyad and therefore, I wish to speak about it on the first day.

One who cautions us is a Monk. This is the first trait of a monk. And therefore, Śaṃkara is a monk. He cautioned Satī umpteen times, Sahib! Firstly, when Satī raised a doubt on Lord Rāma's lovely human sport while returning from Sage Kuṃbhaja's hermitage after listening to the spiritual discourse, Śiva instantly cautions her and advises her to not harbor doubt. She did not agree. He cautioned her for the second time when she was proceeding to test Lord Rāma. He advised her to conduct the test with due discretion and thoughtfulness. He cautioned her for the third time when she insisted Śiva to permit her to visit her father's abode, even so without Him. Śiva advised her that it would cause no good by going there uninvited. One who cautions us again and again in every situation is a Monk.

Thus, one who cautions us is a Monk. This is the first trait. Secondly, one who reconciles our doubts is a Monk. Śiva reconciled Pārvatī's innumerable doubts and she was compelled to tell Śiva in her next birth,

Main Kṛtakṛtya Bhāiu Aba Tava Prasāda Bisvesa I
Upajā Rāma Bhagati Dṛdha Bīte Sakala Kalesa
II UTK-129 II

Her doubts were reconciled! One who reconciles our doubts is a Monk. Such a person is a monk like Śiva. Many people come and tell me that Vālmiki has described the incidents of RāmaKathā differently than Tulasī! You can spot several differences. My VyāsaPīṭha thus wishes to highlight the third trait of Śiva-like monk: One who reforms age-old beliefs and practices time and again in a context relevant to the contemporary place, time and individual is a Monk. When a monk feels that the present age is different or the person in concern is different and based on the person's inclination or best interest, such a monk would reform his decisions. Therefore, Śaṃkara is a supreme-monk. The fourth trait: even after much persuasion if the opposite person fails to agree then one who engages in Lord's remembrance without feeling disappointed or disheartened is a Monk. Lord Śaṃkara made all attempts to convince Satī, but when she did not agree, He thought that Lord's worship is only remedy. One who is constantly engrossed in spiritual practice is Śiva-like monk.

The fifth and last trait of our primordial reciter of 'Mānasa' is: One who does not forsake monk-ness irrespective of the situation at hand is a Monk. Observe Śiva in the Purāṇas, Sahib! Countless people have abused Him! Countless people have deceived Him! Countless people have played with Him! Countless people have spoken on His back! Sage Vyāsa have written these illustrations. Despite this Śiva did not forsake His monk-ness. This is the fifth trait of Śiva-like monk. Śiva, a monk endowed with five traits of monk, foremost recited RāmaKathā.

Tulasīdāsajī writes while extolling the glory of 'Mānasa' that 'Mānasa' is a lake. It has four ghats. The primary ghat is the ghat of wisdom or Kailāsa-Ghat, where Mahādeva recites the story of Rāma. He is a monk. Yājñavalkya is a discreet sage. As discretion is synonymous of virtuous conduct, a virtuous person is no less than a monk. Therefore, Yājñavalkya is also a monk. Bhuṣuṃḍi is indeed a monk. And Gosvāmījī says that I am making fraught attempts to become a monk. He says in 'VinayaPatrikā' 'Kabahuṃka Haṃ Yahi Rahani Rahaṃgo'. 'My rural listeners, 'VinayaPatrikā' is another scripture composed by Tulasīdāsajī, just like 'Rāmāyaṇa'. Tulasī has composed several such scriptures which I call as 'Tulasī Upaniṣad'. These twelve scriptures are Upaniṣad for me. 'VinayaPatrikā' is one of the most especial scriptures. Tulasī says in 'VinayaPatrikā' that it's my wish as well to live a monk-like life.

I have presented the five traits after due understanding. This is not to praise Paliyad. There is no other reason. I have handed over my tongue to 'Mānasa'. I have no intention to praise people. But the Piras who have manifested here were endowed with these five traits. The Piras of this place and the entire holy tradition of Vihalanātha have reconciled our society. It's not bad even if people perceive it as miracle in their light of reverence. But they were reconciliations. There were countless such miracles. Intellect does not work in the realm of reverence. Sit steadfast in faith instead of raising questions. Look at these colossal pandal! Thousands of people would be having meals for next nine days. Which other miracle could be greater than this? This is the miracle of Vihalanātha. It's not a joke to request closing the kitchens in the homes of 248 surrounding villages so

that everyone can have food here! This place has given reconciliation to the society. This place has cautioned the world. This place has also reformed several areas of service. The abbots of this place have resolved to not give blessings to others by themselves, but leave everything on Lord Vihalanātha. They live with the mindset that whatever Lord Vihalanāthadeems right shall come to pass. They instead advise people to surrender to Lord Vihalanātha. This is the greatest reform in my view. Lastly, not renouncing monk-ness regardless of the situation is the glory of such places. Constant remembrance of Lord is also witnessed in this place.

So, these are the five traits of Śiva-like monk who has begun the Kathā foremost. When Tulasīdāsajī recites the glory of this Kathā, He describes the entire history in 'Mānasa'. Gosvāmījī wrote seven maṃtras in the beginning of 'Bālakāṇḍa' which are the representative of seven cantos of 'Mānasa'. We don't want to get into their scriptural discussion. The audience of scriptural discussion is different. I rather want to talk to you about Lord Rāma for next nine days by keeping RāmaKathā in the center.

VarṇāNāmArthaSaṃghānam
RasāNām ChandaSāmapī I
Maṃgalānām Ca Karttārau

Vande VāṇiViṇāyakau II BAK-Śl.01 II

So, seven maṃtras were written. Tulasī wanted to reach out to the last man and therefore, in order to pass on the śloka of Vālmiki to the common man, He decided to compose the scripture in utmost rural language. He thus wrote the five sorthas in the beginning in the most commonly spoken language. VyāsaPīṭha has often said that various realized men have always chosen commonly spoken language to convey their teachings. We should never forget that we were uneducated before we got educated. Even a highly literate person was illiterate originally. Therefore, we can say that our origin is native. The destination of śloka comes much later. Our root is native and in order to remember our roots, Tulasī chooses a native language. The Holy Scripture was thus composed in a commonly spoken language. He wrote five sorthas in a manner which could be understood by our rural people. He first wrote that we must worship Lord

Ganeśa. Shankaracharya said in his own way and Tulasī said in his own way. I would present the same idea before you in my own way. We all, whether educated or uneducated, should worship the five gods. The first god is Ganapati. We all do worship Ganapati. The author of 'Rāmāyaṇa' advises us to worship Ganapati. We must also worship and offer water to the sun-god. We must worship Goddess Gaurī as well, which we do during Navratri. We must also worship Lord Śaṃkara, which we do during the holy month of Śrāvaṇa. We must also worship Lord Nārāyaṇa or Lord Viṣṇu or their other forms. Rāma and Kṛṣṇa are the forms of Lord Viṣṇu. Countless Viṣṇu and Brahmā have manifested from Rāma. Rāma is the source element. Tulasīdāsajī has advised us to worship the five gods. We almost follow His advice. We do worship Ganapati. The rural people do worship the sun-god. We not only worship the sun-god, but pass our entire lives under its presence while farming. This is sun's worship. Performing Śaṃkara's anointment in the holy month of Śrāvaṇa is His worship. We worship Goddess Aṃbā during Navratri. Lastly, we do worship Lord Nārāyaṇa or Lord Viṣṇu or his other forms as described in Purāṇas, by visiting the temples.

Ganeśa, Bhavānī, Śiva, Viṣṇu and the sun-god are the five gods who should be worshipped. Jagatguru AdiShankaracharya has advised the adherents of SanatanaDharma to worship the five gods. Tulasī has honored Jagatguru's thought in the beginning of His scripture. Despite being a worshipper of Lord Viṣṇu, Tulasī has foremost established the idea of Śaṃkara tradition, thus uniting the ideologies of Viṣṇu and Śaṃkara. Tulasīdāsajī makes obeisance to the Guru in five sorthas.

Baṃdau Gurū Pada Kaṃja
Kṛpā Siṃdhu NaraRūpa Hari I
MahāMoha Tama Puṃja Jāsu

Bacana Rabi Kara Nikara I BAK-So.05 I

Tulasīdāsajī made obeisance to the Guru's divine lotus feet. The first copāis of 'Rāma Carita Mānasa' are about making obeisance to the Guru. They extol the glory of the Guru. The Holy Scripture begins by making obeisance to the Guru. The worship of Ganeśa, Gaurī, Sun-god, Viṣṇu and Śiva is great. But people like us live householder's life by working in villages. We may not

be able to worship the five gods. But Tulasī perhaps want to convey that if you have a Guru in whom you harbor absolute reverence and staunch faith then surrendering to such a Guru is as good as worshipping the five gods.

I know and I have discussed umpteen times that the intellectual world, sophism or scriptural scholars would argue that there is no need of a Guru and that they can attain the Supreme Element directly. They have used inappropriate words for the Gurus! People speak as per the culture of their family lineage! In the current age, I can observe only two places which are exceedingly filthy: one is our tongue and the other is our ears. We all are becoming the incarnations of Maṃtharā and Kaikeyī! Maṃtharā's tongue was filthy and Kaikeyī's ears were filthy. What did the filth of her tongue result into despite staying in Ayodhyā? And despite staying in Ayodhyā, Kaikeyī's ears were filthy. Her intellect became corrupt. It's extremely important to protect our tongue and ears, Baap! And who can remove this filth? Our Guru will remove our filth. People like Maṃtharā have fouled our ears, tongue and eyes. Cataract can be cured by surgery. But how can we cure our foul eyes? People who have served their Guru fall in a different category. But few people abuse the stature of Guru! Let them, it's their culture and family upbringing! But SanatanaDharma and the world of faith has never opposed the idea of a Guru, Sahib! Guru is a Guru. And therefore, the saints have sang in our ancient psalms,

Guru Tāro Pāra Na Pāyo, He Na Pāyo...

PrathaviNā Mālīka, Tame Re Tāro To Ame Tarīe... And if I have to define a Guru in one sentence then Talgajardu can say that one who loves without proselytizing us is a Guru. Such a Guru would never ask you to stop following your tradition and still love you. Such a Guru would not allure you into another religion or sect. Such a Guru would not push you into another religion or sect by inducing fear. Unfortunately, several Gurus and religious preceptors in the world have done this job! They have proselytized people. I am not naming such so-called religions that have huge following, but they have run the business of proselytizing mankind! They have replaced people's original rosary with their own! They

have replaced original religious marks on people's forehead with theirs! Who is a Guru? A Guru is the one who loves without proselytizing us. Mahādeva is such a Guru. Śaṅkara would never force you to follow Him or apply His mark on your forehead or wear a rosary of Rudraksha. He would not say a word in this regard. He would just love you and me. The glory of such a Gurucannot be realized in entirety. And when the opportunity is lost, you would only regret in tears 'Ame Aparādhī Kāi Na Samajyā, Na Olakhyā BhagavaṃtaNe...!' Surrender to a Guru, Baap! Serve a Guru! But examine the Guru for his genuineness. Ramesh Parekh was the man of civilized literature, yet rustic. He wrote,

Pācīkānā Hoya, Hoya Nahī Kadī SaṃtaNā Ḍhagalā,
Saṃta Sahune Mukti Vahece,
Nahī Vāghā, Nahī Ḍagalā.

Stones, berries, tamarind seeds can be found in loads, but the Guru cannot be found in loads. The Guru is like a rare gem. They emancipate the whole world, Sahib! Mahādeva alone is enough to emancipate everyone. Shankaracharya, Ramanuja, Nimbarka, Vallabhacharya or Vihalanātha can protect us single-handedly. People like us act to fulfill our intentions. But who loves us unintentionally? One who loves us without proselytizing is a Guru in my view. And how can we realize their full glory? People like me and you cannot realize His full glory.

So, 'Rāma Carita Mānasa' begins with making obeisance to the Guru. A Guru is everything for a surrendered devotee. Bow to everyone, but surrender to only one individual and surrender can happen only once in a lifetime. It is enough to emancipate our life. This is the stature of a Guru and it's never weak. Even today charity kitchens are running uninterruptedly in our rural institutes, Sahib! No visitor is ever questioned about his/her religion before serving food. On the other hand, there are many sects today which offer food only to their own followers! Others are prohibited from having food at such places! Does anyone in Paliyad ask the visitors which Guru s/he follows? They offer meals to everyone, unconditionally, while setting the visitors free to worship anyone as per their wish. No one is ever questioned about the Guru or the sect! Glory to this

land! Great are our rural institutes running charity kitchens! Since last two to three Kathās I have been saying that the charity kitchens in our country are not the places of food, but the abodes of Brahma (Supreme Element). The scriptures admonish us to distribute clothes to the uncovered, without examining their worthiness because they lack clothes and it's the question of their honor. We must not see whether the person is worthy or unworthy. Serve food to the hungry, without assaying their worthiness. Give medicine to the ill, without examining his/her worthiness. The Gurus in our country have done such wonderful work. Therefore, the glory of the Gurus is something different.

Baṃdau Guru Pada Paduma Parāgā I
Suruci Subāsa Sarasa Anurāgā II BAK-00.01 II

The initial verses until the first dohā extol the glory of the Guru's divine lotus feet, nail of the Guru's feet, dust of the Guru's feet etc. The Guru's divine lotus feet bless us with detachment. The splendour of gems in the form of nails on the feet of the Guru blesses us with the divine vision. The dust of the Guru's divine feet becomes the medicine of our disease of mundane existence. And therefore, it's useful for all three categories of seekers. After making obeisance to the Guru's feet, Gosvāmijī began to make obeisance to everyone, foremost beginning with the Brāhamaṇas, who are looked upon as the gods of the earth. He then made obeisance to the virtuous men of the society. Afterwards, He made obeisance to the monks whose life is like the fruit of the cotton plant. Brahmā's creation is intermixed with virtues and evils. The world is full of dualistic elements. It contains wicked beings, evil souls and demons along with noble men. But perceiving the whole world as the permeation of Rāma, He presented the idea of Upaniṣad maṃtra 'Sarvaṃ Khalvidaṃ Brahma' in a copāi,

Sīya Rāma Maya Saba Jaga Jāni I
Karau Pranāma Jori Juga Pāni II BAK-07.01 II

In short, when our vision becomes pure, no one appears worthy of criticizing. As long as we feel like criticizing others, realize that our vision is incorrect. This is the truth even for the most successful men in the world. Why otherwise would we criticize others? The whole world should appear as the manifestation of the

divine. This is possible only by the Guru's grace, otherwise it's difficult. My Tulasī said, I perceive the world as the permeation of the divine. The whole creation is the very form of the Supreme Element. Close to Vihalanātha, in the taluka of Botad, there was a man who worked on daily wages. He toiled as a labor for the whole day, ending his day with alcohol. When he came to bow in Vihalanātha's feet, some vicious people told Vihalanātha that he is a sinful man, he is alcoholic, he is abusive etc. Vihalanātha said, this is your opinion, not mine. In my opinion, he is sitting in my forecourt and if Vihalanātha is pious by nature then how can an impious person enter my premises? His process of piety has already begun. The process has already begun in him and therefore, he has reached till here. When do we get blessed with this vision? Vihalanātha perceived the divine in that man. Tulasī said, "I perceive the whole world as the manifestation of Sītā Rāma by the blessings of the Guru's divine feet. I now offer obeisance to Mother Kauśalyā, King Daśratha, Emperor Janaka and his kinsmen, saint Bharata, Lakśmaṇa, Śatrughna etc." He then said,

MahāBīra Binavau Hanumānā I

Rāma Jāsu Jasa Āpa Bakhānā II BAK-16.05 II

Further in the course, Tulasī made obeisance to Lord Hanumāna. This was followed by the obeisance to Rāma's companions. An obeisance was offered to Lord Sītā and Rāma. Lastly, Tulasī makes obeisance to the Name of Lord Rāma. On the first day Kathā, let us make obeisance to Hanumāna through a couple of verses from 'Vinaya Patrikā'. I make everyone sing these lines in every Kathā. I hope the listeners have memorized it by now. Hence, I would request everyone to sing after me. It's not compulsory, but I would be glad if everyone sings.

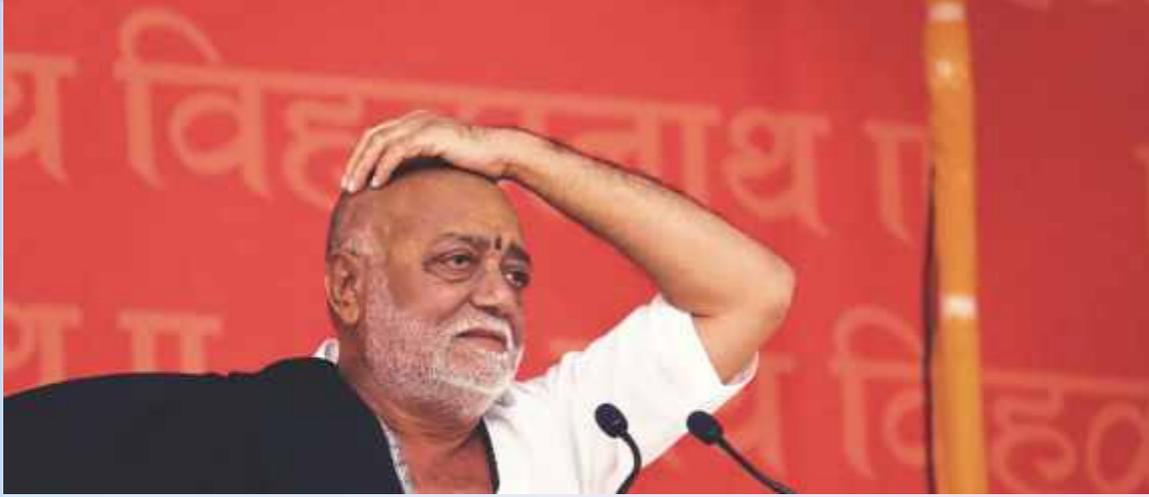
Maṃgala-Mūṛati Mārūta-Naṃdana I
Sakala-Amaṃgala-Mūla-Nikaṃdana
II VP-XXXVI.1 II

Pavana-Tanaya Saṃtana-Hitakārī I

Hṛdaya Birājata Avadha Bihārī II VP-XXXVI.3 II
Gosvāmijī made obeisance to Śrī Hanumānājī. We may belong to any religion or sect, but Hanumānājī's worship shall bless us with enormous energy in our respective spiritual disciplines. We would get blessed with discreet intellect and liberating erudition. Hanumāna is the universal element. Hanumāna is utmost secular Supreme Element. Seek His shelter. People offer oil to Hanumāna on Saturdays and Tuesdays, which is good. In Saṃskṛta, sticky, flowing substances are known as affection. Therefore, oil and ghee means affection in Saṃskṛta. Affection is symbolic of ghee, oil, honey etc. It represents a sticky, flowing substance. Hence, offer our affection and feelings to Hanumānājī. If you still wish to offer Him oil, offer two to three drops in His divine feet. Don't make Him dirty. He is symbolic of purest resolve, Sahib! He is symbolic of incessant purity! Offering vermilion is symbolic of sacrifice. We also offer threads to Hanumāna. Threads are symbolic of spiritual aphorisms or maxims i.e. Sūtra. Offer BrahmaSūtra, BhaktiSūtra, SāṃkhyaSūtra, YogaSūtra, NyāyaSūtra etc. to Him. Offer scriptural aphorisms to Hanumānājī. So, offer your affection to Hanumānājī. In short, seek His shelter regardless of your gender. Hanumāna blesses us with enormous energy in our spiritual discipline. He is the vital force of our life. We cannot live without Him. He is oxygen. He is the offspring of air. And our life cannot prevail without air, because it contains oxygen. Therefore, Hanumāna is the element of the vital force of our life and the element of faith. Śrī Hanumāna is an incarnation of Śaṅkara. Hence, He is beyond the discrimination of gender, caste, language, place and time. Each and every being can worship Hanumāna. We thus conclude the first day's Kathā with the obeisance to Hanumāna.

In the current age, I can observe only two places which are exceedingly filthy: one is our tongue and the other is our ears. We all are becoming the incarnations of Ma tharā and Kaikeyī! Ma tharā's tongue was filthy and Kaikeyī's ears were filthy. What did the filth of her tongue result into despite staying in Ayodhyā? And despite staying in Ayodhyā, Kaikeyī's ears were filthy. Her intellect became corrupt. Who can remove this filth? Our Guru will remove our filth. People like Ma tharā have fouled our ears, tongue and eyes. Cataract can be cured by surgery. But how can we cure our foul eyes?

One who instantly knows others' pain is a Pīra



KarunāmayaRaghunāthaGosāi I BegiPāiahiPīraParāi II AYK-84.01 II

Nara SarīraDhari Je Para Pīrā I KarahiTeSahahiMahāBhavaBhāirā II UTK-40.02 II

Lord ŚrīRāma, who is all compassion, is instantly touched by others' pain. Those who inflict pain on others even on attaining the human body have to suffer the terrible pangs of birth and death.

Baap! Yesterday I was unable to decide the main subject of discussion for this nine-day discourse. But today around 8:45 AM it got decided. Inspired by Lord Hanumāna and the grace of my Guru, my VyāsaPīṭhahas decided that I should speak on 'Mānasa-Pīrāi' on the basis of 'Mānasa'. This is the land of Pīras or Pīras. Ramadevapīra has reincarnated as Vihalanātha. In which words can we applaud the divinity (i.e. Pīrāi) of the Pīras of this land? The Pīras are Sufi mendicants who are dressed in green. Their attitude or mindset is unstained, unalloyed and immaculate. I have interpreted Vihalanātha as follows: 'Vi' signifies the trait of emancipating everyone; 'Ha' stands for taking away the devotees' pain and 'La' denotes the divine light in our hearts. This land is part of Pāncāla a.k.a. the land of gods. At the onset of this RāmaKathā, Talgajarda wishes to have a conversation with you. I do not preach, my friends! I have no new message that I wish to give. This discourse is just a medium to have a conversation with my listeners and therefore, 'Mānasa-Pīrāi'! What is Pīrāi (divinity)? It has been 248 years since Reverend VisamanaBapu and yet I witness the same reverence in his devotees' eyes. I recall JalanMatri's couplet,

ŚraddhāNo Ho ViṣayaToPurāvāNiŚīJarura?

KurānaMāToKyāyaPayambaraNiSahīNathī.

Flock of people has been incessantly visiting this place only out of reverence. Imagine the infinite Pīrāi (divinity) that must be filled in this land! Once again I would like to express my pleasure for the fact that the verses of 'Mānasa' have also played a great role in the Pīrāi (divinity) of this land. The verses of 'Mānasa' are filled in this Pīrāi (divinity). This Pīrāi (divinity) is brimming over with 'Rāmāyaṇa'. As a monk, I am experiencing an especial pleasure about this matter. So Baap! 'Mānasa-Pīrāi' is the nine-day subject of this Kathā. I have picked the first line from 'Ayodhyākāṇḍa' and the second line from 'Uttarakāṇḍa'.

KarunāmayaRaghunāthaGosāi I

BegiPāiahiPīraParāi II AYK-84.01 II

Nara SarīraDhari Je Para Pīrā I

KarahiTeSahahiMahāBhavaBhāirā II UTK-40.02 II

Who is a Pīra? Whose Pīrāi (divinity) is genuine? One who instantly knows others' pain is a Pīra. My Rāma was such a being. Our Vihalanātha was such a being. His entire tradition is cognizant of others' pain. Who can realize others' pain? One who is compassionate by nature can realize others' pain. Who can be compassionate by nature? An individual who has won lordship over his/her instincts, who has controlled the bridle of

his/her organs and senses of body thus preventing them from falling prey to the vices like attachment or hatred and who has transcended the discrimination between one's own people and strangers is compassionate by nature. One who is compassionate can instantly realize others' pain. And one who realizes others' pain is called as Pīra. And the whole life of such a Pīra is Pīrāi. Tulasī writes in 'Uttarakāṇḍa',

Nara SarīraDhari Je Para Pīrā I

KarahiTeSahahiMahāBhavaBhāirā II UTK-40.02 II

Those who inflict pain on others even on attaining the human body have to suffer the terrible pangs of birth and death. Such a person will undergo terrible pain. On the basis of these two lines, I wish to speak with you about 'Mānasa-Pīrāi' in our rural language. Narsinh Mehta has spoken about the same point in his renowned composition, which World Reverend GandhiBapu had spread across the globe,

VaiṣṇavaJanaToTeneKahīe Re PiḍaParāiJāṇe Re.

A similar verse of 'Mānasa' is equally renowned,

Para HitaSarisa Dharma NahiBhāi I

Para PīrāSamaNahiAdhamāi II UTK-40.01 II

The great Sage Vyāsa has extracted the quintessence of his eighteen Purāṇas in two aphorisms. He has given these aphorisms not only to India, but the whole world. Those who do not accept this fact due to narrow mindedness or bigot mindset, God alone can help them! Vyāsa summarizes the essence of eighteen Purāṇas in two aphorisms: There is no virtue greater than others' benefaction and no evil or no sin greater than causing pain to others. The essence is not lengthy, Sahib! It has been almost six hundred years to Narsinh Mehta. He said that a devotee is the one who can realize and understand others' pain. My Rāma was such a Lord.

It doesn't matter if we cannot realize others' pain, but if we inflict pain on others even on attaining the human body then we have to suffer its terrible consequences, Baap! Tulasīdāsaji speaks about three categories of souls in 'Rāmāyaṇa'. The very first category is by far the largest which includes the majority of mankind including me and you. Barring few monks and saints, people like us fall under the category of sensuous-beings i.e. viṣayī. Few amongst the sensuous-beings are groomed, whom Tulasī calls as seekers i.e. sādḥaka. A very few amongst the seekers have ascended higher, whom Gosvāmiji calls as beings accomplished with supernatural powers i.e. siddha.

And a handful amongst those ascend further, whom Talgajarda calls as pure beings i.e. śuddha. It's the fourth category, which is not written in 'Rāmāyaṇa'. I wish to add my own opinion as well. Why would I not have my own experience after reaching seventy? Therefore, my VyāsaPīṭha speaks of the pure beings.

The scriptures speak of three categories of souls. We all belong to the sensuous beings. Which are our pains? We must try to understand them. Try to reckon the types of pain we go through. Once we list down our pains, a realized being like Vihalanātha shall set us free from them by his compassion. But for once, let us determine the list of our pains. Which pains do me and you go through? This is about me and you, who are sensuous beings. The pains of seekers are different. There are eight types of pains. The worldly beings i.e. people like us suffer eight types of pains. Note that we are setting the seeker category apart. We are not including the monks and the saints who are constantly engrossed in the felicity of worship. The beings endowed with supernatural powers are unique. And the pure beings are indescribable!

The sensuous beings like me and you go through eight types of pains. The first pain is physical pain. I and you, we all go through physical pain. The seekers also experience the same pain, but they ignore it. Did RamkrishnaParamhans not go through pain? He was endowed with supernatural powers though. Did Raman Maharshi not experience pain? Did Buddha not suffer pain? Did MahāvīraSvāmī not undergo pain? Did Jesus not endure pain? These four types of pains apply to all worldly souls like us. Firstly, we experience pain at the time of our birth. We seldom realize, but birth is a great pain. But great is our country India that transforms the pain of birth into a celebration. Birth, nonetheless, is a pain. Even as we are ignorant of this pain, our mother does undergo the pain! The mothers do go through labor pain. The pain of death is comparatively less severe, which we realize. The pain of death troubles the worldly people like us. We can experience it. We also go through the pain of senility or old age. Major and minor illness is also our pain. The sensuous people like us undergo these four pains. We can call these pains as physical pain. So, our first pain is physical pain. However, if we surrender to a Supreme Being, our physical pain can also get eliminated, 'BegiPāiahiPīraParāi'.

When we surrender to a capable spiritual master or a pure saint then we need to articulate our pain to Him. Such a being would come to know of our pain, Saheb! This is called as 'Pirāi'. There was an incident where Vihalanātha and VisamanBapu blessed a mute boy with speech. It sounds like a miracle. It appears impossible, but many such incidents are a reality. Our intellect fails to accept it. If scientific devices can make it possible then why can't the words and the mantras emanated from the lips of the seers and sages? We ought to accept this fact. Vihalanātha asked, can't this boy speak? He rolled his hand over the child's head and said, my child, please speak 'Rāma-Rāma'. And it's said that the child's tongue was set free and he began to speak 'Rāma-Rāma'! It's possible. Few matters are beyond the realm of intellect. The monks and the saints of our country have blessed the lame with legs, the blind with eyes and they have also eliminated diseases like leucoderma. Everything was possible in our country. But now the monks and the saints need not struggle to accomplish these because the medical science can manage. They need not bless a lame with leg. Jaipur foot can do the needful. The realized beings need not use their penance for giving legs to the lame! Don't spend your penance for such things. Keep it reserved. Send the lame beings to Jaipur by bearing the expenses. There is no need to bless the deaf with the sense of hearing. Give them hearing aid machines instead. Don't bless the blind with eyesight. Help them with medicines and necessary treatment. This is not the age for monks to waste their penance. This is the time to reserve the power of penance. It will come to a great need in the coming centuries for me and others. This is extremely necessary. We have used our penance with a free-hand till now!

The second pain is mental pain. Who is spared of mental tribulations? When Tulasīdāsajī described mental pains in 'Uttarakāṇḍa', He categorically stated that no being is spared from mental pain, but only rare beings can realize that they are suffering from it. As such, the disease of mental pain applies to everyone. Many people say that we are blessed with everything one can think of, but we are afflicted by severe mental pain. Tulasīdāsajī has enlisted all types of mental diseases in 'Rāmāyaṇa'. But I have narrowed down to three mental pains which afflict me and you by a great extent, Baap! Anger is one

of the greatest diseases. Extreme anger is not very good. This body built of five vital elements has impelled the greatest realized men of ancient age pronounce curses even after practicing penance for eighty thousand years! Curse cannot be pronounced without anger. Their long penance thus becomes questionable! It just culminated into curse! My Tulasī says 'Krodha Ki DvaitaBuddhiBinu', we feel angry when we perceive other beings different from us. Anger is a pain for wise men. Lord Rāma has demonstrated all psychological weaknesses, Sahib! Lord exhibits anger sometimes. He got angry on Sugrīva when he forgot Lord's task after gaining kingdom and wife. Tulasī says 'JāsuKṛpāChūṭahiMadaMohā', O Umā, He whose very grace rids one of pride and infatuation, could He ever get angry? It was just His divine play.

This body built of five vital elements is bound to get angry. Displeasure is temporary. Anger is long-lived. It shall not rest without seeking vengeance. Anyone who assumes the body built of five vital elements is bound to get angry. We adjust the speed of fan as per our need. Similarly, we must know allowable intensity of anger for us from our spiritual Master. This would work in our favor. One who has assumed the body built of five vital elements falls prey to greed. It is natural. Wasn't Tulasī greedy? Lust is natural in the body built of five vital elements.

Mental pain bothers both me and you. Please take care of three points, Baap! Feeling hatred for others is the greatest mental pain. Criticizing others is the greatest mental pain. Envying others is the greatest mental pain. Unfortunately, religious world is no exception! Imagine the plight! Even though it does not apply to everyone, there are several religious people who envy each other! This is our greatest mental pain, Baap! There is nothing to worry if lust cannot be uprooted completely. I had been to Surat to inaugurate Osho-Chair. When we were sitting, one of them said that lust is necessary in life. I added that it's not that lust is necessary, but lust is life. The world has manifested from lust. You cannot deny this fact. The world is a conscious creation, potent enough to transport us to Rāma. But we miss the destination because we get stuck in lust.

Being worldly souls anger, lust and greed are bound to be present. We should keep a bit of each of them as a divine token! Even otherwise we cannot

survive without any of them. We often betray our own selves! We play with ourselves! We deceive our own selves! Getting rid of these vices is only possible by someone's grace, otherwise it's extremely difficult. So, wise men must not worry about lust, anger and greed. Of course, they must not become intense. It's all about keeping them in control by means of worship. However, I would like to request everyone by joining both of my hands that the following three are not required at all: hatred, criticism and envy. These are absolutely not needed. These are our mental pains and no one is spared from these. I am including myself with you. These are the mental pains. These are the mental diseases. Envy, criticism and hatred are not necessary. Would our blood pressure rise if we don't show hatred to others? Would our diabetes increase if we don't criticize others? Would we fall ill if we don't envy others? Absolutely not! These three elements are not necessary. Lust, anger and greed may touch us because we are humans. No one can deny this truth. But criticism, hatred and envy are our mental pains, because of which we usually suffer.

Our third pain is monetary. For instance, when the wedding of our children is on cards and the pain we experience due to shortage of money is monetary pain. Alternately it could also refer to the pain we undergo when we cannot tolerate others' wealth. Fourthly, everyone suffers family tribulations. Many people are mature and after listening to spiritual discourse they don't let their family matters leak, but they do suffer some or other family pain. These are the pains experienced by the worldly people like us. The fifth pain for people like us is the pain associated with nature. The changing seasons become the cause of pain. We get worried during monsoon for our crops! We worry of draught during summer. These are pains associated with nature. Sudden earthquake, sudden tsunami etc. are examples of the pains associated with nature. Our sixth pain is imaginary pain. We manifest imaginary pains in our mind! We doubt trivial incidents in life and suffer because of them. These are imaginary pains. The seventh pain is political. When the subjects experience pain because of unworthy leadership, it is political pain. Ayodhyā faced a national pain. Even though the final outcome was favorable, people did go through pain at that moment. It's an example of political pain. The eighth pain is social. It's the pain related to the society around us. An

Enlightened Being who instantly frees us from all eight types of pains the moment we surrender to him/her is a Pira.

When we surrender to an Enlightened Being who is brimming over with divinity (Pirāi) from head to toe, our physical pains begin to alleviate on its own accord. Our monetary pain is taken away. He won't give us money. No monk will give you money. But when we surrender to a realized man, the pain of wealth becomes insignificant. We feel free from monetary pain. When we surrender to a supreme Enlightened Being like Vihalanātha, the third category of pain i.e. mental pain goes away. We realize that criticizing others is futile. Our mental pain disappears. Surrendering to an Enlightened Being alleviates our monetary, social, mental and family tribulations. And an Enlightened Being sustains the entire family of a surrendered devotee. The element that takes away our family issues is called as 'Pirāi'. He answers our social problems. The holy places of Saurashtra have resolved several social questions, Sahib! These places have arranged mass-weddings without discriminating among religions. They are the answers to our social problems. They foster cows. They distribute food to the hungry with due honor. They have built toilets. No such place has ever discriminated on the basis of touchability. These are the answers to our social concerns. 'Pira' is the one who also frees us from such social issues.

Next is our imaginary pain. When we go to an Enlightened Being, He frees us from the causeless suffering of our imaginary pains. Lastly, the pain associated with nature. When natural disasters like draught have struck our region, the holy places have come to people's rescue. They have foremost opened charity kitchens to serve food to the common man. The saints and charity organizations have even answered the questions arising with natural disasters. They have built homes for the families whose homes were destroyed during such disasters. They have even assisted the families of martyrs, thus assisting in national issues. The religious world has contributed during national and social issues. I was speaking about the pains of sensuous beings like me and you. If we surrender to an Enlightened Being with due faith, we can become free from our pains. These eight pains are universally renowned and one who takes away these pains is a 'Pira'.

Now let's discuss the pains of a seeker. A seeker is the one who has practiced some kind of spiritual penance, who is on the journey to attain the divinity, who is a wayfarer of spiritual path or who is on the divine journey. The first pain of a seeker is when people begin to criticize him/her without any reason. When a seeker begins spiritual worship by the Guru's grace, others criticize the seeker for no reason. In the initial phase, the seeker does get affected by this. This is the first pain. The second pain is when a seeker's worship begins to decline for some reason. The realization of not being able to worship as much as in the past is the second pain of a seeker. The third pain of a seeker is decline in dispassion or forgetting the prime objective of life. The fourth pain of a seeker is realizing that the intention of spiritual discipline which was earlier desireless, has now become alloyed with the desire of fulfilling certain wishes. The spiritual practice gets associated with some or other motive e.g. gaining praises or getting noticed or standing out from the crowd for being spiritual. These characteristics represent the fourth pain. I am unsure if black magic is a reality. But people do believe that the seekers of black magic are engrossed in rigorous spiritual practice. It's difficult as well. This practice is aimed to harm others. Its intention is evil. I would like to request the rural crowd to please stay away from black magic. Chanting Lord's name or Rāma-Rāma is good enough. Even if others try to brainwash you by proving that certain god's name is ineffective and other god's name is powerful or certain mantra is weak and other is strong etc., please don't get perplexed. The root of all names and mantras is the name Rāma. Please don't deceive yourself. The name of Rāma is the root of all religions. It's absolutely incorrect to belittle the name of Rāma only to prove your evil intentions. I am not here to proselytize you. My job is to make you aware, Sahib! The name of Rāma is the root. And, all our villages had since the very beginning was only and only Lord Rāma's name. The newcomers who came in the villages later have added their own stuff! Rāma's name is the root element.

The third issue of seekers is decline in dispassion. When you engage in spiritual discipline or worship, several obstacles will come in your way. When you have the smallest hermitage, people will advise you to expand at your own cost. Doing so causes our dispassion to decline, because we are worldly souls after all. Our dispassion must not decline. When we

surrender to an Enlightened Being, He controls our mundanedesires! Decline in dispassion is a pain for a monk. When we go to our Enlightened Being, He fulfills several aspects of our life and fills our life in many ways. When our spiritual discipline is aimed at fulfilling our wishes, our Guru stops us by making us realize that what more do we need having attained the Guru? There is no peak higher than Gaurī-Śaṃkara. Having attained Gaurī-Śaṃkara, nothing else remains to be accomplished. So, the issues of a seeker are also addressed by a 'Pīra'.

Now, let's discuss about the pains of the beings accomplished with supernatural powers. Their very first pain is pride or ego, provided they realize this fact. This is their first pain because many a times even if they have not attained supernatural powers, others will push them to believe so! Their pride or ego is the first pain. Many a times, they attain supernatural powers through some erudition, but bereft of Rāma's worship they constantly face the threat of downfall. This is their second pain. The threat of downfall is the pain of such people. And a fall from the peak will directly drop them into the abyss. More often than not, downfall is the pain for those who have attained supernatural powers. Their third pain is turning averse from the primary Supreme Element by whose penance they have attained supernatural powers. They deny the primary Supreme Element like Rāma, Kṛṣṇa or Śiva and instead begun to promote themselves. This is the third danger of this path. Such people might be successful for limited duration, but can never experience peace. These are the three pains or dangers for people associated with supernatural powers. However, such a person can become free from these threats if s/he surrenders to Vihalanātha.

The fourth and last category of souls is not enlisted in 'Mānasa', but my VyāsaPīṭha often speaks about it. They are pure or śuddha beings. By the grace of saints, I can approximately understand that pure beings are those who have no pain at all. I am not completely sure of this fact though, but I do feel so. Hence, this is my approximate understanding. My Tulasī writes the same in 'Vinaya'. A pure being is free from all pains, all problems, all tribulations and all anguishes. Our Gangasati says 'Sukha Ne Re DuḥkhaNīJeneHeḍakī Na ĀvePānabaī'. Those who have assumed themselves to be pure must judge their own self when faced by problems in life. If the problems still trouble them, they have not reached the

state of being pure. As such, a soul is primordially pure. It's we who have alloyed our purity! As such, I don't believe that those who have attained the state of purity can ever experience any kind of pain. It may just appear so to the world.

When Narsinh Mehta was sent to prison, people would have taunted his devotion. But I don't believe that Narsinh would have felt its pain, because he was a pure soul. This man had initiated the campaign of outer cleanliness and inner purity six hundred years ago. When devotion went full throttle in the medieval age with the arrival of Sura, Mīrā, Tulasī etc. a great job was done. Vihalanātha arrived in the same sequence. Then came Gangasati and other saints of our holy places who have played the same role. The flow of devotion by these saints has done a great job. Devotion is not madness. It is a different element altogether, Sahib! It's peerless. We would need to read Nārada and Śaṃḍilya and then perhaps we may understand devotion. Or we may need to read our own heart to understand devotion. The element of devotion is by far unique. Narsinh said,

BhūṭalaBhagatiPadārathaMoṭu
BrahmalokaMāNāhi Re,

PuṇyaKariAmarāpuriPāmyāAmteCoryāsīMāhī Re. Narsinh is pure. He has no pain, even when imprisoned or out-casted. As far as I believe, a pure being must have no pain. Such a person is blessed with so much grace of the Guru that his/her purity remains intact, Sahib! We are oblivious of the fact that our inner form is pure by default! Mīrā is pure, Sahib! Even if she claims that she is pained, it's not social or mental pain. Her pain is about devotion or love. She does not suffer social or mental pain. Mīrā is also free from imaginary pain. She is extremely simple. She is extremely pure. She has no worries, not even of drinking poison, because she is a pure element.

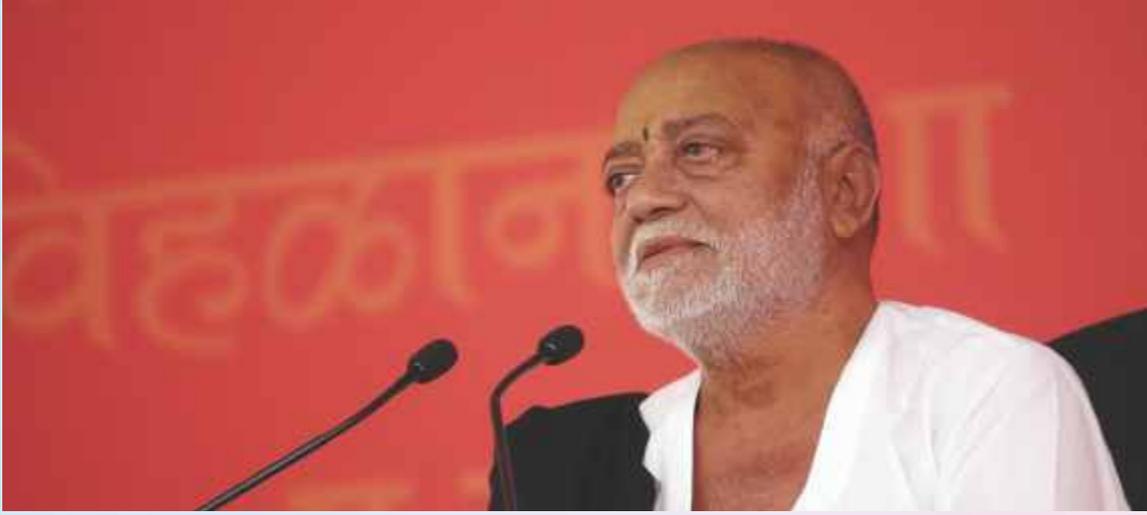
So, 'Mānasa-Pīrāi' is the theme of this spiritual discourse. Yesterday during the course of discourse we saw that Tulasīdāsajī hallowed His eyes by the dust of the Guru's divine feet and as a result the whole world appeared as permeation of the Supreme Element. He therefore began to make obeisance to

everyone and ultimately bowed to Lord Hanumāna. He also made obeisance to Lord's companions and attendants, followed by the obeisance of SitāRāma. And then He extolled the glory of Rāma's Name which is the main point of the discourse and which I lovingly insist upon time and again. Tulasī made obeisance to Lord Rāma's name in nine dohās, thus marking it complete. He extolled the glory of Rāma's Name in seventy-two lines, because Lord's Name is the very root or source.

Thereafter, Tulasī described the creation and history of this discourse. Lord Śaṃkara composed this story foremost. At the right time, He recited this story to Bhavānī. Śiva passed it on to Kāgabhuṣuṃḍī, who in turn recited this story to Garuḍa. It then reached the plain of the earth in Prayaga, where utmost discreet Yājñavalkya recited to Bharadvāja. And Tulasī says, "I listened to the same story in Varah-Kshetra from my Guru. I was immature in that age. My Guru thus recited the Kathā again and again. When I could understand a bit, I resolved to verify the same in a common man's dialect. Śiva recited before Pārvatī on the ghat of wisdom. Yājñavalkya narrated to Bharadvāja on the ghat of karma. Bhuṣuṃḍī recited the same story to Garuḍa on the ghat of worship. And Tulasī recited the same on the ghat of surrender to His own mind and the saints. As Tulasī began the pious discourse by His Guru's grace, He takes us to Prayaga where Yājñavalkya asks a question to Bharadvāja about who is Rāma? Sire Yājñavalkya laughed on hearing the question. He said, "O Bharadvāja, you are a staunch worshipper of Rāma, yet you are asking me a question like an ignorant being because you want to listen to the esoteric story of Rāma. If I find listeners like you, I shall definitely recite RāmaKathā." Yājñavalkya began the discourse before Bharadvāja. He first began with the exploits of Śiva. Tulasī has established unity between Rāma and Śiva. Bharadvāja raised a curiosity about Rāma, but Yājñavalkya began with Lord Śiva's exploits. This was the unity. Lord Śiva went to Sage Kuṃbhaja's hermitage accompanied with Satī in order to listen to the discourse.

Feeling hatred for others is the greatest mental pain. Criticizing others is the greatest mental pain. Envying others is the greatest mental pain. Unfortunately, religious world is no exception! These are the mental pains. These are the mental diseases. Envy, criticism and hatred are not necessary. Would our blood pressure rise if we don't show hatred to others? Would our diabetes increase if we don't criticize others? Would we fall ill if we don't envy others? Absolutely not! These three elements are not necessary.

A Pīra filled with 'Pīrāi' dispels our pains



Today is 30th January, Gandhiji's death anniversary. We celebrate this day as "Martyrs' Day". On this day, exactly at 11 AM, the entire nation observes silence for two minutes. Our country has been offering homage to all those who have sacrificed for our motherland. At the onset of today's discourse, let's make obeisance to World Reverend GandhiBapu and all the martyrs. And as we begin, we shall observe two minutes of silence at 11 AM sharp as per my watch. We all shall observe silence and offer homage to our Father of Nation. Before I begin today's Kathā,

Raghupati Rāghava RājāRāma PatitaPāvana SītāRāma.
 Īśvarā-Allah Tero Nāma, Saba Ko Sanmati De Bhagavāna.
 SītāRāma SītāRāma Bhajanmana Pyāre SītāRāma...

So Baap! While we shall definitely observe silence at 11 AM, let us once again offer homage to Gandhiji's samādhi on Raj-Ghat in presence of the saints and Bā from this holy land of Vihalanātha. Gandhi has initiated cleanliness campaign in this country 125 years ago, which Indian Government and its departments are taking forward. I have stated on several occasions that SanatanaDharma has begun the cleanliness campaign since ages. The monks, the saints, the devotees and the realized men have performed the job of inner and outer cleanliness. But today, let us try to keep our surroundings clean in GandhiBapu's memory.

Secondly, I have been making a request since ages which I would like to tell my listeners today as well. Today, on GandhiBapu's death anniversary, I would request everyone to purchase few pair of khādī clothes as it would generate employment for the poor. I am not forcing anyone; it's just a request. My VyāsaPīṭha and my Lord are wearing khādī since several years. The holy flags hoisted on the temples of Talgajarda are also made of khādī. The Holy Scripture of my 'Rāmāyaṇa' is also wrapped in khādī. And I naturally wear khādī. Note that my appeal is unlike others. I have been requesting everyone to wear khādī since ages. There are others who make such appeals with malign intentions! My appeal has been eternal. I am not advertising khādī shops. GandhiBapu had said that khādī is not just a cloth, but a mindset. It creates our mindset. I am glad that my listeners do follow my request. I would also request my listeners that when you have an opportunity to gift saree or some clothes to others, please choose khādī at least for a couple of auspicious occasions in life. It's not a compulsion, though. VyāsaPīṭha can never force anyone. I can only

request you. Khādī has its own glory. Note that I am saying this only from VyāsaPīṭha. There is no other basis or intent of this request. Please note this specifically. Khādī shops, boards, government etc. are far away from VyāsaPīṭha. I keep a discreet distance from everyone. I love khādī and I have woven it as well. I have also stitched khādī. And therefore, khādī is extremely close to my heart. Hence, I am requesting everyone. Moreover, today is the day to make such a request. Whether or not to follow is your call. I am not forcing anyone. I am aware that my foreign listeners who are surrendered to RāmaKathā do have few pairs of khādī. With this request on Gandhiji's death anniversary, let us sing his loving psalm,
 VaiṣṇavaJana To Tene Kahīe Re Pīḍa Parāi Jāṇe Re...

'Mānasa-Pīrāi' is the subject of this Kathā. What does 'Pīrāi' mean? What is 'Pīrāi'? Who is the Pīra in whom 'Pīrāi' is filled from head to toe? Yesterday we collectively discussed about our pains. The scriptures have described eight types of pains associated with sensuous beings. They are physical, monetary, mental, familial, social, national and natural pains. We also spoke about four pains of the seekers and three pains of the beings accomplished with supernatural powers. People like us suffer with eight types of pains, which are taken away by some pious Sadguru. Therefore, one who takes away our pain is 'Pīra'. The Lord of Paliyad hastaken away others' pain in some or other form. The 'Pīrāi' or divinity of this land is fraught with 'Mānasa' and Tulasi's verses. Everyone is blessed with 'Rāmāyaṇa' and its verses. And as a result, one who is cognizant of our every pain is a 'Pīra'. Not only this, one who takes away others' pain is a 'Pīra'.

The dictionary of 'BhagvatGomandal' has presented several meanings of 'Pīra' and 'Pīrāi'. Who is a 'Pīra'? What is 'Pīrāi'? One who takes away our pain is 'Pīra'. One who knows our pain is 'Pīra'. Despite taking away our pain, one who doesn't let anyone know that He has taken away our pain is a Great-Pīra. Pīra has several meanings. Vihalanātha or any other realized man is 'Pīra'. The realized men who have practiced some kind of worship or spiritual penance must have experienced that others' pain can be taken away in five

ways. A Pīra takes away others' pain in five ways. Talgajarda has understood this.

Firstly, a Pīra can touch us and take away our pain. We must not try to touch them though. Wait for an Enlightened Being to touch you. Wait for some Pīra to touch you or place His hand on your shoulder or clasp your hand to simply ask about your wellbeing. On that day, you must know that your pain has been taken away. We will have to wait for this moment. We can experience these five ways personally. A child does not know how to bow, but the mother would take the child in her lap and lovingly roll her hands on the child's sole. The mother touches the child's feet and the child's pain goes away. My Rāma is the Pīra of all Pīras. What did He do? He rolled His hand on Jaṭāyu's body. Jaṭāyu is disturbed. He has martyred himself in protection of devotion, peace and energy from the ten-headed demon. He was attacked several times. Firstly, he was old and secondly, Rāvaṇa attacked him and cut off his wings. The Pīra of all Pīras, my Rāma, had taken away his pain.

I always say that touching the divine feet of saints and monks holds a distinct glory. I believe in this tradition. But if we cannot, then wait for them to call you proactively. On that day, your pain will be taken away. In 'Kiṣkindhākāṇḍa', Sugrīva and Vāli were fighting a war with each other. Vāli gave a blow of fist to Sugrīva. Sugrīva bled from the mouth and rushed to Lord Rāma! He complained to the Lord, "You had assured me to kill Vāli." In this incident, Sugrīva has not bowed in the Lord's feet, but Rāma has touched him. Rāghava rolled His hand on Sugrīva's body. As Rāghava touched Sugrīva's body, it turned into a thunderbolt. On the basis of 'Mānasa' I can understand by the grace of my Guru and blessings of the saints that the day a Pīra who is full of 'Pīrāi' touches us, our pains will be dispelled Baap! When those gracious and compassionate hands touch someone, what happens next is unimaginable! 'Mūkaṃ Karoti Vācālaṃ', mute begins to speak. These are spiritual truths.

A steadfast person asked five questions to his Pīra. It could be any Pīra. It could be Vihalanātha, Ramadevapīra, KabirSahib, Nanak, Tulasi etc. All are

the same, Sahib! It could be Gangasati, Haridasa, Gyaneshvara, Isardanji etc. You can give whatever name you like, because 'BhagvatGomandal' has enumerated several meanings of Pira. When I was studying, there was a lesson titled 'PiraNo Takiyo'. I have also taught this lesson when I became a teacher. ParvazSahib has written a couplet,

Śababhara Rahā Khayāla Mein Takiyā Phakīra Kā I
Takiyā means cottage or a mendicant's hut or Pira's lodging, where he worships or practices spiritual penance. It's the place where Pira himself sits constantly lit like a lobāna. When lobāna comes in slight touch of fire, it will instantly spread fragrance. Similarly, when a mendicant gets surrounded by pains, he instantly spreads fragrance all around. Mendicant is like a fragrance-spreading lobāna. Śaba means night.

Śababhara Rahā Khayāla Mein Takiyā Phakīra Kā I
DinaBhara Sunāumgā Tumhe Kissā Phakīra Kā II
HilaNe Lage Hai Takhta UchalaNe Lage Hai Tāja I
Śāho Ne Jaba Sunā Koī Kissā Phakīra Kā II
The story of mendicants shakes up the crowns of the greatest kings. The real time of worship for monk and saints is night, Sahib! The daytime is reserved for social obligations because we are bound in the physical body of five elements. God has made night. I am not sure about others, but God has bestowed immense grace by making night. He has obliged the monks by making night. So, a steadfast devotee asked a Pira, O Pira, what is 'Pirāi'? Pira responded to the steadfast devotee: One who is disposed to others' beneficence in thoughts, words and deeds is 'Pirāi'. Now look at 'Mānasa',

Para Upakāra Bacana Mana Kāyā I
Saṃta Sahaja Subāhu Khagarāyā II UTK-120.07 II
O the king of birds, O Garuḍa, saints are naturally disposed to others' beneficence and welfare in thoughts, words and deeds. Once again I would like to present Tulasī's verse,

Para Hita Sarisa Dharma Nahi Bhāi I
Para Pirā Sama Nahi Adhamāi II UTK-40.01 II
Pira answers the steadfast devotee that being naturally disposed to others' beneficence in thoughts, words and

deeds is called as Pira or 'Pirāi'. Pirāi was asked the second question, I understand the meaning of Pirāi, but what does Parāyī mean? Before I define Parāyī, there are few seconds for the clock to strike eleven and hence, on the Martyrs' Day of Gandhiji's death anniversary, let all of us observe two minutes of silence on the land of Vihalanātha.

Sahib! India obtained independence in 1947. Exactly ten years before 1947 i.e. in 1937 Gandhiji had said that ten years from now i.e. in 1948 my country shall be free. Gandhi had forecasted India's future. Everyone was pleased to hear this. They asked him, why do you still look sad? Gandhi said, I wish my Rāma will keep my honor by the glory of His name. But Gandhi was worried about the direction in which the leaders would drive the country after attaining independence! And it turned out to be true, Sahib! He was worried whether or not the leaders of free India would reach out to the last man. He was concerned whether or not the country would be led neutrally. I am sharing his concern as my homage to him. Gandhi had departed from this world with this pain, Sahib! Thirtieth January! I would request the youngsters that on 30th January, please read GandhiBapu's daily routine once! On reading you shall realize that Gandhi was a realized saint. His daily routine went on scheduled time. There was no delay even of a single second. He was such a punctual man! Since he woke up in the morning, people sensed that it was time for him to depart today! His hurry to attend the prayer in Birla House appeared scary, Sahib! It frightened people with the vibes that he was going to leave them forever! As a monk, I would like to request the leaders of our country to remember the words of Gandhi to understand what pain he carried in his heart. Gandhi was used as the means to achieve the end goal. In reality, he himself was the goal! But they made him the means. No leader is left out from this. I am saying what I wanted to. Anyways! May god bless them wisely! We offer our silence in homage from Paliyad. My thousands of listeners who are listening in 170 countries would have observed silence before the

television set. No government has the potential to do this, Sahib! It's not their capacity. I doubt if they would have observed silence even today! I would bow to them if they did. And if not, I pity them Baap!

A steadfast devotee asked the second question, what is Parāyī? The Pira said that two things are Parāyī. Tulasī says,

Jananī Sama Jānāhi Paranāri I
Dhanu Parāva Biṣa Te Biṣa Bhāri II AYK-129.03 II

If I cannot find an answer in 'Mānasa', it only reflects my weakness. There is no question in the world which 'Mānasa' has no answer. I am not designating 'Mānasa' as the twenty-fifth incarnation only in exaggeration, Sahib! 'Mānasa' is Lord's twenty-fifth incarnation. 'Rāmāyaṇa' is the twenty-fifth incarnation of my Lord. The steadfast devotee asked 'Pirāi': I got the answer of Pirāi, but what is Parāyī? In the response Pira said, we must look upon other women as sister or daughter. It does not mean that we must abandon or abhor women. Please don't misunderstand. Few people even consider looking at women as a prohibited act! It would not last long. The Twenty-First Century is the century of utmost awareness. And even if people are unaware, I would not leave this world without making everyone aware and awake! It's the woman who has given birth even to God. God was born through someone's womb. I have to attend several functions where women are felicitated. The dais is filled with several realized men. At times, it so happens that women are not allowed on the dais, even if they are the ones who are getting felicitated. Many a times, they are instructed to not climb the dais. During such moments, I inform the dignitaries on the dais that I shall walk down to where the woman is sitting and felicitate her. By doing so, their vow towards woman does not break and my vow of not abhorring any soul is remains intact. We don't want to break others' vows. But their mindset should not abhor women. We don't want to break the vows of monks like fasting which they observe as per their religion. But a sense of abhorrence must not arise in the minds of the monks. How can those who abhor or disregard others ever be called as monks?

SanatanaDharma has never done this. And 'Rāmāyaṇa' has endorsed this fact,

Siya RāmaMaya Saba Jaga Jāni I
Karau Pranāma Jori Juga Pāni II BAK-07.01 II
O the steadfast devotee, said the Pira, Parāyī means not abhorring or disregarding a woman. They look upon every woman as their own mother, sister or daughter. They are beyond the notion of untouchability. I understand the religious vows, propriety etc. But the mindset of abhorrence must not prevail. One who looks upon women abhorrently is not a Pira. The second point is about others' wealth. One who maintains right distance from others' wealth and one who maintains propriety in looking at others, speaking with others and behaving with others abides with the definition of Parāyī.

The steadfast devotee asked a third question to Pira, what is Purāi? It refers to filling the pit. Pira was asked the third question: What is Purāi? He gives a divine answer: O son, O steadfast devotee, O disciple, there is only one element that can fill us and that is love. Love is Purāi. You cannot make anyone feel complete without love. Everything is incomplete without love. The recipient of love would always feel that the benefactor has satiated him/her to the brim! But the one who gives love would always feel that s/he has still not loved completely. This love refers to the love of Sufis or love with the Supreme Element.

One who is committed to beneficence in thoughts, words and deeds by nature is 'Pirāi'. One who maintains right distance from things that are not one's own and stays free from abhorrent and contemptuous mindset is 'Parāi'. One who satiates everyone by love is 'Purāi'. Since we live in villages, we know that rainwater does not move ahead without filling the pits coming in the way. The water will first fill the pits before moving further. The water does not disregard or overtake the pits even if they are small. Love is a flow that satiates everyone, fills everyone and gives a burp of satisfaction.

The steadfast devotee asked a fourth question: what is Poravāi? Now, how do we interpret Poravāi? It refers to our potency of endeavors. People

often praise and applaud such endeavors. But the person at receiving end must bear in mind that it's only the grace of the Supreme Element. There is someone else's hand behind such endeavors. When the recipient does not fall prey to its pride, s/he abides to the trait of Poravāi.

The fifth and last question that the steadfast devotee asked the Pīra is as follows. Urdu literature has a word called Pārasāi. What is Pārasāi? Pārasāi has several meanings. It means people who consider themselves pure, accomplished, aware, awake etc. If we regard our awareness, wisdom, discretion etc. as our own then it will misguide us. This realization is Pārasāi. In Gangasati's words, one who constantly lives in the present moment abides by the trait of Pārasāi. It's extremely difficult to practice.

Śilavaṃṭa Sādhu Ne VāreVāre Namīe PānaBāi!

Jenā Badale Nahi VrataMāna Re.

A divine Pīra takes away our pain in several ways. The first way is by touch. An Enlightened Being filled with 'Pīrāi' takes away our pain by touching us. Let me caution once again that after listening to this please don't rush to touch the Enlightened Beings because they may have the vow of not touching others. So Baap, one who takes away our pain by touch is filled with 'Pīrāi'. Please don't look at the Enlightened Being with a fixed glance. I especially request the women. Please abide by the bounds of propriety. Oftentimes we seldom know how to look at them! We look at them with various visions. Wait for the right moment instead. Wait for the Enlightened Being to look at you and give you a gentle smile. Once again,

Vo Muskurākara Jaba Dekhate Hai

To Tabiyata Sudhara Jāti Hai I

Itanā To Batāo Ki Ishka Karate Ho

Ki Ilāja Karate Ho?

It refers to a gentle smile. My Tulasī says in 'VinayaPatrikā' that Lord, I hold several relationships with you e.g. brother-sister, husband-wife, master-servant, donor-beggar etc. 'Tohe Mohe Nāte Aneka', but I am unable to decide. I am a worldly man. Hence, please decide what kind of relationship You have with

me. The Pīras filled with divinity would cast a gracious glance on us and take away our pain. In 'Rāmāyaṇa', the demons severely beat the bears and the monkeys. They were beaten badly in the battlefield of Lamkā. The bears and monkeys were fighting fiercely with the backing of Rāma. Fighting with demons is not their natural trait because they are used to wander on branches! But when they were tired, instead of touching them Lord casted a gracious glance on the monkeys and took away their pain! This instantly filled them with so much vigor that they began to imagine killing Rāvaṇa. They began to jump from one place to another as if they were flying! The Pīras filled with 'Pīrāi' dispel our pains by His glance. Their one look is enough.

Thirdly, a Pīra filled with 'Pīrāi' takes away our pain by saying a couple of words. A couple of words are enough, Baap! Even if he asks, "How are you? You have not been seen since a long time. Hope everything is well." These words of the Enlightened Being will drive our pain miles away!

Fourthly, The Pīras filled with 'Pīrāi' like Vihalanātha, Kabīra, Nānaka, Ranujawalo etc. who have existed physically or otherwise, whom we may or may not know, might not speak in front of us, might not look at us or even touch us, but they would constantly think about us which would dispel our pain! When an Enlightened Being forgets Lord's remembrance and thinks constantly about us and our wellbeing, our pain is dispelled. He constantly follows us wherever we go. He thinks about us when we leave Him, wondering whether or not we would have reached our destination safely. One who thinks about us can dispel our pain without any concern or personal interests. When the Enlightened Being remembers us or thinks about us. Alternately, it also means when we are constantly engrossed in the thoughts of our Pīra by forsaking all others resorts or refuges. We may even forget him. We may not remember him. We may forget him in the hour of our need. Our surrender becomes disloyal in the real hour of need. Whereas, he would think about us and remember us wondering if

everything would be all right with us? So, an Enlightened Being takes away our pain by touch, words, sight and memory.

Fifth and last, when the disciple is in trouble, the spiritual master who is otherwise engrossed in His own self would proactively visit the disciple's home uninvited, without letting anyone know. When this happens, realize that your pain has gone away. Now, look at the corresponding evidences in 'Mānasa',

Gautama Nāri Śrāpa Basa Upala

Deha Dhari Dhīra I

Carana Kamala Raja Cāhati Kṛpā

Karahu Raghubīra II BAK-210 II

We all know that Janakapura was not in Lord Rāma's itinerary. The royal family had only planned that the princes would accompany Viśvāmītra, complete his yajña and return. The further program was not planned. But Lord Rāma wanted to visit Ahalyā's forecourt. The society had attacked her with stones and made her stone-like. Lord Rāma planned to visit Ahalyā's hermitage because He wanted to meet her. It was the process of dispelling Ahalyā's pain. Therefore, Rāghava walked all the way to Ahalyā barefoot! Even if the world opposes you when you are right, be patient for a while and Lord Rāma will arrive uninvited. The key is to be patient. My Rāghava visits Ahalyā's forecourt uninvited, even as she had turned silent. The moment we feel that our pain shall dispel neither by remembrance, nor touch, or words, or vision, Lord Himself arrives before us uninvited. One who is endowed with divinity thus dispels our pain in five ways.

So, this land is filled with divinity. This is the land of Pīra Vihala's tradition. Let me now present some chronology of Kathā before you. Yājñavalkya

begins the spiritual discourse in order to answer Bharadvāja's questions. Bharadvāja asked, Lord, what is the element of Rāma? Please be kind to explain the same. As Yājñavalkya begins the spiritual discourse to explain Bharadvāja the element of Rāma, he began the opening invocations by Śiva's exploits. This was the harmony or unity between Śiva and Rāma. Śiva is the door to RāmaKathā. In one of the Tretāyugas, Lord Śiva visited Sage Kumabhaja's hermitage along with His wife Satī. Sage Kumabhaja honored both the guests. Śiva interpreted the sage's gesture positively and perceived the sage as being extremely generous! Śiva's wife Satī is Dakśa's daughter and therefore, she misinterpreted the sage's act and perceived him as inferior. She thought that Lord Rāma's story is as boundless as the ocean, how will a sage who is born from a jar recite such an infinite story? She was gripped by doubt. I have always stated during this incident that others honor us not because we are worthy, but they are generous. We must cultivate this understanding.

The discourse commences. My dear listeners, please remember, Tulasī has foremost began the story and then Yājñavalkya has taken it forward by reciting it to Bharadvāja. Why did Kumabhaja begin the discourse on Rāma? He could have chosen Kṛṣṇa or any other god or goddess. The listener i.e. Śiva has not specifically requested for RāmaKathā. The sage has proactively commenced RāmaKathā. When you offer a person something that one is addicted to, s/he would be extremely pleased. My Śaṃkara is addicted to RāmaKathā. And therefore, the sage thought of reciting RāmaKathā. We welcome our guests by offering the beverage of their liking. Let me remind once more that today is the day of Gandhiji's death anniversary and you all are lovingly listening to the

An Enlightened Being filled with 'Pīrāi' takes away our pain by touching us. The Pīras filled with 'Pīrāi' dispel our pains by His glance. Their one look is enough. Thirdly, a Pīra filled with 'Pīrāi' takes away our pain by saying a couple of words. Fourthly, the Pīras filled with 'Pīrāi' like Vihalanātha, Kabīra or Nānakawould constantly think about us which would dispel our pain! When an Enlightened Being forgets Lord's remembrance and thinks constantly about us and our wellbeing, our pain is dispelled. Fifth and last, when the disciple is in trouble, the spiritual master who is otherwise engrossed in His own self would proactively visit the disciple's home uninvited, without letting anyone know. When this happens, realize that your pain has gone away.

discourse, hence please try to reduce your addictions. Addictions incur a huge loss to the society!

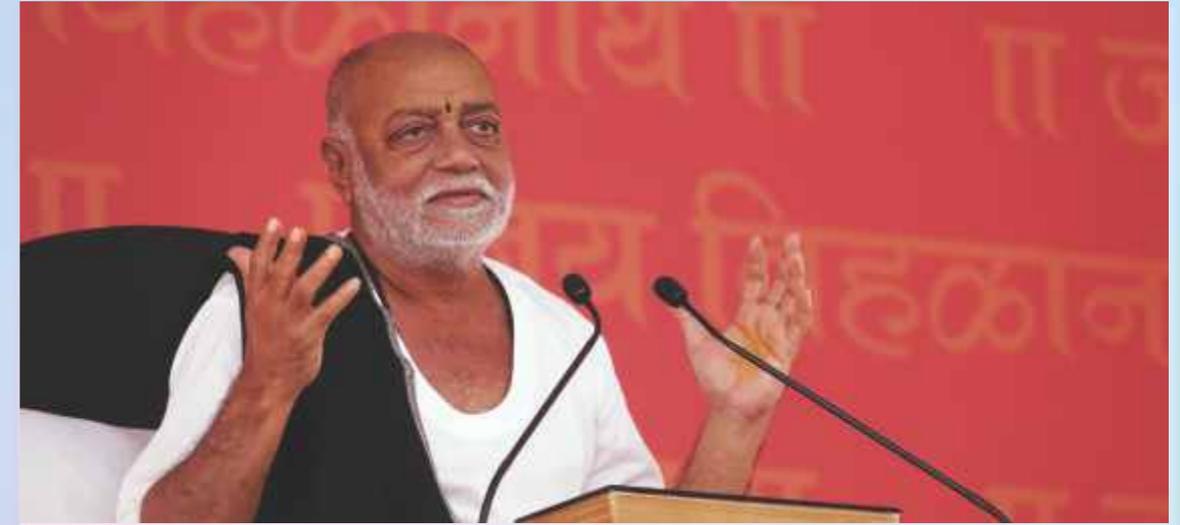
I don't seek a promise from anyone, but I certainly request everyone. I never own the responsibility of reforming others. My job is to accept everyone, as they are. The role of VyāsaPīṭha is to not even impart our culture or sacraments, but its role is to accept one and all. The culture or sacraments can be imparted by religious preceptors. It's their sphere of duty. The role of VyāsaPīṭha is to give one's own nature to every person. Hence, I would not take any promise from you. I can only appeal or request you to reduce your addictions. Don't eat inappropriate food items. If you lead an addiction-free life, everyone will be extremely pleased. At least, your family members will be happy! Do try to put into practice, if it touches your heart. And it definitely makes a difference. VyāsaPīṭha is an extremely successful medium. I would request my listeners to reduce your addictions and blind faith. Vihalanātha has endeavored for the same. He abolished blind faith, he eliminated untouchability and he eradicated false beliefs! I would love if you reduce your blind faith and false beliefs. Your family will greatly benefit by this. As a monk, I request everyone by joining my hands to voluntarily renounce few evils from your lives in order to fill our state, our country and our beautiful world with love and affection.

So, Mahādeva is addicted to RāmaKathā and therefore, the sage recited RāmaKathā. Lord Mahādeva listened to the discourse with utmost bliss. Both husband and wife are attending the discourse, but Tulasī wrote that only Mahādeva experienced the bliss of listening to the discourse. He has not mentioned the name of Satī. She did not listen to the discourse despite being present, because she was gripped by the notion that a jar-born sage can never recite a discourse as infinite as an ocean. Because of this mindset, Satī missed the opportunity of listening to the discourse and she lost the bliss of the discourse. Oftentimes, I also feel that even if Lord's discourse is a public event, open for all, we are unable to listen to the same. And its only reason is that our intellectuality, our pride and our ego

comes in our way. It could also mean that the karmas of one of our past births are coming in our way.

After listening to the discourse, Śiva and Satī leave for Kailāsa by foot. Since it was Tretāyuga, Lord Rāma's human sport was on-going. Rāvaṇa had abducted Sītā. Rāma and Lakśmaṇa were crying in search of Sītā, when Śiva and Satī passed by the same route. Mahādeva realized that the same Lord Rāma, whose discourse he heard from Sage Kuṁbhaja, was enacting a human sport. Lord Śaṁkara made an obeisance from a distance with the chant of 'He Satcidānanda, He Jagapāvana!'. Satī saw this. Being the daughter of an intellectually dominant father, she was gripped with doubt with this sight. Śiva is the Lord indwelling in everyone's heart. He realized that Satī was gripped with the vice of doubt. And doubt is the greatest disease, Baap! Stay away from doubts and suspicious as much as possible. Lord Śaṁkara told Śaṁkara, Goddess, you are a woman, please don't harbor doubt in your heart. The one whose discourse was narrated by Sage Kuṁbhaja and the one whose devotion is conferred upon Sage Kuṁbhaja is my most cherished God Rāma. Śiva tried hard to explain Satī, but she failed to agree. I always say that when a similar situation occurs between husband and wife and if wife fails to agree then take it lightly. If Śiva could not convince Satī, we are helpless worldly souls. My young friends, you must get married and if your wife ever gets gripped by doubt then try to explain the truth. But if she fails to agree then don't get angry. Ignore the matter. Take it lightly and positively. Śiva has taught this to me and you. We obtain a great consolation from Śiva. If Śiva's wife did not agree to Him, then it's no surprise to us when our wife turns deaf ears to us. A householder's life is the greatest penance, Sahib! Tolerate the adversities by being calm. Baap! Lord Śaṁkara thought that if Satī's doubt was not dispelled even after my explanation then let her examine the reality of Rāma for herself. He told the same to Satī, "Go and test for yourself whether He is the Supreme Element or an ordinary mortal?" Satī goes to test Rāma with intellectual pride. Śiva, on the other hand, sits down chanting Lord's Name.

One who creates pain in us is a Pīra



'Mānasa-Pīrāi' is the main thought of this discourse. I am sharing with you whatever little I have experienced by my Guru's grace on the basis of 'Rāma Carita Mānasa', with reference to other Holy Scriptures and having listened to the saints. Lord Rāma is endowed by compassionate nature which helps Him know others' pain instantly. Tulasī says, those who inflict pain on others even on attaining the human body deliberately suffer terrible pangs of birth and death. On the other hand, one who dispels others' pain is 'Pīrāi' or Pīra. 'Mānasa' contains several occurrences of the word 'Pīra' in various contexts like pain, superhuman accomplishments etc. 'Pīra' is also a Sufi word which refers to Sufi saint or Sufi mendicant. In Paliyad, he is known as VihalaPīra. There are several meanings of 'Pīra'. 'Pīra' is an extremely broad word. It also means a Saint. It also means a Monk. The meanings of 'Pīra' are beyond the notions of castes, country, language, sect, religion etc. We ought to accept the meaning of 'Pīra' without these labels.

I and you are so much surrounded by adjectives or the society has surrounded us by so many adjectives that we feel lost in its confusion. The words like caste, country, language, sect, religion etc. are synonymous to each other. Oftentimes adjectives are used as a means of expressing honor e.g. ParamPūjya, PratahSmaraniya, JagatVandhya etc. It reflects our honor for someone. However, people for whom these words are used are free from such adjectives. And in reality, only such people are worthy of these words. By my Guru's grace, I also realize that quite often we come across blessed moments in life which are more important than such adjectives. For instance, I am blessed with the moment of reciting the discourse, you are blessed with the moment of listening to the discourse, someone is blessed with the moment of offering their service etc. Those who have grabbed such moments specifically in the present do not need great adjectives. Therefore, Pīra, Oliyā, Phakīra, Sādhu, Saṁta, Sufi, Rukhaḍa etc. are almost synonyms of each other. So, Pīra has several meanings. Pīra also means Guru. In one tradition, the disciples address their spiritual master as Pīra or Murśida. We call him as Guru, Sadguru or Enlightened Being. In simplest form it means: One who knows others' pain is a Pīra. One who is active in dispelling others' pain is a Pīra. It also has a contrary definition. One who manifests pain in insensitive people is also a Pīra. This absolutely contradictory! We cannot understand 'Pīrāi' without understanding this definition.

Today's aphorisms are slightly opposite. There was a monk who was sitting within his own self. He was not sitting on the mat of a deer or a lion. He abides by the responsibilities assigned to him by sitting on the Guru's seat. But he dwells within his own self. He sits in his own sanctum sanctorum. A seeker approaches such a monk, makes obeisance and raises a curiosity, "O monk, please be kind to explain who is a Pīra filled

with 'Pirāi'." Hereon, the next five aphorisms are completely opposite, Sahib! Let me first define a seeker. The definition of seeker is extremely clear in my mind. Is seeker a person dressed in specific attire? Attire is also an identity. VyāsaPīṭha's simplest definition of seeker is as follows: A seeker is the one who never becomes an obstruction to anyone, in any way, at any time. I was once speaking in a Jain group where I defined a seeker as the one who is mindful in beneficent righteousness.

The virtue of righteousness or religion should be beneficent by nature. Beneficent righteousness or beneficent religion is the one which takes us to nirvāna and manifests our suppressed virtues. One who is mindful in beneficent righteousness is a seeker. One such seeker is sitting within his own self after wandering enormously from pillar to post. The seeker makes obeisance to the monk. Please remember one point that the company of a monk is not obtained in fluke. It could be the result of our endeavors or our strategies. Note that if God appears before you then ask Him to bless you with the company of a monk. This boon is worth beseeching. I am in favor of not asking anything from God. But my rural listeners, if God gets pleased on you then don't ask anything from Him. But if you do feel like asking then tell him: O Lord, please make me meet a monk whose very memory fills Your eyes with tears. I expect nothing but this from You. Śrīmad Rajchandraji had made the same wish. He was Gandhiji's Guru. He said: O Lord, if You do wish to bless me then please bless me with the company of an Enlightened Being. Sahib, mere utterance of the word 'Sādhu' (monk) fills us with purity. 'Sādhu' is extremely pure word. The glory of a monk is extremely great. Everyone has extolled the glory of monks. I also feel that once you meet such a monk, don't blabber before him. Just sitting near him silently is enough. The seekers asks such an Enlightened Being, who was dwelling within his own self, "Please tell me who is a Pira filled with 'Pirāi'? We fail to identify real monks. Please give us some hints."

Someone asked me in a letter yesterday that why do you call your seat as VyāsaPīṭha? You must call it as TulasīPīṭha instead. The seat of Pīṭha cannot be renamed! VyāsaPīṭha will always remain VyāsaPīṭha, Sahib! There is no need to come up with new names! VyāsaPīṭha is immortal. Many people have invented

new names! But the universal, primordial and eternal seat is that of Vyāsa, Sahib! 'Namostute Vyāsa Vishāla Buddhē', VyāsaPīṭha is extremely dignified name! Many people believe that recitation of 'Rāmāyaṇa' happens from TulasīPīṭha! You can give any alias. But changing the name will not make a difference, Sahib! Regardless of the scripture you recite, VyāsaPīṭha is VyāsaPīṭha. My Tulasī also utters the name of Vyāsa with utmost honor by making obeisance. He says, "Vyāsa, ĀdiKavi, Vālmīki are top-ranking poets, who have recounted the blessed glory of the Lord. I make obeisance to all of them." There is no need to change the name of VyāsaPīṭha, Sahib! The word 'Rāma' includes both 'Rāmāyaṇa' and 'Mahābhārata'. 'Rā' signifies 'Rāmāyaṇa' and 'Ma' signifies 'Mahābhārata'. Kṛṣṇa and Karṇa have several similarities in their birth. Kṛṣṇa was born in dark, and so was Karṇa. Karṇa was kept in a box and Kṛṣṇa was carried in an open basket. The nature began to give the way to both the children. Manoj Khanderiya says,

ṬopalīMā Teja Laī Nikalī Paḍo,
PāṇīNi VacceThī Rastā Thai Jaśe I

One who takes away our pain is a Pira. The monk replies to the seeker. One who creates pain is a Pira. Now begins the course of opposite aphorisms. Since last three days we were discussing that one who takes away our pain is a Pira. One who dispels our pain by touch, words, glance, contemplation or face-to-face meeting is a Pira. We have discussed these aphorisms. Now, the monk says that one who creates pain in us is a Pira. Who is a Sadguru? Sadguru is the one who manifests pain in us. Which is this pain? One who creates the pain of Lord's separation in me and you is called as Pira. All those who have practiced worship and devotion have incessantly preserved this pain. One who takes away ordinary pains and creates the greatest-pain of the great-separation from the Supreme Element is called as Pira. I, you and we are ordinary mortals. Let's surrender to the divine feet of such a Guru who can make us absolutely pain-free. The pain of love ought to exist, though. The pain of separation ought to manifest. At times, our pride does not let this pain manifest. It could be the pride of power or beauty! A Sadguru is the one who manifests the pain of love in us. What did Nizamuddin do? He manifested Amir Khusrow's pain. So, the first aphorism of today's Kathā is that Pira is the one who manifests our pain.

We would not like separation even for a single moment. He would manifest such a connectedness with divinity in ourselves that even a momentary interruption for some reason would make us experience immense pain and anxiety. We cannot become Vihala without being anxious about the Supreme Element. It refers to a sense of anxiety, acute longing or impatience.

One of our reverend monks has sent a question that Bapu, by the Guru's grace if we are given the seat of our Guru to fulfill his tradition then what should we do? I cannot answer this question. You must derive the answer from the discretion obtained by attending the spiritual discourse. Nonetheless, since you have asked me, I would definitely say by bowing to your feet that the main Guru must practice abundant penance and hand over rest of the activities to the attendants. The Guru should guide them. The Guru should stop them when they make a mistake. What is the job of the main Guru? He must augment His worship. Let the attendants do the work. Attendants come uninvited when we begin our journey with pure intentions. The Gurus of all religious places involved in various acts of service with detached mindsets have kept their spiritual penance intact to ensure that their pain of love does not go away. Monks should do nothing at the cost of worship. This has been my personal aphorism since ages. The main Guru of any religious place should increase the worship. Let the attendants do the work. Don't run away. Be there during crucial events and guide them with detached mindset. The more we augment our worship, the more it shall benefit the world. Worship is something that the monks will have to do. The world won't be able to do it. People are busy and lost in their own world. And therefore, it becomes the duty of the monk and the saints to do so. The world has forgotten the pain. The world has forgotten the tears. One who originates the pain of love is a Pira.

The second aphorism is benevolence. A monk involved in benevolent activities begins to feel happy of the pride of benevolence. We are sailing in the same boat. We feel pleased of our benevolent activities. And it's not wrong. Lord has made us the means. It sounds good in words. But we are worldly souls, after all! At times, we make alcohol in the holy water of

Ganges! We feel delighted of our benevolent activities because no one can do what we have done! During such moments, our Pira plays the role of destroying the bliss of our benevolent acts because if it's not destroyed then it shall replace the divine bliss. If we begin to relish the flavor of this bliss, we would miss the divine bliss which is utmost supreme. Wouldn't we feel the pain if someone snatches away our bliss? We hate when someone wakes us from sound sleep. It's simple. Osho said that "I have arrived to awaken everyone and therefore, many people hate me." We may not like Osho 100%. But let me share his good thoughts. So, no one likes the person who wakes us up, because sleep is a kind of bliss. Unconscious mindset or unaware mindset is a kind of bliss. It's painful when someone interrupts this state. The Enlightened Being lets this pain manifest in us. One who performs benevolent acts should never desire its bliss. Bliss must be distributed to others, instead of enjoying ourselves. Any Pira will explain us this opposite aphorism. And thereby, we shall experience more and more 'Pirāi'.

Thirdly, Pira is the one who pulls us out from evil path by grabbing our hand. Instead of condemning our evil virtues, He would manifest our serene virtues which are lying suppressed under our evil virtues. We often tread the wrong path. We consume inappropriate food and beverages. Nowadays, people even try to justify their sins! One who pulls us out from the bliss of our delusion is a Pira. When this happens, many disciples feel displeased. Usually, two things are observed in the disciples. They leave if their intention is not fulfilled. This is the case most often. Or they leave as soon as their intention is fulfilled. They also feel that we have followed the Guru since eight years, but to no avail. They leave because few things did not go as per their expectations! A monk will disrupt our bliss, break our dreams and take us away from our favorite pleasures. We do not like this. We cannot adapt to this. One who does what we dislike only for our welfare is a Pira filled with 'Pirāi'. We usually leave an Enlightened Being either when our job is done, or when our job is not done even after a long wait!

You all understand everything because everyone is associated closely with VyāsaPīṭha. Many people believe that they offer a great service to me! And many people really do so. By God's grace there is

nothing that I need to do. But let me tell you clearly that they are not offering service to me. They are in fact filling their empty tanks by doing so. The monks and the saints are incessant petrol pumps. They are the only source for us. The disciples come to fill their personal tanks. The disciples would certainly not like this statement. When the realized beings say such things, people have tagged them as insane! Kabīra Sahib had once said, 'Kabīra Bigaḍa Gayā'. Even though we may dislike stepping out of evil virtues, the Enlightened Being will pull us out. It may be painful for us, but the one who manifests this pain is Pīra.

I am having a lovely conversation with you. But please try to gradually step out of inconsumable food and alcoholic beverages. You may not like my advice, but please do try. Everyone must step out of this. The world is addicted to it. At times, I wonder when I come to know of the people who eat and drink. They are big names. My job is to accept everyone, unconditionally! Hence, it does not matter to me. If you stop having such food and alcoholic beverages, your body shall stay healthy. Many people complain that I have no other disease but my intestines are burning from within! Had you consumed the holy water of Ganges? What outcome do you expect?

Let's move to the fourth aphorism of manifesting pain. For a moment, let's believe that we are seekers and we are raising a curiosity about Pīra to a monk who dwells within his own self. Being seekers, we would have been felicitated and honored by others. As against it, the monk would authoritatively rebuke us for accepting those felicitations and honors. He would reprimand us for receiving those honors. People's honor is like a fire. It has the potential to burn our penance. During such moments, a sense of pain manifests within us because we wonder why is our Enlightened Being coming in the way of our felicitation, award, titles etc.? But Pīra is the one who is farsighted. Our wishes are shortsighted. Many people have invented narrow foot-tracks. They are not even paths, let alone highways. They are narrow foot-tracks. And foot-tracks are formed in others' farms! They have created narrow foot-tracks in Sanātana Dharma! Yes! They have divided the main stream into narrow flows! Gangasati is Pīra. Hence, she says "O Panbai, forsake your pride so that I can give you the

understanding of Sadguru." But a seeker must remain mindful. One who is mindful in beneficent righteousness is a seeker, that's it! A Pīra makes us renounce our honor. We may not like it for the time being, because being honored is a great feeling! We would feel that our own Guru has come in our way! I offered a great service, build a house for him, installed an A.C. and yet my own Guru has come in my way! During such moments, He creates a pain within us, because He is extremely farsighted. He is called as Pīra.

An indwelling monk answers the fifth question of a seeker. We don't like forsaking money. Many people request me to inaugurate their factories. Even though I deny the invitation, they don't agree! I tell everyone frankly that your business won't work if you invite me for the inauguration. Who would like if their business stops? The outcome will be opposite. They will stop making money. Hence, it's painful. One who makes us renounce money and grab a rosary is a Pīra! Lord's name or Lord's worship is the greatest wealth. So, these are simple answers to the question of 'Pīrāi' raised by a seeker.

We thus spoke about 'Mānasa-Pīrāi'. Now let me pick some course of Kathā. Satī did not agree with Śiva and she went to test Rāma. After deep thought, she assumed the form of Sītā. We can change our outer form (rupa), but our inner form (svarupa) cannot be changed. Inner form refers to our nature. We can impress others by changing outer garbs, but it's difficult to change our core nature. Tulasī says, it's difficult to transform one's nature. Outer forms can be many, inner form is only one. Outer form is perishable, inner form is immortal. Outer form can become ugly over age, inner form is ever young. There is a difference between both of them. Satī assumed the form of Sītā and approached Rāma from the front. Rāma saw Satī in Sītā's form! He said, "I, the son of Daśratha, makes you an obeisance. You are the wife of Mahādeva, as good as my mother. Where is my father Mahādeva? Why are you roaming all alone?" The moment Rāma asked these questions, Satī realized that she has been caught! She also realized that Rāma was the Lord dwelling in everyone's heart. Without answering a single question, Satī rushed back!

Lord exhibited His divine opulence. He paused human sport for the time being and exhibited

divine opulence. In whichever direction Satī tried to escape, she could behold Rāma Lakṣmaṇa and Jānakī approaching her! She then closed her eyes and sat down where she was. She could not behold Lord's divine opulence. As she opened her eyes after a while, Lord had wrapped up His opulence. She thought to herself that "I did not agree with Śiva. What would I answer him now?" Mahādeva asked her "Hope you are doing good. Could you infer whether Lord is the Supreme Element or a mere illusion?" Satī lied by saying that she took no test. Poet KagBapu says that we make several more mistakes in order to cover one! Sage Kumbhaja welcomed the couple. She misinterpreted the monk's guilelessness. This was her first mistake. Her second mistake was not listening to utmost blissful Rāma Kathā despite being present in the discourse. Even as her own husband made an obeisance, Satī should have followed Him and done the same, but she did not. This was her third mistake. Her fourth mistake was when she went to test Rāma. She did not agree with Śiva. Her fifth mistake was that she assumed the form of Sītā. Her sixth mistake was that she hid the truth from Śiva. She makes yet one more mistake by denying having taken any test.

One who contains sata (truth) is called Satī. One who has dhana (money) is called dhanī (rich). One who has jñāna (wisdom) is called as jñānī (wise). One who has dhyāna (meditation) is called as dhyānī (meditator). Similarly, one who contains sata (truth) is called Satī. But having lied to Śiva, she was Satī only for namesake. As Śiva closed His eyes, He could see everything that Satī did. Never lie, even mistakenly, to a person who is pure in and out. Such a person will unfailingly come to know the truth. S/He would not scold you, but His attachment would reduce. Even as He would treat you on an equal footing with others, His attachment for you would lessen. And there is no loss as bad as dropping from the eyes of an Enlightened Being. Don't do any kind of fraud before

people who are pious since countless birth, Baap! Either confess the truth, or if you cannot confess the truth then remain silent. Even if you confess the truth, He would never disgrace you before others. But my Mahādeva did not let Satī know that He knows the truth. He just smiled in His mind. He was pained to know that Satī had assumed the form of Sītā, who is a mother to Him. How can He now continue a householder's life with Satī? He thought that doing so will destroy the cult of devotion and it will be highly unethical. He did not take any decision by himself. He could have taken His own decision if He wanted. Śiva is an authority by Himself, but He did not take His own decision just to illustrate to the mankind that when we face such dilemmas, let the inner voice of the Lord speak from within. As He began to recall the Lord, a voice came from within that "Whatever you are thinking is correct. In order to honor the cult of devotion, live a detached life until Satī exists in this body." Śiva accepted this beneficent decision. A divine annunciation sounded from the sky applauding Śiva of this decision.

Vishvanatha reached Kailāsa. Instead of entering His personal chamber, Lord Mahādeva sat outside His abode at some distance. He communed within His own self and passed into an innate and incessant samādhi. Satī was suffering, Śiva was in samādhi. Doubt gives rise to suffering, faith gives rise to samādhi. Eighty-seven thousand years passed. When Lord came out of samādhi, He began to chant 'Rāma, Rāma, Rāma'. As Satī heard these chants, she realized that Lord has woken up. She made an obeisance to Śiva. Oftentimes, our sufferings in life make us propitious to the Lord. Welcome such sufferings. Many a times, our bliss takes us away from the Lord. Do remember the statement of Vyāsa Pīṭha that the bliss of this age has come at the cost of our worship. They have made us forgotten our worship. The comforts of this age have turned out extremely

One who creates pain in us is a Pīra. One who dispels our pain by touch, words, glance, contemplation or face-to-face meeting is a Pīra. Now, the monk says that one who creates pain in us is a Pīra. Who is a Sadguru? Sadguru is the one who manifests pain in us. Which is this pain? One who creates the pain of Lord's separation in me and you is called as Pīra. All those who have practiced worship and devotion have incessantly preserved this pain. One who takes away ordinary pains and creates the greatest-pain of the great-separation from the Supreme Element is called as Pīra.

expensive. And excess bliss drives a person away from God. Few rare people can survive this situation. They are exceptions. But suffering turns us towards God and hence, suffering is welcome sometime. One who wants to worship shall experience immense suffering.

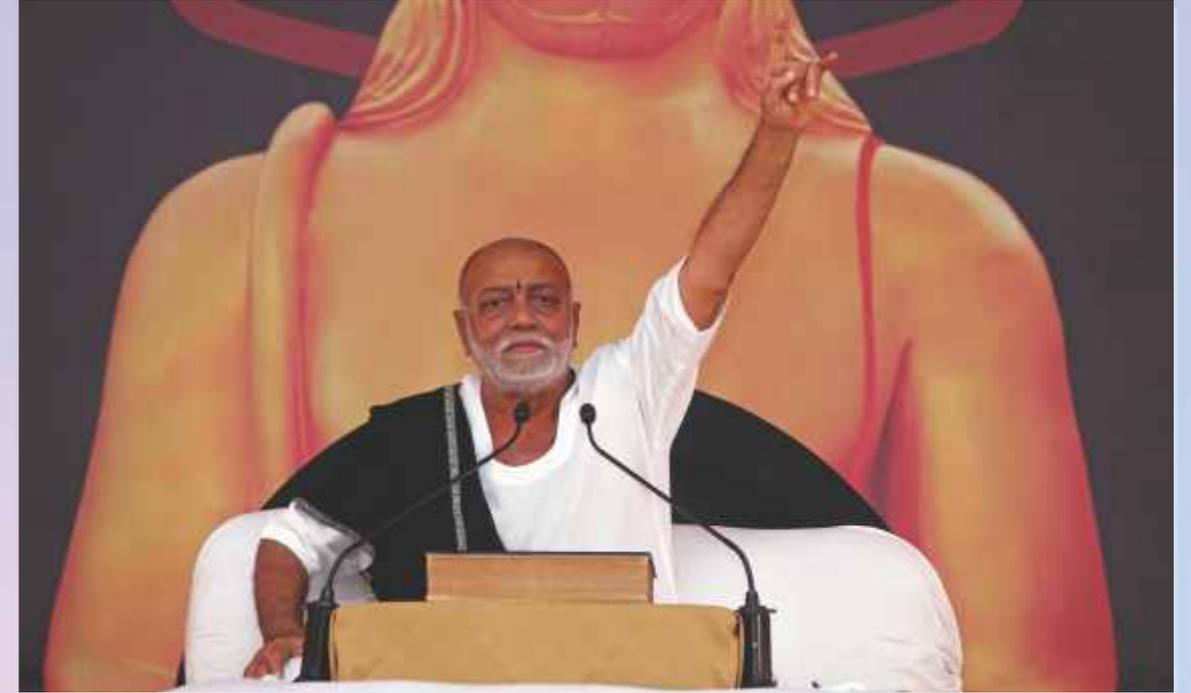
So, anything that turns me and you towards God is best for us. It could be bliss or suffering. Don't disregard either of them. Even if affluence does not take you away from God, it's welcome. Satī arrived and made an obeisance. Suffering makes us humble. Her intellectuality had turned her away, but now Śiva gave her a seat in front of him. Lord began to recite delightful stories before Satī. At that moment, the deities were flying in their aircraft to Dakśa's yajña right above Kailāsa. Śiva is engrossed in the stories, but Satī's attention got diverted towards the aircrafts. She enquired where they were heading. Śiva said, "Your father is hosting a yajña. He has invited everyone but for me, Brahmā and Viṣṇu. Because you are my wife, he has not invited you as well!" Satī insisted to visit her father's abode alone if Śiva did not wish to accompany her. Śiva tried to explain. But she did not agree. No one welcomed Satī at her father's abode. Her mother alone welcomed her lovingly. A mother is indeed a mother. She met her with love. She was relieved for a moment, but she wondered whether she had taken the right decision to come here! She went to the yajña canopy. She assumed a fierce form and said, "O the attendees of yajña, all those who have criticized Śiva, heard His criticism and stayed silent even after hearing it shall beget appropriate outcome!" Satī burned her body in the fire of yoga. While burning her body, Satī solicited from the God to obtain Śiva as her husband's birth after birth.

Satī was thus reborn as Pārvatī as the daughter of Himālayā, the king of mountains. As soon as the girl was born, celebrations began in Himālayā! The monks and the saints began to arrive in Himālayā uninvited. Himālayā's prosperity began to multiply. I would like to request the society to celebrate the birth of a girl child with more fanfare than a boy, because a girl is the very form of Pārvatī, Lakśmī and Sarasvatī. A great celebration was held. When a girl is born in a family, seven divine opulence described by 'Gitā' gets manifested at home. Himālayā held a great celebration. In the same course, Sage Nārada arrived.

Himālayā worshiped him and offered a seat. Nārada said, "O Himālayā, your daughter has several names, but let me reveal a few of them. She is known as Umā, Aṃbikā, Bhavānī." Umā signifies daughter. Aṃbikā signifies wife. Bhavānī signifies mother. Nārada named her by these three names. He further prophesied the kind of husband she would get.

Aguna Amāna Mātu Pitu Hīnā I BAK-66.04 I He said, "She would marry a husband who would have no virtues. He would be virtueless. Amāna; He would be prideless, without any honor. He would have no parents! He would be absolutely indifferent, so much so that he would be unbothered by good or bad, acceptance or denial, insult or honor, bliss or suffering. He would be free from all doubts." He added, "Jogi; He would be a great yogi. Your daughter would marry such a husband. He would be having dense matted hair. Akāma; He would be desireless. He would be stark naked. He would be adorned with unseemly accoutrements. Pārvatī's palm lines show that she would marry such a husband." The parents began to cry and said, we have been blessed with such a beautiful daughter in an old age. It's painful to hear about the kind of husband she would marry? Nārada said, no one can erase the lines of destiny. But if she marries Mahādeva then the evils will turn into virtues and she would be blessed. Nārada returns after blessing their daughter. The parents wonder how would they allow their daughter to practice a penance. But great is our country where the daughters have observed fasts and practiced penance. Pārvatī was ready for penance. She proactively informed her parents of seeing a beautiful and fair Brāhamaṇa in her dream who advised her to practice penance in order to marry Śiva. She sought her mother's permission to practice penance. Tulasi described the glory of penance and then Pārvatī began her penance. The exploits of Śiva are amazing. Śiva and Pārvatī shall marry each other tomorrow and then Śiva shall recite the discourse to her tomorrow. In tomorrow's narration, we shall also recite the story of Lord Rāma's birth. Tomorrow is the auspicious day of Vasant-Panchami. And tomorrow we are also celebrating the 248th birth anniversary of Vihalanātha. Therefore, with the celebration of the wedding of Śaṃkara and Pārvatī, the birth of Lord Rāma and the day of advent of Vihalanātha we shall take forward tomorrow's discourse.

Closing the eyes is faith, opening the eyes is thought



Baap! On this holy land of VihalanāthaThākara, at the onset of today's Kathā, I once again make obeisance to this land and to the holy tradition of Vihalanātha. I also make obeisance from the VyāsaPīṭhato the saints and abbots present in the Kathā, the dignitaries from various walks of life, the worshippers of art and erudition, the hostfamily and the listeners. Today is VisamanBapu's day of advent and it's also the auspicious day of VasantPanchami. Many, many greetings to all of you! One who wants to achieve expertise in sūra, śabda and svara must practice spiritual penance on today's day of VasantPanchami. The seekers worship Goddess Sarasvatī today. Today is the day to surrender ourselves to some Pīra. I once again greet everyone on today's auspicious day. Many greetings to NirmalaBa as well. Today Bhailubhai is also celebrating his wedding anniversary. Congratulations to him as well. Stay happy Baap! I pray to my Hanumāna that may you upkeep this heavy, profound and beneficent tradition. My Pīra for me is my Hanumāna. Everyone has their own Pīra. Eventually all are one. Let's proceed with the discussion of 'Mānasa-Pirāi' on the basis of the two lines.

Today someone told me that my name is BabluBapu. His name is BabluBapu. First of all, I liked the name itself! He said "My name is BabluBapu and I drive auto-rickshaw in VihalanāthaKathā. Bapu, I don't take money from the listeners who are heading to the Kathā. I drive the handicapped, the old and the others to the venue without taking any money. It's not only for Kathā, but even otherwise I have been using my auto-rickshaw in the same way." Listening to the discourse is not only limited to listening to MorariBapu in the pandal. There are several ways of listening to the discourse. Oftentimes, even if we are in the pandal we don't listen to the discourse and many a times, people like BabluBapu listen to the discourse in a different way! He said, Bapu, I don't get time to listen to the Kathā! BabluBapu, you have no need to listen to the discourse. Your auto-rickshaw itself is your discourse. The younger generation taking such initiatives is an auspicious omen! I see the young folks offering service all around which is a good sign. It appears as an auspicious omen through Kathā!

The very name of Rāma can even make the rural folks realized! They need not learn the Holy Scriptures, Sahib! Realization follows Rāma. The sense of realization makes one detached and one recalls the long forgotten memory. The sense of realization awakens our lost memory. So, a lowly-intelligent being asks a supremely-intelligent being: “What are the traits of a Pīra who is brimming with 'Pīrāi'?” Who is a lowly-intelligent being?

BuddhiHīnaTanuJānike,
SumirauPavanaKumāraII
BalaBudhiBidyāDehuMohi,
HarahuKalesaBikāra II HC-Do.2 II

My Gosvāmī who is lowly-intelligent asks a question to the Enlightened Being Hanumāna who is supremely-intelligent, 'JākīKṛpāLavaLesateMatimamḍaTulsidās ahū'. Tulasidāsa who is a lowly-intelligent continuously calls Himself evil-minded, dull-witted etc. Dull-witted Tulasidāsa asks the Enlightened Being Hanumāna that “O the Pīra of all Pīras, what are the traits of a Pīra who is filled with 'Pīrāi'?” There are five traits. The first question was asked by a steadfast devotee to a Pīra. The second question was asked by a seeker to a monk. Today, a lowly-intelligent person is asking an Enlightened Being. One more point. A disciple is asking one's Sadguru. Five questions are asked to an Enlightened Being. We are discussing about 'Pīrāi' on the land of VihalaPīra on the basis of the two lines of 'Mānasa'. My Hanumāna was asked, who is a Pīra filled with 'Pīrāi'? The first response is: One who makes everyone open their eyes at the right time and also makes them close their eyes when the time is right is called as Pīra. This is the first trait on the basis of 'Rāmāyaṇa'. Today's question-answer session is based on 'Rāmāyaṇa'. My Gosvāmī is asking question to the Pīra of Pīras, the supremely-intelligent, Hanumāna.

SoBaap! Now listen to the scriptural discussion about where we must open our eyes and where we must close it. The path of wisdom has the discussion of both opening and closing the eyes. Hanumāna is the man of wisdom. The path of karma also speaks about opening and closing the eyes. Hanumāna is devoted to karma. When He tried to commune within Himself by closing His eyes,

Jāmvanta cautioned Him: Don't forget that you are devoted to karma. You cannot sit in meditation without doing anything. It's for the service of Rāma that you have come down upon earth. And 'RamachandraKeKājaSavāre', Hanumāna is devoted to karma. The seekers on the path of karma should know when to close the eyes and when to open them. Lastly, the path of devotion also has the glory of closing and opening the eyes, so says 'Rāmāyaṇa'. Many people toil themselves to the last bit on the path of karma. Eyes need to be open while working hard, but they need to be closed while taking rest. God has given us eye-lids to close them when we want to rest and open them when we want to work. This is the path of karma. My Hanumānaji is devoted to karma in such a way that He leads everyone with open eyes when there is a need and when He feels that everyone is safe, He sat down with closed eyes on the shore of the ocean. The path of karma is about opening the eyes and closing the eyes at the right time.

I am speaking with respect to the listeners in front of me. My Hindi speaking listeners often tell me that Bapu, Gujarati is such a language that even though we don't understand anything, we sit in front of the television listening to you! Come to Gujarat. Gujarati is a very powerful language. Don't forget your mother-tongue. It's the language of Narsinh Mehta. Please don't forget. I would request that even if you study in English medium, speak in Gujarati at home. Speak Gujarati in your villages. I know several people who have studied in English medium. Bhailubhai has studied in Rajkumar College. He can speak English fluently. But he always prefers to speak in Gujarati. I know so many people who have studied in English medium schools, but they would always speak their mother-tongue. We would not realize that they have studied English. When there is a need, they would speak polished English! But they would stick to Gujarati with their parents, children, neighbors etc. Forgetting Gujarati will be a great loss, Sahib! After reciting about five to six Kathās in Hindi, I make a point to give a Kathā in Gujarati. My intent is that my Gujarat and the Gujaratis must not forget our mother-tongue. They should constantly remember their mother-tongue. Therefore, I speak in utmost rural

dialect of Gujarati, which even the civilized literature is unable to interpret! My dear listeners, recite stories to children. Give them story books to read. Don't give them mobile phones which would make our children busy. Please save them from the addiction of mobile phones. The mothers don't wish to devote time for children. The fathers don't have time in the first place! Hence, they give them mobile phones to keep them busy! It only spoils the child's eyes and mind. Please think about the child's future, Baap! Teach them our language. It's the language of Narsinh Mehta. I am speaking in our language.

The supremely-intelligent Enlightened Being answers the lowly-intelligent being that the first trait of the Pīra filled with 'Pīrāi' is the awareness of when one should close the eyes and when one should open the eyes. Many people on the path of karma keep their eyes constantly open. After working hard for the whole day, when you lie down in the bed you should feel the rest. If you keep your eyes constantly open, you won't experience rest. In order to experience rest, you ought to keep the eyes closed. On the path of karma, one who opens the eyes and closes them at the right time will be successful. Hanumānaji teaches this. The second point that Hanumānaji teaches us is that after beholding the complete Supreme Element, those eyes must not see the incomplete elements because God has blessed those eyes. You can begin from the incomplete elements and after reaching the complete Supreme Element, close your eyes. Two people have united in Janakapura. One person sees the complete element through an incomplete means. The other person sees the incomplete element through a complete means. Paraśurāma sees incomplete element through a complete means. He could see in the right manner. He saw Rāma. In Puṣpa-Vāṭikā, Jānakī also sees Lord Rāma. When a person is tired, s/he should close the eyes and go to sleep. But Paraśurāma did not get tired. His eyes became steady after beholding Rāma. Ideally, after beholding the complete element eyes should be closed. And instead of closing the eyes, he saw the broken bow, which is an incomplete element. After beholding the complete element Rāma, he should have closed the eyes instead of looking at the broken bow. On the other hand, Jānakī saw the mundane elements first and then saw Lord Rāma in Puṣpa-Vāṭikā,

LocanaMagaRāmahiUraĀnī I

DīnhePalakaKapāṭaSayānī II BAK-231.04 II

She first entered the orchard, which is an incomplete element. She bathed in the lake, which is an incomplete element. Eventually, she saw Rāma who is the complete element. And after beholding the complete element, our eyes must not see the incomplete elements. Therefore, Jānakī closed Her eyes. Tulasī uses the word 'sayānī' (wise). This is Janaka's daughter! After beholding the core element, Her eyes did not wander in the surrounding. She is Janaka's daughter after all. The problem with Paraśurāma is that when he saw Rāma, His eyes were stunned for a moment until he saw the broken pieces of the bow. He missed the opportunity because after beholding the complete element, he got bothered by the incomplete elements. On the path of karma, keep the eyes open while working and keep the eyes closed while taking rest.

Now the intelligent being is explaining the path of devotion. These are the traits of Pīra. On the path of devotion, opening the eyes or keeping the eyes open is symbolic of thoughts. Man thinks, evaluates and takes decision. Do your work by keeping the eyes open. Think intellectually and evaluate with open eyes, but there will definitely come a time where after thinking too much one is compelled to close the eyes in the light of faith. Closing the eyes is faith, opening the eyes is thought. This is the aphorism of the path of devotion. After evaluating everything with open eyes, one ought to sit-down in faith. We sleep in the night looking forward to get back to work the next morning when the sun rises. We all go to sleep with this trust! What if you sleep with the doubt of getting killed in the night? One can never sleep with a doubtful mind. Eyes should get closed, without harboring any doubt. Don't get into the deliberations of what and why when your Guru tells you something. Once your Guru tells you something, close the eyes in faith.

EneBharoseRahevāyaJī...

BharoseRahevāya, Paṃḍanuḍahāpaṇa No Ḍolāya...
EmāPaṃḍanāḍahāpaṇa NāḌolāya,
BhāiEneBharoseRahevāya.

'Kāga' SaghalāRogaNāse, KīdhuEmaKhavāyaji;
VaidyaGharaNāVāṭelāTe, OsaḍaKemaOlakhāya?
The third path is the path of wisdom, where eyes

remain open in the first phase and they get closed during contemplation. The men of wisdom should also close their eyes, just as they keep them open. Both are equally essential for the wise men. The Enlightened Beings have spoken at length and shared their wisdom to bless the world, but before doing so they have known their own soul. Therefore, my Narsinh says,

JyāLagīĀtmāTattvaCinyoNahī,
TyāLagīSādhanaSārvaJūthī.

An individual who wants to obtain the element of ambrosia ought to close the eyes. The Enlightened Being of my 'Rāmāyaṇa' says that an Enlightened Being knows when to close the eyes and when to keep them open. When it's the time to think, a realized person will keep the eyes wide open and think deeply. And the moment s/he feels that the thoughts are absolutely futile and now, there is no other option but to trust the divine, the realized person will close the eyes. Such a person is an Enlightened Being.

The lowly-intelligent being asks a second question to the supremely-intelligent to say something more about the 'Pīrāi' of a Pīra. A Pīra filled with 'Pīrāi' is the one who makes us fearless at the right time and also induces some fear at the right time. Fearlessness is a good trait, but it has the danger of pride. Vāli is extremely fearless. Who is as fearless as Vāli? But his fearlessness is full of pride. He is proud of not fearing anyone in the world, not running away out of fear etc. These are the characteristics of Vāli. But he is equally proud. Vāli's fearlessness is alloyed by pride. He accepted this truth later before the Lord when he said that "Lord, You proposed to keep my life even as I was proud, but I am not so foolish. O Lord, I now offer my body to Your feet. And I offer my son to You as well." Vāli is a person who hands over one's children to the Lord.

Firstly, the pride of being fearless is harmful. Secondly, fearlessness makes one self-willed, which is equally harmful. Vāli is endowed by the pride of fearlessness. Sugrīva was also fearless. Hanumānājī requested Lord Rāma to accept Sugrīva and make him fearless. When he became fearless, he too became self-willed. He did not bother about the task assigned by Rāma! While Rāma was observing holy austerities on Mount Pravarṣaṇa in the month

of Catura, he was enjoying carnal pleasures! Not even once did he bother to check if Rāmā was fine, because he misused his freedom and fearlessness. Therefore, my Enlightened Being Hanumānā makes him aware that Vāli died by the pride of fearlessness and you shall die by the self-willingness of fearlessness. It's high time for you to wake up. This is the duty of Pīra. Such a person is called as Pīra. One who makes us renounce the fearlessness of pride and induces some fear in us when we behave self-willingly because of fearlessness is a Pīra. Tulasī thus says, O Lord, as the subjects fear the king, may I feel your fear. Please don't make me so fearless that I become self-willed. I may behave as I want. This was Sugrīva's mistake. Rāma also tells Lakṣmaṇato bring Sugrīva to Him by showing some fear. Pīra is the one who opens the eyes and closes them as per the right time. And one who explains us this way is a Pīra. Proud fearlessness will be harmful. Self-willed fearlessness is equally harmful.

Thirdly, one who is cognizant of where life exists and where death exists is a Pīra. Hanumānā is cognizant of this fact. While searching for Sītā, bears and monkeys were extremely thirsty and almost about to die. Hanumānā realized that they would die in lack of water. He then searched for a cave where Svayamprabhā was sitting. There was a lake nearby, where everyone consumed water and had fruits. They were thus blessed with a new life. He also searched for a second cave on the shore of ocean where Saṃpāti was present. Saṃpāti was ready to kill the monkeys. It was the cave of death. Hanumānājī made a neutral decision between the cave of life and the cave of death. One who can analyze between life and death is called as Pīra. One who makes us aware of life and death is a Pīra.

The lowly-intelligent being asks the fourth question to the supremely-intelligent being. Even if you are incapable to behold devotion, don't be disheartened. Wait for someone who has already beheld devotion. Saṃpāti informed Jāmvanta and his team that there is an island in the middle of the ocean. The island contains an orchard named Aśoka which has a tree named Aśoka. Beneath the tree there is a seat on which Sītā is sitting. She is worried. He could see everything from the other shore, but only the one who could cross 700 yojanas wide ocean would meet Sītā. This world is full of people who live in the present, who

live in the past and few are futuristic. One who takes us beyond the notion of three tenses is a Pīra. He transcends us beyond the three tenses. The bears and the monkeys expressed their helplessness to visit Laṃkā. But the good part is that they told Hanumānājī to go there and meet Jānakī while they would wait on the shore. They encouraged Hanumānā to behold the mother and they would wait on the shore to behold Him when He returns. If we cannot practice devotion, there is nothing to worry. Wait for the person who is engrossed in devotion. An Enlightened Being can do this. Hanumānā advised them to wait on the shore and left for Laṃkā. All of them waited for Him to return. A person with 'Pīrāi' is the one who lives a divine life, but does not insist on a specific place. What is the job of an Enlightened Being? He transforms our consciousness. He transforms negative consciousness into positive. He inserts our pin of consciousness in the positive plug. Our intellect might not accept that this is possible. But instead of feeling disheartened, have faith. Everything is possible. If we think intellectually then nothing would seem possible! If some visitor would have told VisamanBapu to give away his seat to him/her, he would have happily done so and left from here. Enlightened Beings have no attachment to a specific place. But the visitors never ask for it and the Enlightened Being would have known that in future Paliyad would become a source of inspiration for the world. So, Enlightened Beings don't insist on a specific place. What has a Pīra or mendicant to do with place? WasimBarelvi has written a renowned couplet,

Vo JahāBhīRahegā, RoṣāniPhailāyegā I
CarāgoKoKoīApanāMakānaNahīHotā I

A lamp has no home of its own. It will brighten any area where it's placed, Sahib! Hanumānājī is such an Enlightened Being who is filled with so much 'Pīrāi'. But He was not adamant for a particular place. After Rāvaṇa's death, Rāma's reign was established in Ayodhyā. Six months elapsed. Lord's companions took a leave. Hanumānājī joined His hands and asked Sugrīva that "I had accepted your service, but may I now stay in Ayodhyā with your permission?" Sugrīva said, "Your meritorious deeds have not yet been exhausted for you to return to the world of mortals. Your meritorious deeds are intact. You may

stay back in Ayodhyā." Hanumānā remembered His duty. He stayed back in Ayodhyā. When an outsider stays with the family for a long duration, the family members tend to get fed-up. Hanumānājī constantly stayed around Rāma. Rāma's family members felt bothered about His presence! No one could tell Him directly, but He realized the issue. One fine day, my Hanumānā was sitting sad. His eyes overflowed with tears. Lord Rāma saw Him, "Hanumānā!" "Lord! May I ask You something which You would not like? May I leave? I have stayed here for too long now." He did not say that no one likes His presence. And please remember my listeners, if you take someone's paduka then take from the one who is all-capable! Don't take the paduka of an incapable person. 'Ayodhyākāṇḍa' clearly states that 'Prabhu Kari Kṛpā'. Who can give paduka? One who is all-capable can give the paduka. Prabhu means all-capable. An incapable person cannot give paduka. And you cannot snatch, steal or buy paduka from an all-capable being. You cannot allure an all-capable person to give you paduka. So, how can we obtain paduka? Paduka can be obtained only by the grace of an Enlightened Being, 'Prabhu Kari KṛpāPāvariDīnhī'.

In yesterday's Kathā, Satī, the daughter of Dakṣa took birth in the abode of Himālayā. Nārada named her as Umā, Aṃbikā and Bhavānī. Pārvatī practiced rigorous penance in order to attain Śiva. The divine annunciation sounded from heaven that her penance was successful and she would attain Śiva. On the other hand, Lord appeared before Śiva and said that "I am here to seek a promise from you. Please marry Bhavānī." "Lord, I have abandoned Satī." Lord said, "You had abandoned Dakṣa's daughter, not Himālayā's daughter? Now she is no longer Satī, but Pārvatī. Please accept her." "Lord, I accept Your order as my paramount duty." Lord disappeared. The seven sages came to meet Śiva. Bhavānī passed the test of surrender. During those days, a demon named Tārakāsura was born. He began to torment the whole world. The deities enquired with Brahmā about how he can be killed? Brahmā said that Śaṃkara's son can kill him. The deities requested Śaṃkara to get married with Himālayā's daughter.

The attendants adorned Lord Śaṃkara. Lord mounted the bull and reached Himachala. Eventually

Śiva and Pārvatī got married with each other. Himālayā bid farewell to his daughter. Śiva reached Kailāsa with Pārvatī. Śiva and Pārvatī enjoyed a new delight every day. At the end of stipulated timespan, their son was born who was named Kārtikeya. He gave nirvānā to Tārakāsura. One fine day, Lord Śaṅkara was sitting beneath the banyan tree of Kailāsa in an innate posture. Pārvatī arrived finding it the right opportunity. Śivahonored her and offered a seat to His left. Bhavānī asked a question, Lord, even after one birth it's not clear to me whether Rāma is the Supreme Element or an ordinary mortal? Please be kind to recite RāmaKathā to reconcile my mind. Who is Rāma? Lord Śiva expressed His pleasure and said, O the daughter of Himālayā, you are worthy of applaud. You are about to set flowing the Ganga of RāmaKathā from my lips. Now listen to who is Rāma. God is the one who walks without feet, hears without ears, performs karma without hands, sees without eyes, speaks without tongue and touches everyone without body. This is the Supreme Element. There are five causes of Rāma's incarnation. The first cause is the curse pronounced on Jaya and Vijaya, who are the gate-keepers of Vaikuṁṭha. The second cause is Sativṛmdā's curse to Lord Viṣṇu. The third cause is Nārada's curse to Lord Viṣṇu. The fourth cause is Manu and Śatarupā, of whom was born this human race. They practiced severe penance on the bank of Gomati. Lord appeared before them and asked them to solicit a boon. They said, we wish a son just like you. Lord said, there is no one like me in the world. Hence, I myself shall be born as your son. The fifth cause is the curse of Brāhamaṇas on King Pratapabhanu, due to which he was reborn as Rāvaṇa. Arimardana was reborn as Kuṁbhakarṇa. Their minister who was righteousness by nature was born as Vibhīṣaṇa through their step-mother.

RāmaKathā contains the story of Rāvaṇa's birth before the story of Rāma's birth. It's the darkest before dawn. Therefore, Tulasī has followed the same sequence. Rāvaṇa, Kuṁbhakarṇa and Vibhīṣaṇa performed severe penance. After attaining insurmountable and unattainable boons, Rāvaṇa began to torment the world and behaved self-willingly. Corruption spread all across. The earth was perturbed. She assumed the form of a cow and wept

inconsolably. She approached the seers and the sages. They said, Rāvaṇa's tyranny has blocked our thinking! Our contemplation has stopped. We are helpless. They approached the deities, who said that when we see Rāvaṇa approaching us, we hide in the cave of Mount Meru. We are equally helpless as well. Everyone then approached Brahmā. He said, I have conferred auspicious boons to Rāvaṇa, but he has misused it. I am helpless as well. Now, there is only one resort. Let's call upon the Supreme Element who can help us out of this. Everyone called forth the Supreme Element. A divine voice echoed from the heaven. O deities, O sages, O earth, I shall bear an incarnation in the race of Raghu along with my part manifestations. Please be patient. This incident indicates three aphorisms to attain God. Firstly, endeavor. They have endeavored hard to save themselves from Rāvaṇa. But our endeavors have a limit. When we reach the limit of our endeavors, we must pray that we have done everything we could, now we are calling upon you. There is a limit to our prayers as well. After reaching the limit of prayer, we must wait. Our problem is that while we endeavor, we don't pray! I and you must endeavor, without being effortless. But endeavors alone will make us proud. Hence, the second step which is equally important is prayer. After prayer comes the third step of waiting patiently.

AeĀvaśe, AeĀvaśe, AeĀvaśe.

Wait patiently. Śabrī endeavored, prayed and waited for Rāma to arrive. Ahalyā endeavored, prayed mentally and waited for the Lord to arrive. Let me iterate once again that God is the subject of waiting. We ought to wait. We fail to wait. The union of endeavors, prayers and waiting patiently will manifest the Supreme Element.

Tulasī takes us to Ayodhyā, which is ruled by the clan of Raghu. The present king is Daśratha. He is the champion of righteousness and the mine of virtues. He is an adept in karma, devout in wisdom and diligent in devotion. He enjoys a blissful married life with queens like Kauśalyā. Nowadays, the biggest problem in the society is that everyone's married life is spoiling! There is a small formula of married life which can give birth to Rāma. The man should love his wife. A woman is hungry of love. If you give her love and affection, she

will demand nothing more! A man is proud. He seeks honor from the wife. His ego must get satisfied. These two aphorisms can manifest Rāma in our forecourt. But neither the man loves his wife, nor the wife respects her husband! Despite leading a divine married life, Daśratha felt the pain of not having a son. He often wondered if his lineage would end with him. The world approaches me for a solution to their problems, but being a King where should I articulate my pain? Therefore, the king approached his Guru, Vaśiṣṭha. He asked, Lord, would I never have a son? "King, you shall father four sons. I was waiting for you to come and raise a curiosity, to make the Supreme Element your child. Please be patient. You shall be blessed with four sons. But a yajña needs to be conducted."

Sage Śṛṅgī was called. A yajña begetting the boon of a son was conducted. Oblations were offered with reverence and love. After offering the last oblation, the fire-god appeared from the yajña with the divine offering. He gave the offering to Vaśiṣṭha and requested him to give it to the king and distribute to the queens as he deemed apt. One-half of the offering was given to Kauśalyā. The other half was divided into two portions. One-fourth was given to Kaikeyī. The remaining one-fourth was further divided into two halves and was given to Sumitrā by the hands of Kaikeyī and Kauśalyā. After consuming the offering, the three queens began to experience the state of being conceived.

Time elapsed. The moment of Lord's arrival appeared closer. The almanac consisting of the position of the sun and the moon, the zodiacal sign into which the sun had entered, the position of the seven other planets, the day of the week as well as the of the lunar month (yoga, lagana, graha, vāra and tithi respectively) turned propitious. It was Tretāyuga, holy month of Caitra, the bright fortnight of a month during waxing moon (ŚuklaPakṣa), ninth day of the bright

half, the sun was at the meridian and the asterism of Abhijit was shining in full glory. The sun was at the meridian. People were resting after having lunch. The rivers began to flow ambrosia. Gentle and fragrant breeze began to blow. The deities of heaven began to sing Lord's hymn of advent. The deities of the earth, the sages, the seers and the serpents of nether region began to sing Lord's hymn of advent. Mother Kauśalyā began to experience auspicious omens. After singing Lord's hymn of advent, the deities took their respective positions. At that moment, the one who dwells in the whole world or the one in whom the whole world dwells that Lord, Almighty, Supreme Element, Supreme Soul appeared in Ayodhyā. Kauśalyā saw a mass of light in her royal chamber. The light soon took the form of God. Tulasī writes,

BhaePragaṭaKṛpālāDīnaDayālāKausalyāHitakārī I
HaraṣitaMahatārī Muni

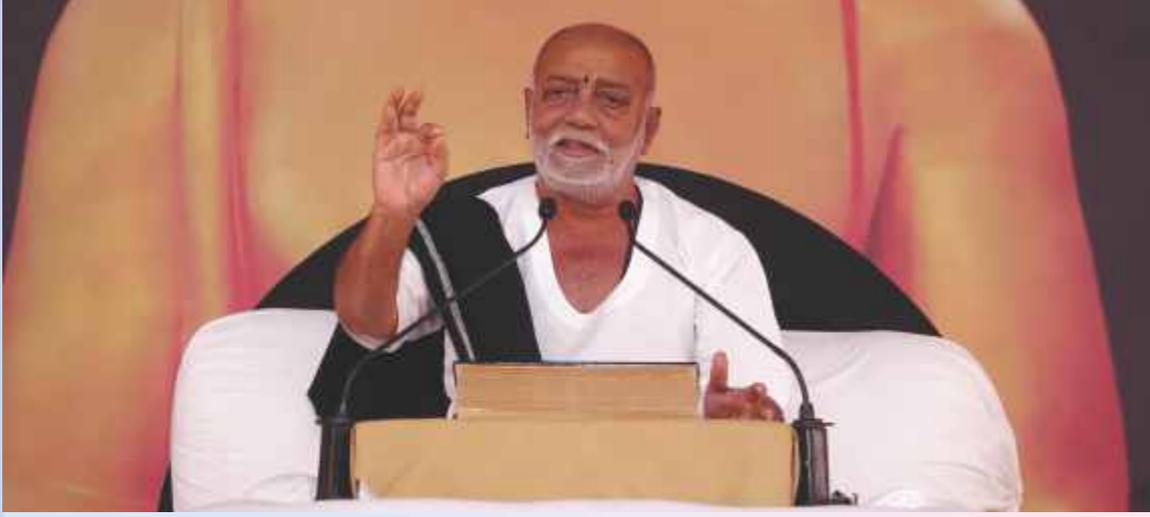
ManaHārīAdbhutaRūpaBicārī II BAK-191.01 II
Tulasīdāsajī said, Lord appeared in four arms. The mother saw Lord's divine form. She asked, how should I sing Your hymn of praise? On hearing the mother's wise words, Lord assumed the form of an infant and began to cry like a newborn in the mother's lap. On hearing the child's cry, the other queens rushed to Kauśalyā's chamber in flurry. Everyone was surprised to hear the cries of the baby. On seeing the transcendental child in the mother's lap, everyone's eyes were filled with the tears of love. The news spread in the town. The attendants rushed to inform the king and congratulated him for being blessed with a son. As the news fell on the king's ears, he began to experience the joy of absorption into Brahma. He called for sage Vaśiṣṭha and ordered everyone to kick-start the celebrations. The glad tidings of the son's birth began in Ayodhyā. Today on the holy land of Vahalahama, on the day of advent of VahalaBapu we are celebrating Lord Rāma's birth. From my VyāsaPīṭha, I greet everyone in Gujarat, India and the whole world on the occasion of Lord Rāma's birth!

Closing the eyes is faith, opening the eyes is thought. This is the aphorism of the path of devotion. After evaluating everything with open eyes, one ought to sit-down in faith. We sleep in the night looking forward to get back to work the next morning when the sun rises. We all go to sleep with this trust! What if you sleep with the doubt of getting killed in the night? One can never sleep with a doubtful mind. Eyes should get closed, without harboring any doubt. Don't get into the deliberations of what and why if your Guru tells you something. Once your Guru tells you something, close the eyes in faith.

Kathā-Darśana

- ♦ I strongly believe that 'Rāma Carita Mānasa' is the twenty-fifth incarnation. It is my staunch faith.
- ♦ Hanumāna is utmost secular Supreme Element.
- ♦ The virtue of righteousness or religion should be beneficent by nature.
- ♦ The world no longer needs business-minded people, it needs righteous people.
- ♦ Devotion is not madness. It is a different element altogether.
- ♦ Lord's name or Lord's worship is the greatest wealth.
- ♦ One whose has abundance of worship can alone be saved from the attack of Kāmadeva.
- ♦ One who cautions us is a Monk. Secondly, one who reconciles our doubts is a Monk.
- ♦ Monks should do nothing at the cost of worship.
- ♦ Being virtuous of conduct is the trait of a monk.
- ♦ There is no loss as bad as dropping from the eyes of an Enlightened Being.
- ♦ A Sadguru is the one who manifests the pain of love in us.
- ♦ No Sadguru can ever be communal.
- ♦ One who loves without proselytizing us is a Guru.
- ♦ Surrender to an all-capable Enlightened Being, instead of an incapable mortal.
- ♦ An Enlightened Being's entire energy is concentrated in His pādukā.
- ♦ Closing the eyes is faith, opening the eyes is thought.
- ♦ Oftentimes, our sufferings in life make us propitious to the Lord.
- ♦ Blessed moments are more important than any adjectives associated with us.
- ♦ Criticism, hatred and envy are our mental pains.
- ♦ Creation bereft of sacrifice and divine remembrance is like a widower.

The state of supreme disorder is called as God



We are having a conversation on the discourse of 'Mānasa-Pīrāi'. Before we proceed with the discussion, let me recall that yesterday was VisamanBapu's day of advent and we also celebrated Lord Rāma's birth in the Kathā. Venerable NirmalaBawas felicitated by the attendants with the honor of RajatatulaMahotsava. I insisted her to accept the honor considering everyone's sentiments. Monks like us are responsible to protect this by means of our spiritual discipline. We own a great responsibility, Sahib! Lord has helped the holy places endure till date. However, considering the influence of Kaliyuga the religious fields must mindfully preserve it, because millions of people have harbored faith on us. When I was coming to the Kathā in car, Bhailubhai informed me that Bapu, someone called me and said, we are sending 500 maunds (18,500 kilograms) of ginger. Bhailubhai asked him, what would we do with so much ginger? Moreover, the caller was not ready to reveal his name! I wonder what would be the source of such charity. Even if the ocean does not call the rivers, the capacity of ocean compels the river to get drawn towards it. The reverence of such places, the verses of 'Rāmāyaṇa' and the worship of the abbots have kept the holy places still penenaceful and therefore, it attracts such abundance.

I have arrived here to extol Rāma's glory. I am not here to teach or advice anyone. But the holy places ought to protect the incoming abundance. And I am glad that it's happening. I am sharing these thoughts only so that you don't forget. Be affectionate towards the most trivial human being. And the holy places of our state have done it. At the same time, treat Hindu, Muslim, Shikh, Christian, poor, rich etc. on the same footing. If someone approaches the religious places to offer his/her service, accept the service according to the person's capacity. Don't toil them to their last bit. If the person has Rs. 100, accept only Rs. 10 from him. This will account for 10% of his income. Accept people's service as per their capacity. And after accepting people's charity, offer your service to the society in return with due humility. My VyāsaPīṭha is glad that the four pillars of righteousness are still safe in our religious places.

Who is 'Pīrāi'? Everyone wants to become Pīra. Who does not want to be Pīra? A person is Pīra and 'Pīrāi' who is blessed with seven aspects. It refers to seven foundations of understanding, just like the seven stages of wisdom as defined by our scriptures. I feel elated in every discourse, but I feel especially elated here because this place is a confluence of valor and monkhood. People of this place hail from warrior lineage and yet they are blessed with monk-ness. Therefore, this land is the union of monkhood and valor. Lack of valor is also a problem. This place has fulfilled both the virtues simultaneously. This place is the union of Visaman and 'Rāmāyaṇa'. The discussion of wisdom is extremely difficult for people like us. I barely

understand it. And explaining something which I myself don't understand will be a mere display of words. We don't intend to go deep into it.

Who is 'Pīrāi'? One who is blessed with seven foundations of understanding is 'Pīrāi'. Who is 'Pīrāi'? One who is unknowingly blessed with seven stages of yoga by the grace of one's Enlightened Being is 'Pīrāi'. Such a seeker would be unaware of the internal process that goes on in his/her body. One gentleman had written to me that Bapu, do you practice anuloma-vilomaPrāṇāyama of yoga? It's worth doing, but I don't do so. It doesn't suit me. When I recite the opening invocation of my RāmaKathā, it includes my practice of anuloma-viloma. Even when we are speaking, working or sleeping our pulses are running and our breathing continues, Sahib! We don't have to do anything explicitly. Yama refers to getting engrossed in something unknowingly. A singer, a reciter or any erudite need not practice yama during his/her performance. It happens automatically, without even realizing. A responsible person cannot make statements self-willingly. S/He is self-restraint or abides to yama. Such a person is cognizant of what to speak where and how much. Niyama; niyama means not causing inconvenience or hindrance to others. If someone takes your seat, go and sit elsewhere without scolding that person. Don't hinder others. Āsana refers to sitting in one posture for a stretch of time. It happens automatically. Speaking, singing, listening, clapping or singing devotional hymns includes the yoga of Prāṇāyama unknowingly. Pratyāhāra means withdrawing our senses and organs of body from external phenomenon by virtue of attending spiritual discourse. It's analogous to the cows returning to the manger in the evening after grazing with the herd for the whole day. For few hours, we tend to forget everything around us. Dhyāna; the reciter must speak meditatively. The listener must listen meditatively. It is meditation. Dhāraṇā means adopting any aphorism of the discourse which we like. And living life in that way is samādhi. Everything becomes samādhi after this. Walking becomes samādhi, sitting also becomes samādhi and Shankaracharya says 'NidrāSamādhi Sthiti' sleeping is samādhi as well.

One who assimilates the seven stages of understanding becomes 'Pīrāi'. It can be done at the

level of an individual, family, religious place, society, nation or world. It's the eight-fold yoga manifesting innately. India has six schools of philosophy. Rural people have not read scriptures. But oftentimes we can observe the six schools of philosophy in them. One who is blessed with the seven-fold, eight-fold and six-fold (786) philosophy is 'Pīrāi'. Therefore, Talgajarda is glad to obtain an opportunity of reciting the 786th RāmaKathā in Paliyad.

Yesterday I had stated that GunvantBapu from Savarkundlahas sent the meanings of words Pīra and 'Pīrāi' from BhagvatGomandal. 'Pīrāi' means Pīra+Āī i.e. mother. 'Pīlāi' is the derivative of 'Pīrāi'. It means melting in the divine feet of an Enlightened Being. It refers to erasing our own identify and getting merged with the Enlightened Being. This is 'Pīrāi'. It manifests a sense of detachment. NirmalaBa gives me a letter every day stating that the discipline of volunteers is affectionate. I am glad that no volunteer is raising their voice. None of them are insulting the listeners. They deal with them utmost humbly. As such the arrangements are good in every Kathā, but the crowd in this Kathā hails from warrior lineage and hence, they are endowed with discretion. When a person from warrior lineage fails to abide by discretion and bounds of propriety, s/he will drop from the eyes of a monk! And there is no loss as bad as dropping from the eyes of a monk. I am glad that the propriety of conduct is applauded here.

'Pīrāi' means 'Pīlāi' which in turn means blending with the Enlightened Being. This is the reason one must listen to the Kathā. There is nothing to worry if you cannot understand or practice what is spoken in the discourse. Even the reciters have not practiced what they are speaking. Those who have are indeed worthy of applaud. Listening is enough. The glory lies in listening, Baap! Even if someone taunts you that you don't practice anything even after listening to the discourse, it's fine. Listen to the discourse, nevertheless. A spiritual discourse transports the ideas of śloka to a common man. There is nothing higher than Vedas, and the peak of Vedas is Vedamta. Even as Vedamta speaks about listening, contemplation and reflection, it does begin from listening. Lord Vyāsa also says in 'Bhāgavata' that 'ŚravaṇamKīrtanamViṣṇouḥSmaraṇam', it's all about

listening. Tulasī further states in 'RāmaCaritaMānasa' 'JinhaKeŚravanaSamudraSamānā', listen, listen, listen! Guru Nanaka repeats the same 'SuñīyeDuḥkhaPāpaKāNāsū'.

Now, let me share the meanings of Pīrafrom'BhagvatGomandal'. One meaning of Pīra is affluence or magnificent. One who is affluent is called as Pīra. It needs to be defined further. Not every rich or wealthy person can be designated as Pīra. One meaning of Pīra is Guru, Preceptorand the one who leads us to the divine path. Another meaning of Pīra is an old man. A senile person is also called as Pīra. Pīra also refers to an Islamic saint who has attained divinity. Any saint of any religion who has attained enlightenment is a Pīra. A saint or godly person is also a Pīra. A Muslim mendicant is also called as Pīra. A holy man among the Muslims is also called as Pīra. A mendicant who has passed away worshipping his whole life is called as Pīra. Pīra also means a pure man. He could also be a rural farmer. Any pure man is called as Pīra. Another meaning of Pīra is a monk. Pīra also means a mother and a father. Every mother is a Pīra endowed with 'Pīrāi'. Every father is also a Pīra. Another meaning of Pīra is Lord or Supreme Being. One more meaning of Pīra is a high-souled person. Any high-souled person is a Pīra. And an Enlightened Being is also called as Pīra. The Muslim community calls Monday as Pīravāra. Pīra also refers to a caste. Pīra also means pain, suffering, sorrow or malady. A compassionate, sympathetic or sensitive person who suffers on seeing others' pain is also called as Pīra. 'BhagvatGomandal' also defines Pīra as a married girl's paternal home. And for every married girl, her paternal home is indeed Pīra, Sahib! It doesn't mean that her in-laws home is bad, but it's definitely different from her paternal home!The in-laws home is pilgrimage for her, but her paternal home is Pīra. It's not written in 'BhagvatGomandal', but I have added this. Every married girl's home is like a pilgrimage for her whereshe has to maintain propriety, cleanliness and purity. Another meaning of Pīra is eyes. Pīra also means the Mother Goddess of the Universe. Durgā is also called as Pīra. 'Pīrāi' has a comprehensive interpretation! Our father's mother i.e. our grand-mother is also Pīra.

Pīraalso means death. It's propitious to Vedas. Pīra means Guru and ṚgVeda says that the

Guru is death. Therefore, it somehow brings about the union of the Vedic ślokaswith folk masses. Pīra means our death. Yes, it kills us! Our Pīra reduces our pride and ego to dust, Sahib! Our Guru or our Pīra crushes our mind, our intellect, our subconscious-mind or our pride and yet keeps us alive. The Guru is our death. Osho had a series of discourse running when he was known as Acharya Rajneesh. It was titled as 'I Teach Death'. So, Pīra means death. The next meaning of Pīra is the best. I have liked it and I hope you shall like it as well. One meaning of Pīra is mother-in-law. This is great! Please become a Pīra, don't torture someone else's daughter who is married in your home. The mother-in-law is called as Pīra. Look at the generosity of dictionary! Yes, every woman is a Pīra in this world and few of the men are Pīra. There are several derived words of Pīra e.g. Pīratana. Pīratana is a feminine name in dictionary. The trait of being Pīra is called as Pīratana. A transgender person is also called as Pīramarda. Pīra alsomeans a spiritual master. A Guru, a high-souled person, a revered being or anyone who is highly superior to us e.g. a king or a saintly person is a Pīra. Pīrāśāha. Pīrāñāpamthī i.e. one who treads the path of Pīra. Pīrāñī is a type of mare in Kathiyavad. The word 'Pīrāna' is also used for aged sages and seers. PīrānaPīra means the god of the gods. It refers to the Pīra of Pīras. Pīra also refers to the name of a color. Pīri means yellow color. Pīra also means jaundice. Pīra means monopoly. Pīra means senile state. Pīra means miracle. A non-understandable incident is called as Pīra. Pīra means cunningness. Pīra means craftiness. Pīra means artfulness. It's written that Pīra means the business of making disciples forcefully, Baap! It's clearly written so. Pīra means the business of making disciples forcefully! It refers to initiating the disciples by force! Many preceptors ignore age, state and interest of the person while initiating him/her. Their sole goal is to expand their group! It's written clearly. Religious duties are also defined as 'Pīrāi'. The words Pīra and 'Pīrāi' also apply to the ruling power. And monk-ness or saintliness is also defined as Pīra.

While we are discussing 'Mānasa-Pīrāi' on the basis of 'Mānasa', the academic part has already been discussed, let's now begin our random conversation! I have said earlier that the state of supreme disorder is called as God. This is my staunch reverence. Many intellectual discussions also happen

on this statement. Many people who are in spiritual domain since several years often tell me that Bapu, while we can understand other aphorisms, we still fail to understand that the state of supreme disorder is called as God. Never mind if you cannot understand it because I have understood it by my Guru's grace. The state of supreme disorder is called as God. The Supreme Godhead is a chaotic authority. Such is the Supreme Element. He is a mere spectator. He is not bound by any rules. No one can predict God, Sahib! He can make a pledge and break it simultaneously. There is no definite order! He can be the Lord of the world and also control the reins of a mare. Kṛṣṇa did not alight the chariot only once during the war. On all other days whenever the war ended in the evening, Kṛṣṇa would alight from the chariot and then ask Arjuna to step down. Isn't this a disorder? Kṛṣṇa is Lord of the world. When Arjuna was injured in war, Kṛṣṇa would feed his horses! He would also medically treat the injured horses! These are the acts of disorder, Sahib! Kṛṣṇa is the living example of this. Let me repeat once again that even though Kṛṣṇa has lied for the beneficence of this world, He has never spoken futile. His speech is backed by some or other meaning and beneficence. So, there is a disorderly element in the root, whom we are unable to understand whether It exists in a specific form or It is formless? We cannot understand if that Supreme Element is an individual or omnipresent? We fail to understand whether It has a name or It is nameless. We just don't understand it, Sahib! It's not that we would never understand it. We definitely can, only if He lets us understand and if we love Him. Takhatdan Has said,

GotavāJāva To Male Nahi Gotyo Gahana Govimdo Re.
Govind is most esoteric. God is the most esoteric element. He cannot be found if we search for Him.

HariBhagatu NeHāthavagoChe
PremaNoParakhamdo Re.

MojaMāRe'vu, MojaMāRe'vu, MojaMāRe'vu Re,
Agama Agocara Alakhadhañi Ni Khoja MaRe'vu Re I

There is no order in this space! At times He incarnates as fish, at times as tortoise, at times as boar and at times as half-man and half-lion! At times He appears as half-human and half-beast! At times He becomes utmost dwarf and the very next moment He assumes an extreme colossal form! At times He takes

the most beautiful form 'LokĀbhirāmaṃ RaṇaRangaDhīraṃRājivNetramRaghūvaṃśanātham' in form of Rāma and further at times, He manifests as Yaśodā's son Kṛṣṇa to dispel everyone's pain and spread smile on everyone's face. Today Dila has given me a couplet by Rajesh Reddy,

Sociae Aba Itane Cārāgāra Kahā Se Ayemge?
Muskurākara Apane Kucha Bīmāra

Kama Kara Dijiae I

O Govinda, please cure people by Your smile, because it's tough to find so many doctors. His smile enamors the three spheres of the world. He snatched away the clothes of Gopis bathing in the river and also covers Draupadi with unending supply of cloth! There is nothing certain about Him, Sahib! He can manifest in form of such Kṛṣṇa! We cannot understand ascetics as Him. He cannot be found when we search for Him! So, the Supreme Element is beyond a defined order. Moreover, when we witness such discourses being organized in orderly fashion, it's only and only because of the blessings of some realized being who has practiced disorderly, ascetic and Rukhaḍa-like spiritual penance. It's only because of their blessings that everything is accomplished in orderly fashion.

One who knows others' pain is a Pīra. The several traits of Pīra which we have seen so far were only my conversation with you. I am not preaching anything. One who is complete in all respects is called as Pīra. Our ancient psalm composers have said that articulate your pains only to the complete beings. It's doesn't make sense to speak our heart out before those who are incomplete. The complete beings are those who are satiated. Kabīra Sahib has said that I have attained such a complete Pīra Kaha Kabīra Mein PūrāPāyā'. Attaining a complete being is called as Pīra. Pīra is such a superior element. Utmost superior element is called as Puṃgava in Saṃskṛta. There is no one higher than it. VyāsaĀdiKabiPuṃgava; no one is above Vyāsa and Vālmiki. And therefore, it's said that all that we speak in this world is derived from Vyāsa. Everyone's presentation is different. One who is complete is a Pīra. When we see such a person, we feel that there is nothing lacking in him/her. Our soul would applaud for such a person! On seeing such a monk, a mendicant, a saint or a realized being, when we feel that there is nothing missing in this person then

realize that s/he is complete. There is no harm in calling such a person as Pīra.

Let's look at the second trait of a Pīra. Who is a Pīra in 'Rāmāyaṇa'? Lord Rāma, the complete Supreme Element, is Pīra in 'Rāmāyaṇa'. Who is a Pīra in 'Rāmāyaṇa'? My Hanumāna, an idol of incessant celibacy, is a Pīra in 'Rāmāyaṇa'. Who is a Pīra in 'Rāmāyaṇa'? My Mahādeva. The element which Upaniṣad calls forth as 'PūrṇamadaḥPūrṇamidam PūrṇātaPūrṇamudacyate' is Pīra. It's the complete element, where nothing is missing. Now, let's look at the next trait. As we surrender to an Enlightened Being or a Supreme Element or a Guru, one who fulfills our every heartfelt wish which lie in our supreme beneficence is called as Pīra. One who fulfills our all heartfelt wishes which are in our best interest is called as Pīra. But a Pīra would not fulfill the wishes which are not in our beneficence. We may make an inappropriate wish and request Vihalanātha to fulfill the same. But Vihalanātha would not do so. And if your reverence gets shaken up by this then you are into a give and take relationship, instead of being in righteous relationship. Your relationship is purely business-minded. The world no longer needs business-minded people, it needs righteous people. We need not be champion in righteousness. But we need to uphold the virtue of righteousness. One who upholds the virtue of righteousness fulfills the wishes which lie in our best interest.

When we are surrendered to someone, s/he fulfills the wishes which lie in our best interest. We would feel glad that the Enlightened Being has fulfilled all our wishes which were in our best interest. A character of 'Rāmāyaṇa' ferried the travellers from one bank of the river to another. He hailed from Niṣāda community. His name was Kevaṭa. He was a poor, miserable and wretched being. Rāma has given nothing to him. He has taken no toll of ferrying Rāma to the other bank. He has accepted nothing as his toll. But my Rāma has satiated this man in many ways! And he told Lord Rāma, what is it that You have not given me? I have worked for my livelihood since countless births, but never have I been so satiated. None could repay my wages in entirety, but O the crest jewel of Raghu's race, today You have paid my wages in entirety; You have satiated me. Today, You have given

me everything that lied in my best interest. I have felt supremely satiated! Yesterday a villager met me. He is my affectionate listener. I am not giving his name. He said, Bapu, I have not demanded anything from you, I don't want any benefit from you, but please do visit my home whenever convenient to you. I shall feel that I have obtained everything. It's about this satiating feeling. It's about my and your reverence which holds glory. This is important. Ahalyā said, I am a sinner. The society, my husband, the gods, the sages, the seers and even the blade of grasses have abandoned me! But today Rāma has arrived in my abode and blessed me so abundantly that I am unable to contain it within me. One who fulfills all wishes of a surrendered disciple which lie in his/her best interest is called as Pīra. That being said if our wishes grow more and more, it's only our weakness.

Nizamuddin was sitting. It was dusk. After igniting the frankincense, Amir who was closest to Nizamuddin and completely blended in him came and sat near him. Nizamuddin Auliya was in a different mood today. He said, Amir, please ask your wish from me. The disciple asked the Guru, please define a Pīra who is filled with 'Pīrāi'. Here comes the third trait of Pīra, one who can never see anyone in this world as sinner is called as Pīra. A genuine Pīra will never say that someone is sinner and someone is meritorious. One who never perceives anyone as sinner is called as Pīra. One who is endowed with 'Pīrāi' can never perceive anyone as sinner. I have not seen Vihalanātha, but the way his entire tradition is running I feel that he must have never seen anyone as vile. Had he perceived someone as sinner, his tradition would not have run long, Sahib! Empires have gone away with time. Western civilization has disappeared. But our religious places have endured the test of time till date, because they have loved the vile, the disregarded, the untouchable, the deprived and the downtrodden. These are great values. The religious places and VyāsaPīṭha ought to do this job, otherwise the coming centuries will not forgive us. Our duty and responsibility is increasing by every passing day! We must not perceive anyone as vile. The fact that I sit on the dais and you sit on the ground is a mere arrangement. If someone is ready to sit at my place, I would be more than happy to sit on the ground. It's not

anyone's contempt. Appropriate arrangements must be made, but there should not be any sort of untouchability. Even the last man should be applauded. Gandhi is great and world revered because he has reached out to the last man. He has gone till the last man. Our saints are doing the same job. Vihalanātha's entire tradition is free from such discriminations. One who doesn't see anyone as sinner is a Pīra.

The disciple further asks the Guru, please tell me few more traits about who is a Pīra with 'Pīrāi'? One who disseminates the fragrance of his nature wherever he goes is called as Pīra. We, on the other hand, are busy building networks to impress people! Pīra spreads his fragrance of nature. Once you lit frankincense, you need not switch on the fan to spread its fragrance. Its fragrance will spread in all directions. Everyone has the right of its fragrance. You may transfer a flower plant from one pot to another, but once a flower blooms in your forecourt you cannot imprison its fragrance within your boundary. One who doesn't try to impress others is a Pīra. And his 'Pīrāi' cannot remain hidden for long, Sahib! It ought to come out. This is the response of a Guru.

Now, listen to the fifth response. Consider the footwear of your spiritual master as your Pīra. This is a Sufi thought. Consider the pādūkā of our Enlightened Being as our Pīra. This is the trait of Sufism. Our philosophy holds extremely high glory for the Guru's pādūkā. Pādūkā has a distinct fragrance, Sahib! An Enlightened Being's entire energy is concentrated in His pādūkā. This is the glory of pādūkā. When you receive the pādūkā of your Guru, don't look upon it as simply a pādūkā. The Guru has removed His eyes and given to you. And protecting those eyes is our responsibility. It's written in 'Rāmāyaṇa', Bharata, I am giving you two eyes.

Pādūkā is just a means. It means that the Guru bestows us with a vision. When an Enlightened Being or a Pīra gives us pādūkā, He gives us His entire 'Pīrāi'. But on the basis of 'Mānasa', I want to say that when a Guru gives us His pādūkā, s/he gives us His two eyes. As per VyāsaPīṭha, pādūkā can be interpreted as pā+du+kā. Pā stands for adeptness. Du stands for the world. Kā stands for affairs. So, the element that makes us adept in worldly affairs is called as paduka. Pādūkā holds a great glory in our world. Bharata was given pādūkā.

We are thus discussing 'Mānasa-Pīrāi' on the basis of 'Mānasa' in the forecourt of Vihalanātha. Yesterday, we celebrated the birth of Lord Rāma. Kauśalyā gave birth to a son. Kaikeyī also gave birth to a son. And Sumitrā gave birth to two sons. Having blessed with four sons, the joy of kingdom and the town of Ayodhyā knew no bounds. The celebration continued for one whole month. The townsmen felt that night never fell in Ayodhyā. People are drowned in ecstasy round the clock. Tulāsī poetically wrote that the day stretched for the length of a month. Night never arrived. This is a poetic language. Our mind cannot accept the sun not setting for one whole month. But it's the truth of poetry. This has been my experience in the world of feelings. What do you think? Can you believe that today the sixth day discourse is about to end? Today even as Rāma is not with us in person, when we extol His tales of glorifications during a nine day discourse, we don't realize how soon nine days pass. When Rāma would have incarnated in person, it's no surprise that Ayodhyā did not realize how the month had passed away. It's possible. I don't realize how so many years of my life have passed while reciting the discourse of Rāma.

I shall leave this place after three days. Please don't begin smoking and eating tobacco Sunday onwards! The other gentleman is planning to forsake

The state of supreme disorder is called as God. This is my staunch reverence. Many intellectual discussions also happen on this statement. Many people who are in spiritual domain since several years often tell me that Bapu, while we can understand other aphorisms, we still fail to understand that the state of supreme disorder is called as God. Never mind if you cannot understand it because I have understood it by my Guru's grace. The state of supreme disorder is called as God. The Supreme Godhead is a chaotic authority. Such is the Supreme Element. He is a mere spectator. He is not bound by any rules. He can make a pledge and break it simultaneously. There is no definite order! He can be the Lord of the world and also control the reins of a mare. Isn't this a disorder?

addictions. I don't advise you to abandon addictions overnight. Don't do so even if someone tells you. If you smoke one packet of cigarette, reduce to half. Decrease the quantity gradually. Don't rush. Many people tell me that we consume alcohol by adding the holy basil leaf to it! Nowadays, hookah centers are running in metrotowns! And the educated and wealthy youngsters frequently visit those centers! Please bear in mind our rich civilization! You can study as much as you wish. Which monk would not be pleased at your money, honor, success and fame? Everyone would be pleased. Nonetheless, please preserve our core values, Baap! This is extremely essential. The values must be preserved. There is nothing to worry if you don't apply tilak on your forehead or don't wear rosary in your neck or don't wear traditional dhoti. I don't insist either. But do keep in mind that we are Indians. The question is about our values. Monks would like if you apply tilak, but they don't force anyone to do so. They cannot force anyone into it. VyāsaPīṭha does not insist anyone to keep a rosary. It's good if you keep one though. But it's not mandatory. Just be as you are, but do keep in mind our country's values and civilization.

Night never occurs where the sun of wisdom has rose, Sahib! The people of Ayodhyāfelt as if the day extended for the length of a month. It was the magic of the Universe. Soon arrived the moment of naming ceremony in presence of Lord Vaśiṣṭha. Daśrathasaid, please name my four sons as per the cognition of your inner consciousness. "King, the child playing in Kauśalyā's lap is the ocean of joy, mine of bliss and His name would bring peace, repose and rest to everyone. I name this child as Rāma." Vaśiṣṭha further said, "Kaikeyī's son bears complexion similar to Rāma, He is a look-alike to Rāma, He is blessed with conduct and disposition as Rāma. He shall fill the world. Instead of exploiting others, he would nourish everyone. And therefore, I name this child as Bharata." Sumitrā was blessed with two sons. "Chanting his name will transform the mindset of enmity into friendly one. I thus name this child as Śatrughna. The last child is an abode of virtues, extremely dear to Rāma and exceedingly generous. I name this child of Sumitrā as Lakśmaṇa." Vaśiṣṭha added, "These children are your sons from worldly viewpoint, but from spiritual perspective they are the four aphorisms of Vedas."

These four princes are the quintessence and aphorisms of Vedas. During this incident, I always make a point to mention that while chanting Rāma's name, we ought to comply with the traits of the other three names. The chanter of Rāma's name must nourish the society instead of exploiting it. This is the significance of Bharata's name. Even as the world may harbor enmity with us, the chanter of Rāma's name must not be animus towards others. Lakśmaṇa is extremely generous and the mainstay of the whole world in form of the king of serpent race. Even if we cannot support the whole world, we can definitely support the people who are associated with us. I and you must help as many people as possible. So, the chanter of Rāma's name must not exploit anyone. The chanter of Rāma's name must not harbor enmity with anyone. And the chanter of Rāma's name must support others as per one's capacity. This is the interpretation of the four names. Even if we cannot open a full-fledged charity kitchen, we can certainly serve food in such kitchens or donate few kilograms of rice. Support others in our capacity. Even if we cannot build schools and colleges, we can certainly pay fees for a bright student who is unable to afford higher education. Doing these activities will succeed the chanting of Rāma's name. We cannot build huge hospitals. Those who can do so are worthy of obeisance. But we can definitely provide medicines to the poor. We can support others as much as we can.

So, the chanter of Rāma's name must not exploit anyone but nourish everyone. The chanter of Rāma's name must not hold enmity with others even as the world is hostile to us. The chanter of Rāma's name must support others as much as possible. This is the spiritual interpretation of the names of the four brothers. Thereafter, the four brothers underwent the ceremony of tonsure. When they reached boyhood, they were invested with the sacred thread ceremony. Afterwards, they went to the Guru's hermitage for education. They returned shortly after attaining erudition. Rāma, Bharata and Lakśmaṇa practice the teaching of Upaniṣad which they learned. One fine day, the great sage Viśvāmitra arrived in Ayodhyā to seek help on fulfilling his yajña. I shall present this story tomorrow.

A Pira sits in an innate posture



Lord Rāma is compassionate and being compassionate by nature, He can instantly realize Pira and Pirāi. We are the offspring of the same Rāma. Those who inflict pain on others even on attaining the human body have to suffer the terrible pangs of birth and death, says 'Mānasa' on the basis of which we are reciting 'Mānasa-Pirāi'. During the course of Kathā several listeners have raised many curiosities in context of the discourse and even otherwise. I shall try to address them at an appropriate opportunity and as per my understanding. Let me begin with one of them "Bapu, while we are discussing the traits of Pira filled with 'Pirāi', I have seen the abodes of Pira e.g. Paliyad. But please tell me, how is the āsana of such Pira? – Your rural flower." A villager has asked the question that the abode of Pira can be Paliyad, Sattadhar, Parab etc. Not all places might be known as 'Pirāi', but they are indeed full of 'Pirāi', monk-ness and saintliness. Yet there are many places which are renowned by 'Pirāi'. This is a good question in my view and therefore, I have taken it foremost. How should be the āsana of Pira? In our philosophy, āsana is defined as the physical posture that brings mental and physical steadfastness. Āsanais defined as the means that brings steadfastness in our body and also reduces the wavering nature of our mind.

Yesterday we spoke about yama, niyama, āsana, pratyāhāra, prānāyāma, dhyāna, dhāranā etc. in context of Patañjali. Talgajarda has also recited a discourse on 'Mānasa-Jogasūtra' in Revered Ramdev Baba's hermitage. Tulasīdāsajī calls yoga asjoga. One language must not criticize other languages. You can applaud folk language, but people speaking folk language must not criticize Saṃskṛta. Tulasīdāsajī writes in 'Dohāvalī-Rāmāyaṇa' that container is not important, but what is contained in the container is important. Language is like a container. What is being spoken by the language is important. Tulasī has mentioned this point in 'Dohāvalī-Rāmāyaṇa'. Even if a jeweled bowl contains poison, we don't drink it. But if ambrosia is present in an earthen vessel, we would drink it happily. Nowadays, Saṃskṛta and civilized crowd criticize folk language. They look upon them in contempt. And people speaking folk language often condemn Saṃskṛta. I pity both the sides. I cannot scold them, but I do feel pity on them. You might not be aware of the history, but when Tulasīdāsajī composed 'RāmaCaritaMānasa' in folk language, the namesake pundits of Kashi opposed the initiative stating that we can call the book a scripture only if it's composed in Saṃskṛta. Acharya Madhusudan Sarasvatī is worthy of applaud for he placed 'RāmaCaritaMānasa' on the

crest and wrote a Saṃskṛta commentary on it. Worthy of applaud is Islamic saint Khankhana Rahim, an Urdu scholar, who commented about 'RāmaCaritaMānasa' as: HinduvānaKo Beda SamaJavanahī PragaṭaKurāna. The pundits fought Tulasī's move strongly! At that moment, Tulasīdāsajī wrote 'KāPrākṛtaKāSaṃskṛtaPrema Hoi Jo Sā'. If your heart is filled with true love, no language matters. If Kashmiri shawl protects you from bitter cold, use it; if rural people don't possess Kashmiri shawl then they may use a blanket. The objective is protection from cold. Why fight for language?

Tulasī says 'SyāmaSurabhiPayaBisada AtiGunadaKarahi Saba Pāna', the milk given by a black cow is white in color! This 'RāmaCaritaMānasa' is the wish fulfilling black cow. You might know that our philosophy often speaks of Kamdurga cow, which is black in color and gives white milk. Any cow is Kamdurga cow. For me 'Mānasa' and RāmaKathā is the Kamdurga cow, which can never stop milking, Sahib! It gives birth to one calf every day and yet it's a virgin. Whether it's Saṃskṛta or folk language, how does it matter? Tulasī says, if a blanket can help you protect from cold, you don't need a Kashmiri shawl. The objective is to get rid of the cold. Don't criticize other languages. It's even inappropriate for folk language to criticize Saṃskṛta. It will only feed one's pride and pride in turn will invite more struggles. Struggle will never bring a compromise. Therefore, Tulasīdāsajī uses the word 'joga' instead of 'yoga'. Didn't we recite 'Jogasūtra' in Ramdevji's hermitage? But once I want to recite 'MānasaAṣṭāṅgaJoga', because 'Rāmāyaṇa' contains all eight limbs of yoga. 'Rāmāyaṇa' contains yama, 'Rāmāyaṇa' contains saṃyama, 'Rāmāyaṇa' contains āsana, 'Rāmāyaṇa' contains prānāyāma. 'Rāmāyaṇa' contains pratyāhāra. 'Rāmāyaṇa' contains dhyāna. 'Rāmāyaṇa' contains dhāraṇā and 'Rāmāyaṇa' contains samādhi.

As per yoga, āsana is a posture which makes our body and mind steadfast. I got an opportunity to speak on this because of the question of a rural flower. You can sit on sofa or chair. I am sitting here. You are sitting there. The posture which makes our body

steadfast and comfortable and also makes our mind extremely steadfast is called as āsana. Every individual soul has its own āsana. MorariBapu has his own way of sitting. Gajanan has his own style of sitting. Nilesh sits in his own posture. And so does Naresh. Not only humans, but the birds and beasts also have their own way of sitting. Since there are 8.4 Million (84 Lakhs) species, there are 8.4 Million āsanās. An ant has its own posture. A bee has its own posture. A tiny insect has its own posture. Every living being has its own posture. But if we try to evaluate the postures of 8.4 Million species, the list would become too long! Therefore, Lord Śaṃkara has filtered out 84 āsanās out of 8.4 Million varieties. He further narrowed the āsanās for human race and gave thirty-three āsanās which exist in their purest form. Look at the scripture 'HaṭhayogaPradipikā'. For me 'Mānasa' is the king of all scriptures. Everything is contained in it. It's either written in the two lines of 'Mānasa' or it's written in the blank space between the two lines. Absolutely everything is contained in 'Mānasa'. Each and every thing is lying in 'Mānasa'. So, there are thirty-three āsanās. My Mahādeva further narrowed down to four postures. It has simplified it the most for our beneficence! Aren't we asked in the exams to answer any five out of seven? Similarly, He has narrowed down to four postures. Let me name the four postures. I don't recall the names of those eighty-four postures, though! The one which transcends the four postures is the posture of the Pīra. Talgajarda shall also throw light on the fifth posture. It's the āsana of the Pīra. So, there are four main postures. And 'Rāmāyaṇa' contains all of them!

The names of four āsanās are: Siddhāsana (accomplished pose), Simhāsana (lion pose or throne), Bhadrāsana (gracious pose) and Padmāsana (lotus pose). Who sits in lotus pose in 'Rāmāyaṇa'? My mother Jānakī sits in lotus pose beneath the Aśoka tree in AśokaVāṭikā. My Rāma sits on Simhāsana i.e. throne. Lord Śaṃkara sits on Siddhāsana. Although he sits in Sahajāsanā i.e. innate pose, but Kailāsa is associated with Siddhāsana. Mahādeva sits in Siddhāsana. Kāgabhusuṃḍī sits in Bhadrāsana. These

are the four āsanās. Now, you have asked which is the āsana of a Pīra? I would say that the āsana of Pīra is Sukhāsana. 'Rāmāyaṇa' though uses the word 'Sahajāsanā' which means to sit in our natural or innate posture. The āsanās of yogis are different. The āsanās of lovers separated from each other (Viyogāsana) are different. The āsanās of dispassionate devotees are different. And the āsanās of healthy and disease-free beings are yet different. Everyone has different postures. The posture of Pīra is Sahajāsanā. He would sit in his innate way. Look at how Mother Kauśalyā sits in 'Rāmāyaṇa'. She has never entered her bedroom after Daśratha passed away. The chief queen of Ayodhyā, the woman who gave birth to the Supreme Element, Mother Kauśalyā, sat on the ground outside her royal bedroom on a sitting mat. It was my Mother Kauśalyā's Viyogāsana. Saint Bharata was sitting inside a pit dug below the ground level in his Viyogāsana. Lord Śaṃkara was sitting in a different pose for eighty-seven thousand years. At the same time, the divine mother Bhavānī waited for eighty-seven thousand years in Kailāsa in her Viyogāsana. The realized men who are mentally and physically healthy have a different pose of sitting. Have you seen the picture of Ranchoddasji? He always sat by folding his legs underneath. That was his āsana. Everyone has their own āsanās, Sahib!

The āsana of a Pīra is Sahajāsanā. He may sometime sit by fully stretching out his legs. The Pīra of Ajmer also kept one leg lifted and the other leg sliding down. It's believed that Nizamuddin rested his head on the knee so that no one could see the tears flowing down his eyes. He would keep both the legs folded vertically. Hence, Sahajāsanā is the āsana of a Pīra. Pīra is the one to whom not many rules apply. He is free from rules. He has no injunctions and interdictions. No math applies to him. No constitution applies to him. He sits in an innate posture. So, as I understand a Pīra sits in an innate posture. It's called as Pīrāsana. It's a great āsana in itself. It applies to a Hindu Pīra, Islamic Pīra, Buddhist mendicant, Jain monk etc. It makes no difference. Everyone has their own posture. The monks have their own āsanās, Sahib! Their hermitages

and monasteries are only symbolic. But they have their own āsanās. Hermitages and monasteries are necessary to serve the society. The designated abbots continue their service and worship to brighten their tradition. It's extremely essential. But the āsanās of every abbot is unique. Everyone has their own peculiar āsana.

My Dādā by whose grace I am going around the globe had a unique style of sitting. He would sit by folding His legs vertically upwards. He would constantly sit in this position. He would also teach me 'Rāmāyaṇa' in the same posture. Every Pīra has his own āsana. Every mendicant has his own āsana. Even recalling their āsana can emancipate us! Their words, their ways, their āsanās, their pillows are all emancipating. This is the āsana of Vihamana. Similarly, the goddesses have their own āsanās. Everyone has their own background. There is an element in the center of everything. Vedika is the center of Vedas. Radhika is the center of 'ŚrīmadBhāgavata'. Pādukā is the center of 'Rāmāyaṇa'. There is a central thought. Even if Rādhā's name is not mentioned in 'Bhāgavata', she is indeed the center of 'ŚrīmadBhāgavata'. Radhika means love. What would remain if you remove Rādhā and Gopis from 'Bhāgavata'? Similarly, the central point of 'Rāmāyaṇa' is pādukā. What would remain if you take away pādukā from 'Rāmāyaṇa'? The center of 'BhāgavadGītā' is self or the role of self. It focuses on Arjuna's role, Kṛṣṇa's role, Drona's role, Bhishma's role etc. Everyone's individual role is the central thought. The central thought of Vedas is Vedika. These are the root elements.

Similarly, the āsana of Pīra is absolutely innate or natural. We are discussing about the definition of Pīra in this Kathā on the basis of 'Mānasa'. We are having a conversation on 'Mānasa-Pīrāi'. Let's proceed. A Sukhāḍa requests a Rukhāḍa to explain the traits of a Pīra brimming over with 'Pīrāi'. You know Rukhāḍa from the context of 'Mānasa-Rukhāḍa' discourse held in Junagadh last year during the holy days of Shivratri. We gave birth to Rukhāḍa in AmbajiKathā.

JemaJhalumbeDharatiNeMātheĀbha Jo
AevoGaravāneMāthe Re RukhaḍiyoJhalumbiyo.

In my view, the word Rukhaḍa has been extremely glorious. In my view, Rukhaḍa means a peculiar Sadguru. And therefore, I have called Rāma, Kṛṣṇa&Mahādeva as Rukhaḍa. Rukhaḍa as such means a wandering ascetic. I am not referring to Rukhaḍa in contempt. Thus, a Sukhaḍais asking a question to Rukhaḍa in today's conversation. Sukhaḍa means a humble man from a civilized society or literate world. The word Sukhaḍa is coined by Karan from Dwarka. He writes poetries in his own way. And he uses his nickname in the poetries as 'Sukhaḍa'. A Sukhaḍasitting near an ascetic, Enlightened Being asks him a question to describe further traits of 'Pīrāi'. How can we explain him? King Janaka is a Sukhaḍa and Ashtavakra is a Rukhaḍa. Sukhaḍa means the one who has exceedingly sweated out in the Guru's divine feet and yet able to manifests a new fragrance every day. Sukhaḍa means the one who, after surrendering to the Guru's divine feet, has remained cool and untouched by pride. These traits of coolness and fragrance are analogous to sandalwood. So, one who has sweated oneself every day in the Guru's lotus-feet and yet manifested a new fragrance in life is a Sukhaḍa like Janaka. And Ashtavakra is Rukhaḍa. I can state on my responsibility that Lao Tsu is Rukhaḍa and Confucius is Sukhaḍa. On the basis of 'Mānasa', I can say that my Kāgabhuṣuṃḍi is Rukhaḍa, but the literate listener Garuḍa whose wings echo Vedic verses is a Sukhaḍa. Machandara is Rukhaḍa and Gorakha, who is civilized, is Sukhaḍa.

We have got acquainted with 'Pīrāi' in response to such curiosities. This will be today's conversation. A Sukhaḍa asks a question to an Enlightened Being like Rukhaḍa about the definition of Pīra? Who is a Pīra? One whose facial expression never changes regardless of the situation at hand is called as Pīra. Regardless of whether someone abuses, praises, welcomes, disregards, honors or insults, one whose facial expression remains the same is a Pīra. My Rāma is Rukhaḍa. His face neither reflected pleasure at the opportunity of being enthroned, nor did He was

displeased on hearing the exile of fourteen years. His facial expression never changed. His expression constantly remained unaltered. The decision of coronation or exile made no difference to his face. But Viṣṇū's facial expression did change when Nārada requested Viṣṇū to bless him with his beauty in order to marry Vishvamohini. Lord's facial expression changed and he said, Nārada, my nature is not to work in the interest of my devotees, but to work in their best interest. Your mind is narrow. You are only thinking about your interest. But my nature is to bring about your best interest, which is what I shall stick to.

The divine incarnations do change their facial expressions, but the Enlightened Beings never change their facial expression. The divine incarnations have fought the wars, but no Sadguru has ever caused a war. This is the difference. I am not condemning the divine incarnations for fighting the wars, because it was part of their divine duty to destroy the evil elements. Their wars were not to kill anyone, but to emancipate the mankind. Their wars were not aimed at killing people, but to liberate them. Their liberation can manifest a new creation. Even Kṛṣṇa has been a spectator in the war of destroying the evil elements. Lord Rāma was compelled to attack Rāvaṇa's navel. The Sadgurus have never caused wars. They have instead initiated dialogues and manifested the Enlightened Beings in the society. They blessed us with such great traditions that today we are stepping out from the darkness of our idiocy in their light of wisdom. We are living on the reverence of such Sadgurus. No Sadguru can ever be communal. Please remember that one who is an Enlightened Being or a Sadguru in true sense can never ever be communal or sectarian. They are like the flow of Ganga. Therefore, the glory of an Enlightened Being is awe-inspiring! Even if the surrendered disciple commits the most horrible crime, the Enlightened Being like Rukhaḍa would never change His facial expression.

My point is that the divine incarnations do change the facial expression because they have to conduct their acts of incarnations. The wars have happened, but no Enlightened Being has ever fought a

war. And if a religious preceptor does fight a war then He would not be an Enlightened Being, He would only be a religious preceptor. He could be a priest or a pundit, but definitely not an Enlightened Being. An Enlightened Being is the one who could stop the war. Buddha did stop the war of Kalinga and initiated Aśoka and others with the slogan of 'BuddhamŚaraṇamGacchāmi'. An Enlightened Being would not kill anyone. He would instead endure the pain without letting anyone know. My point is that the facial expressions of divine incarnations have changed, but the Enlightened Being's expressions have not turned bad, Sahib! And one whose facial expression does not change regardless of the situation at hand is a Pīra brimming over with 'Pīrāi'! A Rukhaḍa said so to Sukhaḍa. Let me repeat once again that in my view Rukhaḍa is the person who has reached a very high peak of spiritual penance. One who can sway from the peak of Girnar is Rukhaḍa.

RukhaḍaBāvāTuHalaveHalaveHālya Jo,
AevoGaravāneMāthe Re RukhaḍiyoJhalumbiyo.
JemaJhalumbeMoralīUparaNāga Jo I
EvāGaravāneMathe Re RukhaḍiyoJhalumbiyo.

Rukhaḍa means an Enlightened Being; please keep this in mind. Just like a sandalwood stick which emanates fragrance by being extensively rubbed on the sandalwood stone, a devotee also emanates fragrance by being extensively surrendered to the divine feet of the Enlightened Being, such a devotee is like Sukhaḍa who instead of becoming furious, has become as cool as the sandalwood by the virtue of being rubbed, asks the Enlightened Being: O Lord, what is the trait of a Pīra brimming over with 'Pīrāi'? And Rukhaḍa says, one whose facial expression does not change is a Pīra. One who gets displeased by trivial matters is not a Pīra. Many people say that our Guru has felt bad! He was not a Guru in the first place! Can you ever call him a Guru? One who sulks or gets displeased on every point can never be a Guru. One whose face is ever-smiling is an Enlightened Being. And this is true for all Enlightened Beings. Please keep in mind that Vihalanātha is the center of our discussion. I am speaking on the basis of 'Mānasa'.

Rāma's facial expression has not changed and therefore, He is the Supreme Element. One whose life is like cotton is a Pīra brimming over with 'Pīrāi'.

SādhuCaritaSubhaCaritaKapāsū I
NirasaBisadaGunaMayaPhalaJāsū II BAK-01.03 II
Tulasī says that an Enlightened Being, a pure soul, a person accomplished with supernatural powers is the one whose life is like a cotton-flower. Tulasī says, 'NirasaBisada', the flower of cotton plant is juiceless. A cottonseed contains some oil, but the flower of a cotton plant is juiceless. Who is a monk? A monk is the one who is free from any kind of infatuation, passion or attachment. A monk is as detached as a tasteless cotton plant. It does not mean that he is disinterested. But it means that he maintains a definite distance from everyone. I always say that a monk must maintain a definite distance from everyone. Everyone feels that He is theirs, but He Himself maintains a fair distance from everyone. Pīra is the one who keeps a definite distance from everyone. Nirasa; the flower of a cotton plant is tasteless, though the cottonseed contains some oil. A monk is a Rukhaḍa. And Rukhaḍa is as noble as the cotton plant. It refers to a detached state.

Birasa means immaculate, bright or pure. The cotton-flower is extremely clean! It's white, bright and pure. Pīra means one whose life is unstained. Islamic monks are dressed in green, but their conduct is unstained and therefore, they are called Pīra. If we observe the place of Paliyad, the monks are dressed in white. Their turban is yellow. And the backdrop of Vihalanātha is green in color. They must be changing it periodically, but when I saw it was green. Paliyadis hoisting a tricolor. It represents the 'Pīrāi' of the whole nation. The conduct of 'Pīrāi' is analogous to unstained white color. The Islam monks are mostly dressed in green. We all know that the devotees of Ramdevpīra are mostly dressed in green. Their horses are also covered in green!

LiluḍoCheGoḍalo Ne HāthaMāCheTīra
VāṇiyāNiVhāreĀvyāRāmaDevaPīra
MāroHeloSāmbhalo Ho HoHo...

Their conduct is unstained, Sahib! Tulasīdāsājī describes the trait of cotton-flower in 'Ayodhyākāṇḍa'.

When the cotton-flower blooms, its petals would outshine the wings of swan. 'NirasaBisadaGunaMaya PhalaJāsū', gunamaya, gunameans thread or string in Saṃskṛta. The rope made from these threads is also called as guna. The cotton-flower contains several thin threads. It's made up of millions of such threads. Hence, it's gunamaya. Guna also means virtue. Which virtue does it reflect? It's neither serene virtue, nor passionate virtue, nor wrathful virtue. It's the virtue beyond all virtues. Who can be considered as Pīra? Pīra is the one who is endowed with the traits of a cotton-flower viz. unstained, radiant, detached, mine of good virtues and yet does not get bound. A rope is used to tie things and yet it itself does not get tied. Such a Guru who transcends all virtues is a Pīra.

Jo SahiDukhaParachidraDurāvā I

BaṃdanīyaJehiJagaJasaPāvā II BAK-01.03 II

A cotton-flower endures abundant pain, Sahib! Even when you separate cotton-flower from cottonseeds, some part of cotton remains stuck to the seeds. It takes huge efforts to separate the two. Similarly, it's extremely difficult to separate ourselves from worldly attachments. Its separation is painful. After cotton is separated from the seeds, it undergoes the process of willowing and carding, which is the second pain. Thereafter, it undergoes slubbing, roving, spinning, winding and weaving, before it becomes finished cloth. These processes are extremely painful. The cloth is washed, cut into pieces and stitched. The stitched cloth is washed once again. Once dried, it's ironed by a hot iron. It's then that it becomes a worthy to wear attire for me and you. Now, it's able to hide our flaws. Who is a monk? A monk is the one who endures several types of pains and covers the flaws of others. Such a monk endowed with the traits of a cotton-flower is called as a Pīra. A monk goes through immense pain and yet bestows favor on others' by covering their flaws. A monk makes us unstained. One who shields our congenital flaws is called as Pīra.

A Sukhaḍa asks a Rukhaḍa about the traits of a Pīra endowed by 'Pīrāi'. The first trait is one who does not change his facial expression regardless of situation at hand. The second trait is one who lives a life like a cotton-flower. The third trait of a Pīra endowed by

'Pīrāi' is one who is endowed with beauty is a Pīra. Pay attention, it's not only about physical beauty. Physical beauty is indeed a part of it. Buddha was extremely beautiful. The young monk of thirty-two years old is extremely beautiful, Sahib! He appears extremely innocent and delicate even in his imaginary pictures which we have today. Beauty is the trait of 'Pīrāi'. We have begun to criticize beauty because our eyes have become alloyed with vices. Beauty is a god-gift, if we have the right vision. Don't dishonor beauty. The Pīras are beautiful, Sahib! Buddha is extremely beautiful. Mahāvīrawas extremely beautiful before he became a renunciant. Imagine how beautiful Nizamuddin would be! Imagine how beautiful Rumi would be! How beautiful would Shankaracharya be! Imagine the beauty of Swami Ramtirtha! Swami Vivekananda was so young! Any Pīra is beautiful, Sahib! Shankaracharya is extremely beautiful! Kabir Sahib must be too beautiful! I am not bound by narrow constraints!

Hu MuktiKeroCāhaka Chu, Mane

BaṃdhanaNathiGamatā;

Kamala BiḍāyaTePahelāBhramaraNeUḍḍāyanaDeje. KhuṣiDejeJamānāNe, Mane HaradamaRudanaDeje; AvaraNeĀpajeGulaśana, Mane VerānaVanaDeje.

This is composed by NazirDekhaya from Bhavnagar. Imagine, how beautiful would Jesus Christ be! Islam prohibits painting a picture Mohammad Paigambar or even sculpting his idol. But when I close my eyes, the picture that I see of Mohammad Paigambar is extremely beautiful, Sahib! My Rāma is so beautiful! His beauty can shame millions of cupids! Kṛṣṇa is so beautiful! They are the Pīra of the Pīras.

Pīras have a distinct beauty. It's not only about physical beauty. But why condemn if one is physically beautiful? On beholding Rāma's beauty, the dispassionate King Janaka said that my eyes are as fixed on Rāma as Cakora bird would watch the moon with a fixed gaze! Who is this prince? Beauty has a distinct glory, Sahib! Provided our vision is noble. If our vision is evil, it ought to be treated. Please don't forget that beauty holds a unique glory, provided our vision is virtuous.

The first trait of Pīra is not changing one's facial expressions regardless of situation at hand. The second trait of Pīra is leading a life as per the traits of a cotton-flower. The third trait is abundant inner and outer beauty. A Sukhaḍa asks a Rukhaḍa, Lord, please tell me the fourth trait of a Pīra? He replied, one who heals our pains is a Pīra. We are hurt by lust, anger, envy, hatred and allurements. One who heals our pains through maṃtra, thoughts or order is a Pīra. One who heals the injuries of our vices is a Pīra. My Hanumāna is one such Pīra of Pīras in 'Rāmāyaṇa'. Lakṣmaṇa was hurt by Indrajita's arrow. He was unconscious. How did his injury heal? Hanumāna healed his injury. Sushena was a doctor in Laṃkā. He requested Hanumāna to bring Saṃjīvanī (life-saving herb) before dawn to save Lakṣmaṇa. In my view, Hanumānājī is the Pīra of Pīras. One who heals our pains is a Pīra. A Pīra heals our pains. Oftentimes, I also feel that a Pīra dispels our vices and also uproots the namesake culture that has made is prideful. Good culture is extremely essential. But the unnecessary practices must be dispelled. Such a Rukhaḍa who heals our pains is the Pīra of Pīras.

Sukhaḍa now asks the last trait of a Pīra. The Enlightened Being responded as follows. One whose sight appears new every day or one whose beauty takes a new form daily is a Pīra. Jesus Christ had said that a man must wear new clothes every day. Jesus was too poor to wear new clothes daily. But he did state that a man must wear new clothes every day. Similarly, Pīra should be fresh every day. Pīra is never narrow-minded. He transforms daily. Gandhiji always said that whatever I speak today should be considered as old tomorrow and what I speak tomorrow should be considered as new. Vinobaji said that don't trust the words that I speak at a given instance, because I shall speak something new every day. A Pīra would have a

new vision of scriptures, principles and philosophies every day. It's about this supreme spiritual state.

A realized Pīra keeps changing his philosophy until the day when he feels that his disciple has become more aware than him. On that day, the Enlightened Being looks upon such a disciple as His Guru and makes an obeisance. One who accepts transformation to this extent is called as Pīra. A wise father who accepts newness every day, would also make obeisance to the consciousness of his child when the child comes up with a new thought. And therefore, in our spirituality a father takes pride in getting defeated by the son. India is the only country where the Guru feels glorious to get defeated by the disciple. Such a person who accepts daily transformation is a Pīra. One who is extremely rigid cannot be an Enlightened Being. People hold on to principles rigidly! One fine day, few people from Mumbai came to click a picture. I was sitting in Talgajarda on the swing. They sought my permission to click my picture two to three times. Initially, I denied and offered them tea. They insisted to click my picture. I permitted them. Since my swing was moving back and forth, the pictures were blurred. One of the gentlemen sitting there said, if Bapu does not agree willingly, no camera can click a good picture! The real reason for the pictures getting blurred was my moving swing. But people tend to associate false beliefs and miracles with every incident. Please step out of this. After listening to the discourse of the Pīra of Paliyad, step out of false beliefs and blind faith. The tradition of Paliyad has begun from Vihalanātha. The current abbot is NirmalaBa. Nirmala means immaculate. After listening to this discourse, please keep yourself new every day. Be pleased when you see people below you making more progress than you. Become new every day. It's essential.

The āsana of a Pīra is Sahajāśana. He may sometime sit by fully stretching out his legs. The Pīra of Ajmer also kept one leg lifted and the other leg sliding down. It's believed that Nizamuddin rested his head on the knee so that no one could see the tears flowing down his eyes. He would keep both the legs folded vertically. Hence, Sahajāśana is the āsana of a Pīra. Pīra is the one to whom not many rules apply. He is free from rules. He has no injunctions and interdictions. No math applies to him. No constitution applies to him. He sits in an innate posture. As I understand, a Pīra sits in an innate posture.

Hanumāna is the Pira of all Pīras; He is Mahāvīra



We are having a conversation on 'Mānasa-Pirāi'. Before we further our discussion, let me address few questions. "Bapu, which is the pilgrimage of Pira and how is it? How is the journey of Pira? Does a Pira incarnate time and again?" A listener has asked these questions. I would answer based on my understanding. I don't insist you to accept every answer that I provide. You must accept my answers only if my inner cognition resonates with yours, else it's better to forget. The first question is about the pilgrimage of a Pira. Why search for its answer far away? Paliyad is the pilgrimage of a Pira. This place has become the center of reverence for millions of devotees in India and abroad, especially so during this discourse. Paliyad is the pilgrimage. Moreover, scripturally all pilgrimages arrive at the place where Lord Rāma takes birth personally or as part of the discourse. Tulasīdāsajī writes, 'TīrathaSakalaTahā Cali Āvahi'. Therefore, Paliyad is a pilgrimage, provided one has reverence. Paliyad is a pilgrimage for a devotee who has reverence, faith and trust. Sayla is a pilgrimage. All places where monks have practiced penance are pilgrimages, Sahib! I won't be able to enlist each and every place to you. But all such places are pilgrimages. Dudhrej is also a pilgrimage. Virpura is a pilgrimage. Parab is a pilgrimage. Sattadahar is a pilgrimage. Bagdana is a pilgrimage. Everyone perceives these places as pilgrimages in their own way. When Lord Sahajananda, from Ramananda tradition, first arrived to Gadhada from Chapaiya in Ayodhyā, he was lodged in Gadhada's Rāma temple. He accepted the prasada of Rāma temple. So, Gadhada is a pilgrimage. Every place where the realized beings have settled is a pilgrimage, Sahib! Salangapura is a pilgrimage. It's the place of Hanumāna. Ambaji is a great pilgrimage. Somnatha is a pilgrimage. My lovely Dwarkanatha has made Dwarka a pilgrimage. Palitana is the pilgrimage of Jains. Lord Śaṅkara sits on the peak of that mountain. Mahādeva is the most primordial god. If someone replaces the root reality by their own deity, it just reflects their foolishness.

All such places are pilgrimages. Some or other Pira or Enlightened Being is sitting in these pilgrimages. We are enjoying the reward and merits of their penance! They have accumulated the merits of their penance and we must add more to it. Anjar is a pilgrimage, 'JātarāyuKaravāJesalaPiraNi, HaiḍāHālo Re Aṃjāra'. MatanoMadha is a pilgrimage. Girnar is a pilgrimage! It's the great-great grandfather of all pilgrimages! I am counting the names of as many places as I am able to recall. But Paliyad is also a pilgrimage. Had it not been a pilgrimage, hosting such discourses would have been impossible. While the pilgrimages

have prevailed, their pioneers or gods of pilgrimages have disappeared and therefore, we are unable to experience the divinity of pilgrimages. Hence, these are our holy attempts to reestablish the gods of pilgrimages. The Pīras who have not deceived others, not formed networks for personal gains, not been cunning and not manipulated scriptures are blessed with divinity. The Datarā of Girnar is a Pira. The Islamic places where Pīras have dwelled or the places of Dargahs are pilgrimages. Today few Muslim guests have arrived to offer their respects to 'RāmaCaritaMānasa'. They offered flowers on the Holy Scripture of 'Rāmāyaṇa'. They can make things work. I salute all of them. They told me that Bapu, please tell everyone to maintain this kind of unity. My very job is to keep everyone united. This is all I am doing. And it's giving good results. I welcome your visit and I salute all of you. May Allah keep you happy and may you always have the thoughts of unity. These are the pilgrimages. The pioneers of these pilgrimages are the ford-makers. Quite often the pilgrimages lose their glory after their pioneers pass away. But by the divine grace, the young abbots of new generation are endeavoring to keep the pilgrimages conscious and radiant.

The second question, how is that pilgrimage? It's like this place. It's a place where food is offered to the people of all castes with due honor. A pilgrimage where only the community people are served food and others are shown the door is only a namesake pilgrimage! A pilgrimage is a place where food is served to everyone round the clock with due respect. Now the third question, how can one undertake the journey to such a pilgrimage? This place can be reached from Botad, Sayla, Jasdan, Vinchiya, Rajkot as well as Limbdi. In order to understand a pilgrimage, you need to have three aspects. 'Rāmāyaṇa' writes about it,

Je ŚraddhāSaṃbalaRahitaNahiSaṃtanha Kara Sātha I
TinhaKahuMānasa Agama AtiJinhahi Na
PriyaRaghuNātha II BAK-38 II

There is no pilgrimage like Mansarovar, Sahib! It can be reached from Tibet. There are other routes as well. But how should one go there? 'RāmaCaritaMānasa' is the greatest pilgrimage. Whether it's the pilgrimage of

Mansarovar or the discourse of 'RāmaCaritaMānasa', one needs the victual of reverence to visit such a pilgrimage. Which victual would you take with you while undertaking the journey to such a pilgrimage? Tulasī shows us the victual. Reverence itself is the victual. One who travels with the victual of reverence can reach the pilgrimage. Sahib, every village of our country is a pilgrimage. The place where there is even a small temple of Rāma, Kṛṣṇa or Mahādevais a pilgrimage. It's not that worship is practiced only in a religious place, but any place where worship is performed is a religious place. Any place where charity-kitchens and worship are running simultaneously is a religious place.

How to visit such pilgrimages? Visit such pilgrimages with the victual of reverence. The eatables we carry during our journey are corporeal. Tulasī says, carry the victual of reverence with you. Paliyad is a pilgrimage. Vihalanātha is a Pira and we can only understand this fact if we are endowed with reverence. Blind faith would never help you understand this truth. If your wish does not get fulfilled, you would develop contempt for Vihalanātha! The victual must also be accompanied by a good company or a familiar guide. Tulasī says, have the victual of reverence while undertaking the journey to a pilgrimage. And 'ŚraddhāSaṃbalaRahita' and 'NahiSaṃtanha Kara Sātha', one who is not accompanied by a monk cannot understand a pilgrimage. The company of a monk or saint shall make you realize the glory of a pilgrimage, so writes 'Mānasa'. Thirdly, 'TinhaKahuMānasa Agama AtiJinhahi Na PriyaRaghuNātha', the journey to such a pilgrimage is extremely difficult for the one to whom Rāma is not dear, who lacks the victual of reverence and who lacks the company of a monk. Such a person cannot comprehend a pilgrimage even if s/he is extremely close to it. The condition is that our cherished god or the Supreme Element must be dear to us.

ŚajaraTabdila Ho Gaye Pira Mein I
Śajara means tree or plant. The poet says that the trees have become monks. Tulasī also says, 'SaṃtaBiṭapa SaritāGiriDharani', trees are compared with saints and realized men. KagBapu also says, 'ZāḍavāPhala NathiKhātā, UpakāriEnoAeĀtmā'. So,

ŚajaraTabdīla Ho Gaye Pīra Mein I
BahutaBārīśaHuī Kala Gīra Mein I
- Milind Gadhvi

Our journey to pilgrimages must be accompanied with reverence, company of monks and by keeping the love for our cherished god intact. Why did Tulasī mention about the love for our cherished god? The pilgrimages contain various temples, gods and religious practices. Karbala is also a pilgrimage. Mecca-Medina is also a pilgrimage. Jerusalem is also a pilgrimage. We must visit these pilgrimages with reverence, with the company of a saint and by keeping the devotion towards our cherished god intact. 'Mānasa' shall no longer be insurmountable to the one who follows this; it shall become easily accessible to everyone.

One who knows others' pain is a Pīra. One who dispels others' pain is a Pīra. One who forgets the realization of dispelling others' pain is a Pīra. When an Enlightened Being remembers having dispelled someone's pain or suffering, it's a flaw in His 'Pīrāi'. An Enlightened Being would not even realize how such an incident was manifested. One who is cognizant of others' pain is a Pīra. One who dispels others' pain is a Pīra. After dispelling one's pain, such an Enlightened Being or Sadguru would instantly forget about it. He would become oblivion of this incident. He would just go ahead with the flow. These are the traits of 'Pīrāi' Baap!

Our country has a glorious history of 'Pīrāi'. How did the tradition of 'Pīrāi' begun in Islam? How did the tradition of 'Pīrāi' begun in Sufism? Who is the foremost Pīra in India? There are historical evidences to these questions. There is a darhag of Garib Nawaz in Ajmer. He was the first Sufi Pīra in our country. Garib Nawaz means a Sadguru or an Enlightened Being, who is a Pīra. In Islam you call him as Pīra. We would call him Mahāvīra in our language. They are the Pīras. As for me, 'Rāmāyaṇa' is my first and last resort. Tulasīdāsajī calls 'Rāmāyaṇa' itself as the Sadguru. Tulasī calls 'Rāmāyaṇa' itself as an Enlightened Being. 'Rāmāyaṇa' is the Pīra of Pīras for people like us. 'Mānasa' itself is the Pīra. Until now a seeker was asking a monk, what are the traits of a Pīra filled with 'Pīrāi'? VyāsaPīṭha presented these conversations and discussions before you. Today, the

worshippers of 'Mānasa' like us ask the Pīra of Pīras, 'RāmaCaritaMānasa': O 'Mānasa', what are the traits of a Pīra filled with 'Pīrāi'? 'Mānasa' gives its answer. One who protects five lives is a Pīra. One who does not let the five lives harm is a Pīra. Keep in mind that ultimately we are discussing about 'Mānasa-Pīrāi'. Even though my VyāsaPīṭha is seeking diverse references, our point of focus is 'RāmaCaritaMānasa'.

'Rāmāyaṇa' says that one who protects the life of five people should be considered as a Pīra. You must be aware of our core Vedic scriptures like 'Carakasamhitā' etc. related to Ayurvedic treatment. It cites two essential causes of our unhealthy body. Firstly, when the balance of wind, bile and phlegm gets disturbed in our body, we fall prey to disease. Phlegm is necessary in our body for living and so is wind and bile. However, they need to exist in balanced quantity. Increase in one of the elements would make us sick. Tulasī says while describing mental diseases in 'Uttarakāṇḍa',

KāmaBātaKaphaLobhaApārā I

Krodha Pitta Nita ChāṭīJārā II UTK-120.15 II

When the balance of wind, bile and phlegm gets disturbed, we fall sick, says 'Rāmāyaṇa' as well as our Ayurvedic scriptures. Similarly, our Ayurvedic scriptures have also mentioned a second point that our body contains five forces of life or airs viz. vyāna, apāna, udāna, samāna and prāṇa. These five forces are necessary Baap! When there is no harmony or coordination between these five airs, a person falls sick. All five airs must exist in our body in required quantity. An imbalance in these five aspects may cause death, unconsciousness or severe illness.

'Rāmāyaṇa' contains five forces of life viz. Sugrīva, monkeys and bears, Lakśmaṇa, Bharata and Mother Jānakī. 'Rāmāyaṇa' is a super-colossal human whose five forces of life are monkeys and bears, Sugrīva, Bharata, Lakśmaṇa and Jānakī. When these five forces were on the verge of dying, my Hanumāna has saved their lives. Hanumānajī has saved the lives of these five people in 'RāmaCaritaMānasa'. Hanumāna is the great-great-great-great-great Pīra of all Pīras. No Pīra exists over and beyond Hanumāna. He has saved five lives. The Vedic scriptures mention that samāna and udāna belong to the upper part of waist; apāna and vyāna belong to the lower half of body; whereas prāṇa

lies absolutely in the center. Sugrīva and the monkeys are the lower forces of life. They sometimes emit a foul smell of sensuous pleasures. Oh, look at Tulasī's philosophy Sahib! He has dived deep into every aspect! The conduct of Sugrīva and monkeys is not very lofty. They are sensuous beings who represent apāna and vyāna. But Lakśmaṇa and Bharata are higher beings. They represent samāna and udāna. Jānakī represents the element of prāṇa. She dwells in the absolute center. Sitā represents the heart. Tulasī has presented spiritual interpretations of every aspect. We cannot understand 'Pīrāi' without these interpretations. Hence, let me try to simplify it further. One who protects these five forces of life is a Pīra filled with 'Pīrāi'. Therefore, Hanumāna is the Pīra of all Pīras. He is Mahāvīra. In 'RāmaCaritaMānasa', Rāma is Raghuvira and Hanumāna is Mahāvīra. Tulasī writes,

MahāBīraBinavau Hanumānā I

RāmaJāsuJasaĀpaBakhānā II BAK-16.05 II

'Rāmāyaṇa' contains direct and indirect references of all five forces of life. By the Guru's grace, you would need to interpret these references appropriately. Tulasī has discussed about vyāna, apāna, udāna, samāna and prāṇa directly or indirectly. 'TāsuTejaSamānaPrabhuĀnana', when Rāvaṇa died, his radiance got blended in Lord's countenance. This is its direct meaning. But this verse contains a latent reference of samānavāyu. A vile person like Rāvaṇa was ascended to a higher state. Rāvaṇa's radiance did not blend in Rāma's holy feet. His radiance was blended in Rāma's countenance by the virtue of samānavāyu which ascended him to a higher state. 'BisareSabahiApāna', the union of Rāma and Bharata filled the entire environment with fragrance, which indicates the end of apāna! It's the state of immaculate love, where two complete lovers have united. A strong fragrance has disseminated all around. It's the state where mind, intellect, subconscious-mind and pride have become non-existent. None could realize what was happening. It's supremely immaculate state, where the sense of I-ness has become oblivion and the life force which ascends one to a higher state has disappeared. This is the interpretation by my Guru's grace. The life force of prāṇa is Sitā. My Hanumāna saves these five lives.

So Baap! This was about the characters of 'Rāmāyaṇa', whom Hanumānajī has saved as part of divine sport. The Vedic scriptures have discussed about these five forces for our healthy life. I have sought these references in order to explain the main point. My main point is about what are the five forces of life? Let's begin with Bharata. Hanumāna has saved Bharata. Who is Bharata? What does Bharata represent? Bharata represents immaculate love. At times we do feel abundant love towards a Supreme Element, a realized being, a name, a beauty, an abode or a sport. But we are worldly souls and hence, our love is subject to rise and fall. When our wishes don't get fulfilled, our love tends to decline. We feel that our spiritual efforts have gone futile. We feel that despite undertaking various pilgrimage journeys, our sins have not abolished. When these feelings of negativity surround us, a Pīra of Pīras like Hanumāna rescues us in form of a Sadguru. This is a Pīra. When our love weakens, when our attachment towards the Supreme Element begins to weaken, we feel the need of some or other Pīra, who is filled with 'Pīrāi' from head to toe. And such a Pīra would make us strong once again.

So, Pīra is the one who saves our heart's love and attachment from dying. Bharata's love was saved from dying by Hanumāna, the Pīra of Pīras. He is our Pīra. Now, Lakśmaṇa. Lakśmaṇa represents awareness. Lakśmaṇa had vowed to keep vigil round the clock. But Indrajita made him unconscious by shooting him with an arrow. Lakśmaṇa was pained as his vow was broken. He had vowed to abandon his wife and abandon his sleep for fourteen years. But Indrajita's attack put him to sleep in daytime. He fell unconscious. We don't want to get into its spiritual interpretation. But 'VinayaPatrikā' clarifies this incident. As per 'VinayaPatrikā', Indrajita represents cupid or Kāmadeva. What does it mean? It means that even if a person is utmost self-restraint, Kāmadeva can even put the most aware person like Lakśmaṇa to sleep. Kāmadeva has the power to make a person like Lakśmaṇa unconscious. This is the power of Kāmadeva. I have understood that one who has abundance of worship can alone be saved from the attack of Kāmadeva. It's impossible to save ourselves from Kāmadeva without worship. Sahib! Our worship saves us at the last moment. All those who proudly

claimed that they were spared from the influence of Kāmādeva have been smashed in 'Rāmāyaṇa'.

What is the opinion of the Pīra of Pīras? I would like to mention only three points about 'Pīrai' in the end, as per my nature and my experience. The Pīra of all Pīras explains us only three points to us and those are Truth, Love and Compassion. I want to elaborate on this as concluding aphorisms. We have failed to understand the idea of truth, my friends! We are just engaged in proving others' truth as lies! Forsake this insistency. Whenever two egos conflict, the outcome is null. Why no king could break Śaṃkara's bow in Janakapura? Tulasī says, the kings could not break the bow because they were proud. And Śaṃkara represents the pride of the universe. Hence, trivial pride cannot break the colossal pride. It only results in our downfall. Only the one who has abandoned pride by the practice of worship can get rid of it. Only a person like Rāma can break the bow. It's no person's cup of tea. At the last moment of love, the Pīra of Pīras saves us. When our vows are on the verge of breaking, Hanumāna arrives to save our vows and makes us aware. He brings us out of the unconscious state. One who saves our love and our vows is our Enlightened Being. He is the Pīra of all Pīras. Sugrīva represents the vile force of life. Tulasī symbolizes Sugrīva with wisdom in 'VinayaPatrikā'. He said, Sugrīva in form of wisdom had built the bridge across the ocean. And Tulasī said, the path of wisdom is like walking on a sharp-edged sword. It takes no time for a person to fall down. Even if we may have abundant wisdom, it's easy to fumble! Sugrīva had forgotten Lord's most important task 'RāmaKājaSugrīvaBisārā'. When he was about to die, Hanumānaji has saved him. The pride of wisdom causes one's downfall, which is the greatest threat of the path of wisdom. Tulasī says that one feels over-knowledgeable on the path of wisdom and surrender to an Enlightened Being or a Pīra is the only resort that can save one from downfall. And my Hanumāna is such a Pīra of all Pīras, who has saved Sugrīva.

So, one who saves these five lives is called as Pīra. The fourth category is that of bears and monkeys. Tulasīdāsaji says in 'VinayaPatrikā' that our worship, spiritual practices, rosary or brekha, pūjā, meditation

and other spiritual disciplines represent bears and monkeys! This is Tulasī's philosophy. When our spiritual disciplines don't succeed, there is a fierce surge in our hunger, thirst and desires. Our worldly hankering becomes extremely powerful. When our spiritual disciplines get subjugated to these hankering, we reach the verge of downfall. Even at that moment, the Pīra of all Pīras, Hanumāna, can save me and you. The last force of life is Jānakī, which is the main element. Jānakī represents devotion. 'Rāmāyaṇa' contains three meanings of Jānakī. Jānakī means devotion. Sitā means devotion. Shankaracharya said that Sitā personifies peace. And thirdly, Sitā represents divine feminine energy. When our inner energy, devotion or peace gets perturbed or when we reach a state where it seems almost impossible to maintain peace or when our energy begins to drop and devotion declines, an Enlightened Being or Sadguru like Hanumāna, who is the Pīra of all Pīras, protects us. He saves our devotion. He keeps our peace incessant. As per RāmaKathā, one who protects the five forces of life is called as Pīra. He protects our love, our vows, our discretion, our worship, our spiritual disciplines, our peace, our energy and our devotion. He is the Pīra of all Pīras, Hanumāna. Thus, Pīra is defined as the one who saves our five forces of life.

In the course of Kathā yesterday and day before yesterday, Lord Viśvāmitra comes to Ayodhyā. King Daśratha welcomed him and offered him a meal. Viśvāmitra said: O King, the demons are impeding my penance. Please give me Rāma along with His younger brother Lakśmaṇa. The demons will get emancipated and I shall be protected. Viśvāmitra wanted to take Rāma so that Rāma could become the world's friend. Rāma is a fragrance who cannot be imprisoned within a courtyard. I really like this idea. An Indian monk never asks for anyone's wealth, but he would ask for the offspring for the protection of the nation. Vaśiṣṭhajī said: King, forsake all doubts. It's only your good fortune that you are fathering these four sons. But in reality, they are not yours but they belong to the whole world. Vaśiṣṭhajī dispelled the King's doubt and when the Guru advised the king to give away his sons, he did not utter a word. He willingly agreed with the Guru's words!

The two sons begin their journey with Viśvāmitra. My VyāsaPīṭha has always said that when Viśvāmitra arrived at Daśratha abode he is penanceful, he has no vehicles and he has travelled to Ayodhyā by feet. But when he takes Rāma and Lakśmaṇa with him, it was Daśratha's duty to send them in a chariot. But they were not sent in a chariot. One reason could be that Viśvāmitra might have pledged to not sit in a chariot until the completion of his yajña. And if the Guru does not sit in a vehicle, the disciples cannot as well. Or Lord Rāma might have hinted that He wants to travel barefoot because the high-speed chariot might overlook people like Ahalyā on the way! Hence, He may have said that I ought to walk on feet in order to emancipate disregarded, deprived and sinned souls. Whether it's Gandhi's foot journey or anyone else in the world, one should not forget that the primordial idol of foot journey is Lord Rāma. Both the brothers walked towards Viśvāmitra's hermitage. Tulasīdāsaji composes this sight in verses,

ArunaNayanaUraBāhuBisālā I

NilāJalajaTanuSyāmaTamālā I BAK-208.01I

SyāmaGauraSuṃdara Dou Bhāi I

BisvāmitraMahānidhiPāi II BAK-208.02 II

Aruna has two meanings. Aruna means red and Aruna means lotus. When Rāma and Lakśmaṇa are walking with Viśvāmitra, Tulasī describes the sight of Rāma. He says Rāma is 'ArunaNayana'. As such, erotic scriptures have depicted love in red color. It means that Rāma's eyes are filled with love and hence, they are red in color. They are not red because of anger! People's eyes turn red on three to four occasions. The eyes turn red when a person cries a lot. The eyes turn red when there is a surge of abundant love. The eyes turn red when compassion gets manifested. The fourth reason of eyes turning red is the influence of alcohol!

I would like to request once more before leaving that after listening to the RāmaKathā in the

land of Pīras, please stop drinking alcohol. Step out of these addictions. They cannot be reckoned as your family culture. They are dangerous. You must not think that you have the right to drink. If not Talgajarda then who else would stop you? You have served us pure ghee. And hence it becomes my duty to guide you on the right path, whether you like it or not! Tomorrow 12 PM, I shall leave from here. If you want to keep your eyes red, do so with love. If you want to keep your eyes red, do so by empathizing with others' pain and shedding tears like Vihalanātha. But please don't turn your eyes red by drinking alcohol. If you hail from warrior lineage, do keep your eyes red, but out of love. Keep your eyes red by seeing others' pain and shedding tears without letting the person in pain know about it. Few communities are extremely potential but they have chosen the wrong path which has made them weak. Let's try to step out of these issues, Sahib! A great job will be done! My Rāma's eyes are as red and as detached as a lotus. How are His lotus-like eyes? They are vast. The vision of the society should be vast. It should not be narrow or parochial. Their perspectives should be broad. Several aspects are depicted as vast in this incident. Lord's eyes are vast, His arms are vast and so is His heart! This is Tulasī, this is Tulasī! He has no desire of becoming a Preceptor, He has no wish of building a hermitage, He has no wish of becoming an abbot. These are Tulasī's words!

I, you and our society must keep our eyes broad and our vision vast. We have become extremely narrow! Our eyes have become narrow. We cannot see a broader perspective. Let's step out, especially the men of warrior lineage. DīguBapu, GambhirSingh, don't I have the right to say this, Sahib? The reason being that your foremost ancestor is Rāma whose glorifications I am singing. I am not here to praise anyone. Neither do I want money from you, nor do I want to expand the list

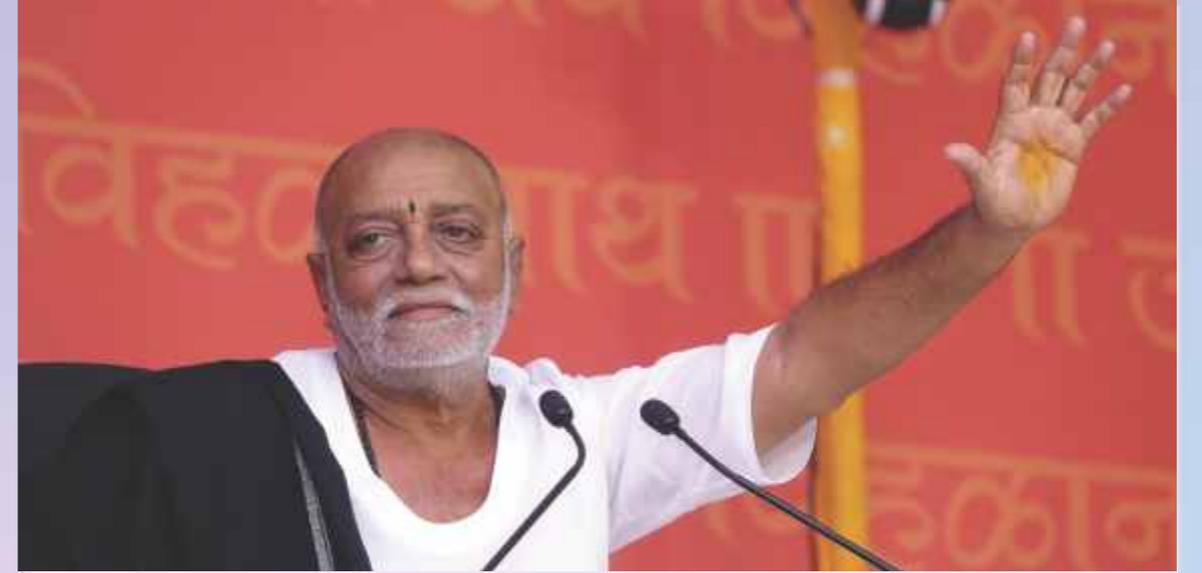
'Rāmāyaṇa' contains five forces of life viz. Sugrīva, monkeys and bears, Lakśmaṇa, Bharata and Mother Jānakī. These personalities represent the five forces of life. Hanumānaji has saved the lives of these five people. Tulasī has presented spiritual interpretations of every aspect. One who protects these five forces of life is a Pīra filled with 'Pīrai'. Therefore, Hanumāna is the Pīra of all Pīras. He is Mahāvīra. In 'RāmaCaritaMānasa', Rāma is Raghuvira and Hanumāna is Mahāvīra. As per RāmaKathā, one who protects the five forces of life is called as Pīra. He protects our love, our vows, our discretion, our worship, our spiritual disciplines, our peace, our energy and our devotion. He is the Pīra of all Pīras, Hanumāna.

of my listeners! But Baap! You must understand the glory of your lofty lineage of the solar dynasty. I had mentioned in the discourse of Surajdev that I have the right to state that Talgajarda is reciting the story of your lineage, the story of solar dynasty, the story of my Rāghava. Hence, your perspective should be broad. What else should be vast? Heart. The feelings of you heart should be broad. Don't measure your chest by a ruler! But our heart should be broad.

How are the two brothers? They have held beautiful bow and arrow in their hands. One of them is fair and the other is dark in complexion. Viśvāmitra thought that he has attained a great treasure today. A worthy disciple is the Guru's greatest wealth. Just then Tāḍakā attacked. Viśvāmitra pointed her out. Viśvāmitra has not pointed out the demons, but he has pointed out several women in the entire journey. He has pointed out Tāḍakā, Ahalyā and Jānakī. 'UṭhahuRāma', now rise for Jānakī. Viśvāmitra does not worry much for the spoiled demons, but the society where the women get spoiled will be in a great trouble. Therefore, he has tried to protect three types of women. By pointing out to Tāḍakā, he wanted to destroy the very source or root of demonic elements. Ahalyā is a sinned woman; the society has not been kind to her. He thus requested the Lord to restore her back. We are speaking of women empowerment nowadays, but my Rāma has done this job since the ancient age. These were his acts of women empowerment. He has reestablished the women who were abandoned by the society. Viśvāmitra has not worried of the men as much as the women. He has been concerned about the women in this world. Therefore, he has been instrumental in giving nirvānā to Tāḍakā, he has reestablished Ahalyā and he ordered Rāma to break the bow for Jānakī. He has played a key role in these three incidents, because our entire society has endured on women. Many communities who feel proud in the Twenty-First Century must not forget that they are great by the virtue of the women sitting inside their homes. Therefore, Viśvāmitra has pointed out three types of women in order to make this world better in a way. Rāghava, this is Tāḍakā; she is the very root of demonic elements. Please grant nirvānā to the very root which would stop manifesting the demonic

elements. The moment Lord looked in front of Tāḍakā, her demonic instinct disappeared in the Lord. Tāḍakā's life merged with my Lord. She was emancipated. Viśvāmitra was assured that Rāma is none other than the Supreme Element. One who only kills is not a Supreme Element, but the one who kills as well as emancipates is the Supreme Element. The first night elapsed. The second morning, Viśvāmitra began with the yajña. As the smoke of yajña rose in the sky, Subahu and Mārīca rushed to attack the sacrifice! Lord released a headless shaft to throw Mārīca 100 yojanas away on the shore of the ocean in Laṅkā. Lord reduced Subahu to ashes by hitting him with an arrow of fire. The yajña of the seers was completed.

Rāma and Lakṣmaṇa stayed in Viśvāmitra's hermitage for his yajña. One fine day, Viśvāmitra said that Rāghava, Lord, my job is now done. But since You have stepped out to fulfill the yajñas, it's my wish that you must also fulfill one more yajña on the way to Janakapura. It's the yajña of Ahalyā. She has been practicing the yajña of waiting indefinitely for You. And the third yajña is that of breaking the bow in Janakapura. On hearing the news of the bow breaking ceremony, Lord was delighted at heart and they began the journey with the sage. Lord emancipated Ahalyā on the way, bathed in Ganga and reached the town of Janakapura. When King Janaka received the news, he arrived with his assembly to welcome Viśvāmitra. After welcoming Viśvāmitra, Janaka was astonished to behold the sight of Rāma. He wondered who was Rāma. He wondered why he was experiencing a surge of love in his heart. He did not identify himself by his physical body, despite being alive. He wondered why he felt abundant affection on beholding this boy. Viśvāmitra said: O King, these boys are dear to all living and non-living beings in this world. The king welcomed everyone and lodged them in a beautiful palace named 'SuṃdaraSadana'. It's written in RāmaKathā that they had lunch in the afternoon and everyone rested during the noon. I would request everyone to carefully move to the lunch area and take rest in the afternoon if it's destined in your luck, else you may roam in the fun-n-fair and enjoy the merry-go-round!



'Mānasa-Pirāi' has been the central theme of this nine day discourse on which we have been contemplating. Let's discuss few concluding aphorisms. The discussion of the divine is infinite. It cannot be completed. But honoring the limitation of time, let's discuss few concluding aphorisms. Thereafter, we shall drive the discourse towards completion. Let me recite some chronology of Kathā in order to make today's point. In yesterday's discussion, Viśvāmitra reached Janakapura with Lord Rāma and Lakṣmaṇa. King Janaka lodged them in a mansion named 'SuṃdaraSadana'. Everyone had lunch and rested for the noon. In the evening, Lord Rāma stepped out for sightseeing. The youngsters of Mithila, who were of the same age as Rāma, stood outside the mansion with a fixed glance so that they could behold Rāma, talk with Him and also touch Him. Lakṣmaṇa is the preceptor of individual souls. Hence, he could realize the pain of those souls as they could not enter the mansion and therefore, he thought of taking Rāma outside. When a common man cannot meet a great personality, it's the responsibility of that man to reach out to the common man. This is the philosophy of 'Rāmāyaṇa'. The main objective was that Rāma must anyhow reach out to the common men who were unable to meet Him. In short, Lord Rāma and Lakṣmaṇa stepped out of the mansion. They met the youngsters of Mithila. The youngsters touched Lord Rāma and showed Him the town. The two brothers shortly returned to the mansion and had dinner.

The next morning they went to Puṣpa-Vāṭikā to collect flowers for the Guru's adoration. Tulasi highlights the first meeting between Sītā and Rāma in Puṣpa-Vāṭikā. Rāma gets surrendered to Sītā and Sītā surrenders to Rāma. And thereafter, Jānakī sang Gaurī's hymn of praise in the temple. Pārvaṭī blessed Jānakī that she would marry Rāma. After singing Gaurī's hymn of praise, Jānakī returned to the palace. Rāma arrived with the flowers and offered those to the Guru. The next day, the bow-breaking ceremony was held. Rāma and Lakṣmaṇa arrived at the venue along with Viśvāmitra and other sages. Several kings and emperors also arrived. They all were prideful. The bow of Śaṃkara also symbolizes pride. Pride cannot be broken by pride! One needs to be prideless in order to break the pride. None could break the bow. Finally, Lord Rāma broke the bow into two pieces. Jānakī honored Rāma with the victory wreath. Their wedding was decided. Paraśurāma interrupted the occasion. But he left after realizing the glory of Rāma. King Daśratha arrived with the wedding

procession. On the day of Māgśara Śukla Pañcamī (5th day of bright lunar phase in the month of Māgśara, around November or December) the wedding of Rāma-Jānakī, Lakśmaṇa-Ūrmilā, Bharata-Māṃḍavī and Śrutakīrti-Śatrughna took place. Rāma returned to Ayodhyā. Ever since the arrival of the four daughters-in-law, Ayodhyā's prosperity began to multiply. Days elapsed. The guests took their leave. In the end, Sage Viśvāmitra also took a leave. The entire royal family stood with tearful eyes and supplicated: O the penanceful sage, the entire wealth of Ayodhyā is all yours. We are your mere servants. We want nothing now. You have given us more than enough. What more should we ask from you? But whenever you find some time from your worship and if we cross your memory then please do visit Ayodhyā to bless us with your holy sight. Thus concludes 'Bālakāṇḍa'.

I would recite the next narrative very quickly. But before that I wish to share the traits of 'Pīrāi' with you. What are the traits of a person who is filled with 'Pīrāi' from top to bottom? We are engaged in the discussion of 'Pīrāi' since last nine days for our spiritual development and awareness. I have iterated again and again that Rāma is the Pīra of Pīra. Rāma is the Pīra. And Jānakī is 'Pīrāi'; Sītā is 'Pīrāi'. Please pay attention, the relationship between Pīra and 'Pīrāi' should be like water and waves or words and their meanings. The moment Pīra and 'Pīrāi' move in opposite directions, it becomes mere pretense. It becomes soulless. Jānakī is the mother of the universe. There is no one above Her. She is the 'Pīrāi' of infinite Pīrāis. Rāma is the Pīra of infinite Pīras.

Yesterday I visited Gadhada Swaminarayan Temple. The chief priest of the temple named S. P. Swami had invited me. I appreciated his gesture. I foremost visited Lord Rāma temple where Sahajananda Bapa would eat during his stay in Gadhada. He stayed there overnight and Ramananda family had blessed him a lot. It's a real historic incident. When I went there, Swamiji lovingly and candidly explained me that Bapu, originally this idol was of Rādhā and Kṛṣṇa. The idols of Gopinath Maharaj and Rādhā-Kṛṣṇa were installed when Sahajananda Swami departed for his heavenly abode. The original idol was

installed by Lord Swaminarayan and Sahajananda Swami. They personally took measurements for the idol of Lord Rādhā-Kṛṣṇa. Rādhā-Kṛṣṇa are our cherished deities. He told me that Bapu, these three idols are originally of Rāma, Lakśmaṇa and Jānakī. He pointed out the hand of the idol and added that in all ancient temples of Lord Rāma, the idol's hand is in the same position, because they would place a bow and arrow in that hand. Swamiji added that over time, people would have manipulated the truth by spreading a false notion that this is not the idol of Rāma! But the position of the idol's hand does prove that it's Lord Rāma's idol! So, originally they are Rāma, Lakśmaṇa and Jānakī.

My point is that Rāma is the Pīra of the Pīras, He is the sun of infinite suns. But now as I state that Rāma is Pīra then Mother Jānakī is 'Pīrāi'. If Rāma is śloka, my Mother Jānakī is the copāi. Rāma is the śloka, the Supreme Element; śloka descends from the sky and copāis always emanate from the earth. This is the difference and similarity between them. The ślokas have always descended from the sky like the verses of Quran or Vedas. My Rāma has not emanated from the earth or the directions. Kauśalyā too could not realize His birth! Therefore, Rāma descends from the sky and Sītā emanates from the earth. Their union helps us endure our feet on the ground. The union of loftiness of sky and endurance of earth blesses one with 'Pīrāi'. If we lose touch of the ground, 'Pīrāi' will get destroyed. I thus state with immense responsibility in this Kathā that if Rāma is Pīra then my Mother Jānakī is 'Pīrāi'. As I similize Jānakī with 'Pīrāi', what does Jānakī represent? She represents pureness. Jānakī means purity. Nothing is as pure as Jānakī. Jānakī also represents piousness of exploits. Jānakī represents pious exploits. 'Pīrāi' refers to pureness. 'Pīrāi' refers to pious exploits. I don't mind accepting divine miracles. They are beyond our conception. It's a different world altogether. At the same time, I would never accept the miracles which spread blind faith among the common men.

Countless people have experienced the divine miracles of Vihamana Bapa and his entire tradition! But the greatest ever miracle is our

pureness (pavitrāi). The greatest ever miracle is our pious exploits (caritrāi). The greatest ever miracle is our universalness (akhilāi). The greatest ever miracle is our pious humility (namtratāi). The greatest ever miracle is our steadfastness (dharitrāi). These are the five traits of my Mother Jānakī. Therefore, I symbolize her with 'Pīrāi'. These are brand new words. Jānakī is the daughter of the earth. No one has endured as many sufferings as her! One who does not waver even slightest when it comes to enduring extreme suffering is blessed with 'Pīrāi'. Universalness refers to not having a confined group. One who welcomes universalness is 'Pīrāi'. Utmost pureness is called 'Pīrāi'. Vālmīkiji is of the opinion that the exploits of Sītā is the greatest. He even keeps Lord Rāma aside! Thus, 'Pīrāi' means exploits. 'Pīrāi' means pureness. 'Pīrāi' means everyone's inclusion. 'Pīrāi' means endurance.

I am once again stating that 'Pīrāi' means Mother Jānakī. 'Pīrāi' means pureness. 'Pīrāi' means exploits. 'Pīrāi' means universalness. 'Pīrāi' means humility, modesty and guilelessness. 'Pīrāi' means steadfastness. This is 'Pīrāi'. My Rāma, who is the Pīra of Pīra, had to do five tasks. The day we undertake these five tasks, 'Pīrāi' will become evident. When Rāma left with Viśvāmitra, he showed Rāma that Tāḍakā's children were impeding his yajña. Lord Rāma emancipated Tāḍakā with a single arrow. Instead of killing her, Lord emancipates. When Tāḍakā arrived, Lord emancipated her instantly with a single arrow. Lord did not kill her, but He liberated her. Rāma can reduce her to ashes just by the gesture of his eyes. But His arrow is not to pierce others. It's to purify one from within. Few eyes are like arrow, which can make one pure from within. Few people's words make us pure by mere utterance. The mere touch of some hands makes us pure. Some companies are so pious that even if we are sitting at a distance, we begin to experience their pureness. Even if we recall someone who is very far away, the doors our pureness begins to open. Tulasī says that Tāḍakā is durāśā. And Rāma has killed durāśā instead of killing Tāḍakā. Durāśā means our non-stop evil wishes. In order to attain the state of 'Pīrāi', the so-called Pīra will have to renounce and destroy evil desires. Only than shall 'Pīrāi' felicitate us.

It's extremely difficult to kill evil wishes, Sahib! Instead of seeking, let it come on its own accord. O Lord, may evil wishes not manifest in us. The intent of harming others, showing superiority, oppressing others etc. suppresses our 'Pīrāi'. Baring these traits everyone is Pīra in this world.

Before attaining the state of Pīra, Rāma has accomplished another task. He has emancipated Ahalyā. I and you would be blessed with 'Pīrāi' when we shall restore a sinful person. The day I and you accept the sinful beings and restore them in the society, we would take the second step in attaining 'Pīrāi'. Rāma emancipated Ahalyā which is the second step of Pīra.

Rāma accepted a woman by proactively approaching her whom the society called sinful. He emancipated her. He reestablished her in the society. When the priests and religious preceptors don't reestablish such beings, it becomes the duty of the Enlightened Beings to emancipate them. God willing, may our evil wishes dispel. May we stop looking others in contempt, disregard, wretched and inferior. Instead of reforming others, let's accept them. Talgajarda is not reformer, but an acceptor. It ought to accept everyone. Who gets reformed by reformation? Accept them. Love them. It's extremely difficult to reform people. Just accept them. Welcome one and all. The places of 'Pīrāi' are great because everyone is welcome unconditionally. This Vyāsa Pīṭha is great because the Muslims and people from all religions can come here. Everyone is free to come, Sahib!

So, the first step of attaining 'Pīrāi' is renouncing evil desires. The second step is to accept those who are sinful, inferior, deprived, dejected and crass. This is the second step of Pīra in attaining 'Pīrāi'. The third incident is about the bow breaking ceremony. Śiva's bow represents pride. Tulasī has therefore mentioned about breaking the bow. 'Pīrāi' can be attained by breaking Śiva's bow. Lord Rāma broke the bow. In a way, the element of pride was destroyed. The fourth step was about Paraśurāma. He arrived, exhibited anger and caused a controversy. But Lord Rāma's virtuous conduct is worth appreciating. Anger lost before Rāma. We presume that our evil wishes have been dispelled and we are accepting

everyone without discrimination, but it's not so in reality. The question is of pride. And when we get rid of pride, people trouble us a lot which makes us angry. But during the moments of anger, we must adopt the path of enlightenment by abiding to virtuous conduct. One who takes this step attains 'Pirāi'. These incidents have occurred in Tretāyuga. Today, Rāma is not with us in person. Thus, in the Twenty-First Century we will have to perceive Rāma and His divine sport in such a way that we don't get angry by means of worship. At that moment, we shall take steps towards 'Pirāi' and a realized being shall invite us to bless us with 'Pirāi'. A realized being shall invite us to attain 'Pirāi'.

On the last day, all I want to tell you is that Jānakī is 'Pirāi' and my Rāma is Pira. As such my Rāma is the Pira of the Pīras and my Mother Jānakī is the

'Pirāi' of all 'Pīrais'. But Jānakī stands for pious exploits, pureness, universalness, steadfastness and humility. Such an element represents 'Pirāi'. When can we attain 'Pirāi' personified Jānakī who is an epitome of pureness, pious exploits, universalness, guilelessness, humility and steadfastness? A seeker desirous of 'Pirāi' will have to take four to five steps. Set aside evil wishes. Accept everyone. Make humble attempts to break your pride. Be mindful of not getting angry. With these values, one would get invited by an Enlightened Being to accept the trait 'Pirāi'.

'Ayodhyākāṇḍa' contains abundant description of prosperity. Rain is good only for a few days, but too much of it is an issue. Similarly, bliss and comfort are too good but their extreme gives rise to Rāma's exile in the woods, which in turn causes suffering. Kaikeyī sought two boons from King

Daśratha, which resulted in Rāma's exile in the woods and Bharata's enthronement. Rāma, Lakśmaṇa and Jānakī left for the forest in Sumaṃta's chariot. Lord tried to convince the citizens of Ayodhyā and spent the night on the bank of Tamasā River. Lord Rāma left from there secretly. He reached Śṛīṅgaverapurawith Sumaṃta. The people of Ayodhyā returned. Sumaṃta returned as well. Lord requested Kevaṭa to help them cross the holy Ganges. Kevaṭa requested the Lord if he could wash His feet. He washed Lord's feet and dropped the Lord on the opposite bank. Lord asked him, what should I give you as your toll? "Lord, I want no toll from You. I shall accept whatever You give me when You return." Lord began the feet journey from there and stayed overnight in Sage Bharadvāja's hermitage. The next day, Lord enquired with the sage about the path forward. Bharadvāja said, Lord, all paths are accessible

to You. But he sent his disciples along with the Lord.

Rāma's journey proceeded further. Guha was returned shortly and Lord reached the bank of Yamuna. Lord proceeds further and reached Sage Vālmikijī's hermitage. Lord asked a question to Vālmikijī: Please show us a place to stay where the seers, the sages, the birds and the beasts don't get disturbed. Vālmikijī thus showed fourteen spiritual places to the Lord, followed by a physical destination of Chitrakuta. Rāma, Lakśmaṇa and Jānakī stayed in Chitrakuta for several years. Sumaṃta returned with the chariot. Daśratha was informed that none of them have returned. On hearing this, he King uttered the great maṃtra 'Rāma' and gave up his life in Lord's separation. Ayodhyā turned orphan. When Bharata realized that Kaikeyī was responsible for this incident, he burst out his anger. Sage Vāśiṣṭha tried to comfort everyone. King Daśratha's last rites were performed. A meeting was called to decide who would rule the state? When the decision was left to Bharata, he said that he was not the man of sovereignty, but the man of truth; he was not the man of position, but the man of paduka. He suggested everyone to visit Chitrakuta and let the Lord decide the next steps. The entire town of Ayodhyā reached Chitrakuta. The people of Janakapura also reached there. The two towns were converted into the town of love in Chitrakuta. Several meetings happened. No decision could be reached. Eventually, love alone sacrifices. Bharata said,

Jehi Bidhi Prabhu Prasanna Mana Hoī I
Karunā Sāgara Kijia Soī II AYK-268.01 II

The surrendered devotees must remember this verse without fail. If we are surrendered to someone in thoughts, words and deeds, we ought to remember this verse. Without any arguments or deliberations, we accept whatever pleases you. Whatever you do, shall only bless us, Sahib! It was then decided. Bharata was seeking a support and hence,

Prabhu Kari Kṛpā Pāvārī Dīnhī I

Sādara Bharata Sisa Dhari Līnhī II AYK-315.02 II
The word 'Prabhu' means all capable. And paduka can only be given by a capable person, instead of an ordinary person. Further, no one can snatch or buy a



paduka from a capable person. Its value cannot be determined. Paduka can be obtained only when someone bestows grace. When Bharata received paduka, he felt that Lord Sītā and Rāma have accompanied him in form of paduka. He held the paduka on the crown of his head. Both the towns return from there and reached Ayodhyā. King Janaka helped arrange everything in Ayodhyā and returned shortly. Bharata ran the state affairs by asking paduka at each and every step. He practiced penance in Nandigram. 'Ayodhyākāṇḍa' thus concluded.

In the beginning of 'Araṇyakāṇḍa', after staying in Chitrakuta for thirteen years, Lord thought that "Since everyone knows me now, I must move to a different place, else it would interrupt my acts of incarnation." Rāma, Lakṣmaṇa and Jānakī arrived in Atri's hermitage. Atri sang their hymn of praise. Anasūyā explained the duty of a woman. They then reached Sage Kuṃbhaja's hermitage, followed by the bank of Godavari in Paṃcavaṇī where the trio stayed. Lakṣmaṇa asked five spiritual questions, which Rāma answered. Śūrpanakhā arrived. She was punished. She instigated Khara-Dūṣana and Trisirā. They fought a war with the Lord. As a result, fourteen thousand demons attained nirvānā. Tulasī describes Khara and Dūṣana's attachment and hatred respectively. Lord thus dispelled the seeker's attachment and hatred. Śūrpanakhā went to Laṃkā. Before Rāvaṇa could plan Sītā's abduction with Mārīca, Rāma made His own plan. When Lakṣmaṇa went to collect fruits, Lord asked Sītā to contain Herself in fire, because she was Durgā, the mother of the Universe. Until you accompany me in your original form, no demon can be killed. Sītā thus held Lord's lotus feet in Her heart and contained her original form in the fire. Then arrived Rāvaṇa and his deer. He assumed the form of a hermit and abducted Jānakī. Jaṭāyu sacrificed himself. Rāvaṇa placed Jānakī in Aśoka Vāṭikā beneath Aśoka tree. On the other hand, Lord emancipated Mārīca. When he saw the hermitage devoid of Jānakī, He enquired with Lakṣmaṇa on the whereabouts of Sītā. He bewailed in Jānakī's separation as part of His human sport. The quest for Sītā began.

Jaṭāyu martyred. Lord performed Jaṭāyu's last rites and moved further. Lord arrived in Śābrī's hermitage. Rāma and Lakṣmaṇa arrived on Pāṃpāsarovara Lake in search of Sītā. He met Nārada. After a brief conversation with him 'Araṇyakāṇḍa' concluded.

In 'Kiṣkindhākāṇḍa', Sugrīva was enthroned. Aṃgada was appointed as the crown-prince. Lord spent the holy month of Catura on Mount Pravaraṣana. Sugrīva forgot the task assigned by the Lord. He was shown some fear due to which he surrendered. The plan for Jānakī's quest was laid. The bears and monkeys were dispatched in all directions. The core team was sent to the southern quarter. It was guided by Jāṃvanta and led by Prince Aṃgada. Hanumānājī was part of this team. Lord was assured that Hanumāna would accomplish the task. Therefore, He gave the signet-ring to Hanumāna. The team was set forth in the quest of Sītā. They ransacked the entire forest, but Sītā was nowhere to be found. Everyone was extremely hungry and thirsty. They entered the cave of Svayaṃprabhā. She offered some refreshments. They once again came back on the shore of the ocean. A vulture named Saṃpāti guides them in the right direction and eventually attains nirvānā. It was assured that Jānakī was sitting beneath Aśoka tree in Laṃkā's Aśoka Vāṭikā. Finally, Hanumānājī was invoked. Jāṃvanta said that it's for the very duty of Rāma that you have been incarnated. Why are you quite? On hearing this, Hanumānājī grew to the size of a mountain and seeking Jāṃvanta's advice, Hanumānājī set forth for Laṃkā. Here concludes 'Kiṣkindhākāṇḍa' and begins 'Suṃdarakāṇḍa'.

Jāmaṃta Ke Bacana Suhāe I

Suni Hanumaṃta Hṛdaya Ati Bhāe II SDK-00.01 II

Śrī Hanumānājī overcame all obstacles on the way and reached Laṃkā. He introduced Himself to the mother and gave the signet-ring. He had fruits in the orchard. Indrajita attempted to capture Hanumāna with a blow of fist which made Hanumāna unconscious. Hanumāna was captured and presented in Rāvaṇa court. He was announced a capital punishment. Vibhīṣaṇa entered at the right moment and opposed the capital punishment based on ethics

for an envoy. He suggested announcing an alternative punishment. Rāvaṇa decided that since a monkey is fond of his tail, it would be apt to burn his tail. Hanumānājī's tail was wrapped by rags of clothes and dipped in oil and butter before setting it on fire. Hanumānājī burned the entire town of Laṃkā along with false beliefs of people. He took a dip in the ocean and had bath. He then appeared before the Mother, who gave him a lotus-shaped hair ornament. Hanumānājī returned and met his friends. They had fruits in Madhavana and approached Sugrīva. Everyone came to meet Rāma. Jāṃvanta recited the story of Hanumānājī. Lord met Hanumāna personally. The plan was formalized. Lord camped on the shore of the ocean. He fasted before the ocean to find a way. When the ocean did not budge, Lord prepared to show His might. At that moment, the ocean surrendered in form of a Brāhmaṇa. He said, Lord, if You kill me then along with me millions of aquatic lives will get destroyed. Ultimately, the ocean was bridged. Lord liked the thought of bridging. The idea of unity is the thought of Rāma. Here concludes 'Suṃdarakāṇḍa'.

'Laṃkākaṇḍa' begins with bridging the ocean. Lord stood on the first step of the bridge for a quick inspection and said that this is the most charming spot; it's my wish to install the emblem of Śiva on this spot. The seers and the sages were invited. Śiva's emblem was installed by Lord's holy hand. It's the symbol of unity of Śiva and Viṣṇu. It symbolizes the thought of unity. Lord crossed the ocean and camped on Mount Subela. Rāvaṇa, on the other hand, began to enjoy a great revelry in his amphitheater. Lord interrupted his great revelry and indicated His arrival. Aṃgada went to Laṃkā as Lord's emissary with the proposal of treaty. The war became inevitable. A fierce battle was fought. The warriors attained martyrdom one after

another. Lakṣmaṇa fell unconscious. Kuṃbhakarṇa arrived in the battlefield and attained nirvānā. Indrajita attained nirvānā as well. Finally, Lord mounted thirty-one arrows on the bow to attack Rāvaṇa. Rāvaṇa was hit on ten heads, twenty arms and the navel. As he collapsed on the ground, his radiance got blended in Lord's countenance. Maṃdodari arrived. She sang Lord's hymn of praise. Rāvaṇa's last rites were performed. Vibhīṣaṇa was enthroned. Hanumānājī was sent to update Sītā about the status. Sītā appeared in Her original form from the fire. The Puṣpaka aircraft was prepared. Rāma, Lakṣmaṇa and Jānakī mounted the aircraft with Lord's personal companions. The aircraft took a flight towards Ayodhyā. Lord Rāma showed Laṃkā's battlefield and the bridged ocean to Sītā. Hanumānājī was requested to reach Ayodhyā and inform Bharata about the updates. Hanumānājī reached Ayodhyā. Lord's aircraft descended in Śṛiṅgaverapura. The Nishadas met the Lord. 'Laṃkākaṇḍa' concludes. Hanumānājī informed Bharata about Lord's arrival. The news of Lord's arrival spread in entire Ayodhyā.

On the other hand, Hanumānājī informed Rāma to not delay any further. Lord's aircraft landed in Ayodhyā. The entire town of Ayodhyā rushed to behold the Lord. Lord alighted from the aircraft and made obeisance to the motherland. The bears and the monkeys alighted from the aircraft in beautiful human form. Rāma Kathā is the formula to make everyone humane. It's the process of manifesting human beings. Lord threw away the weapons and made obeisance to the Guru's divine feet. When Bharata and Rāma embraced each other, none could determine who was pronounced an exile in the woods. Lord then manifested in countless forms and met the people of Ayodhyā personally. Lord foremost visited Kaikeyī's

Jānakī is 'Pīrāi' and my Rāma is Pīra. As such my Rāma is the Pīra of the Pīras and my Mother Jānakī is the 'Pīrāi' of all 'Pīrāis'. But Jānakī stands for pious exploits, pureness, universalness, steadfastness and humility. Such an element represents 'Pīrāi'. When can we attain 'Pīrāi' personified Jānakī who is an epitome of pureness, pious exploits, universalness, guilelessness, humility and steadfastness? A seeker desirous of 'Pīrāi' will have to take four to five steps. Set aside evil wishes. Accept everyone. Make humble attempts to break your pride. Be mindful of not getting angry. With these values, one would get invited by an Enlightened Being to accept the trait 'Pīrāi'.

palace and dispelled her hesitance. He then met Sumitrā, followed by Kauśalyā. On beholding Jānakī, the mothers-in-law were subdued by tears. They bathed everyone and decked them with divine attire and ornaments. Lord Vaśiṣṭha asked the Brāhmanaṣas if the ceremony of royal coronation could be conducted today itself? Everyone agreed in unison. Lord made obeisance to the earth, the sun-god, the directions, the presiding deities of the directions and the mothers and took the royal seat. Jānakī accompanied the Lord on His left. Vaśiṣṭha applied holy coronation mark on Lord's forehead as a gesture of conferring the reign of Rāma, the reign of love or the reign of beneficence to the world and here goes Tulasī's verse,

Prathama Tilaka Basiṣṭha Muni Kīnhā I
Puni Saba Bipranha Āyasu Dīnhā II UTK-11.03 II

The reign of Rāma or the reign of love was established. The Vedas arrived to sing the hymn of praise and returned to Brahmā's abode. Lord Mahādeva arrived straight from Kailāsa and sang Lord's hymn of praise in the royal kingdom. He sought the boon of devotion. Lord Śiva returned to Kailāsa. Lord gave lodging to the companions. Six months elapsed. Barring Hanumānājī, Lord returned everyone to fulfill their duties. Hanumānājī alone stayed back. The 'Uttarakāṇḍa' of 'Rāmāyaṇa' describes the divine reign of Rāma. Gandhiji also dreamt of the same reign for our country. The stipulated time-span ended. Note that this is Lord's human sport. Sītājī gave birth to two sons. Tulasīdāsājī refrains from writing the story of Sītā's second abandonment since it contains controversy, innuendo and slander. Nothing but harmonious dialogue suits Tulasī. Thus, naming Lava & Kush, Tulasī concluded the story of Raghu's race. The next section contains the story of Kāgabhuṣuṃḍi. Garuḍa asked seven questions in the end to the Enlightened Being. These seven questions represent the quintessence of the seven cantos. It also means that Rāma is the seventh incarnation and these seven questions are the gist of the universe of the seventh incarnation.

Kāgabhuṣuṃḍi concluded the discourse before Garuḍa. Whether or not Yājñavalkya has concluded the discourse before Bharadvāja is not clear. Mahādeva was reciting the discourse to Pārvatī on the peak of Kailāsa. He asked: O Goddess, what more should I narrate to you? Pārvatī said, I am feeling gratified. The three preceptors have concluded the discourse. The holy incarnation of Kaliyuga, Reverend Gosvāmījī, was narrating the discourse to his own mind and to the assembly of monks. Tulasī also gave three aphorisms while concluding the discourse. While giving the gist of the entire scripture in conclusion of the discourse, Tulasī advised to practice three things:

RāmaHi Sumirā Gāia RāmaHi I
Saṃtata Sunia Rāma Guna Grāmahi
II UTK-129.03 II

My dear listeners, there are only three things we need to do. At this moment while the discourse of Paliyad is about to conclude, please keep three aphorisms in mind. Remember Rāma. Whenever you find time, remember Rāma. By Rāma I mean any god whom you believe in. I don't insist on Rāma alone. Remember any cherished god of your liking. Stick to your own religion. Let me once again repeat a statement of Talgajarda. Few roles of my VyāsaPīṭha are already determined. One of them is loving people without proselytizing them. This is one of the goals of my VyāsaPīṭha. As such, no one is my idol. I have no goal. I don't want to reach anywhere. My discourses are going on without any intent. Nonetheless, I love this world without proselytizing anyone. Worship any god of your choice. Chant 'Allahu Akbar', I don't mind. Chant 'Buddhaṃ Śaraṇaṃ Gacchāmi', I don't mind. Chant 'Mahāvīra Swāmī Aṃtarayāmī', I don't mind. Chant 'Mā Mā', I don't mind. Let it be the name of Kṛṣṇa or Śiva if you like. Nonetheless, do remember some Supreme Element.

My young friends, I don't mind if you watch a good movie. You can watch a good drama. You can live your life in such a way that people are compelled to make movies on your character. You can dance, sing and enjoy. You should work, learn and fulfill your

responsibilities. After returning home in the night, spend time with children and speak with them lovingly. Listen to the news on television. While doing all these tasks, the moment you feel that now it's the time to sleep and yet if you don't feel sleepy then this Bava of Talgajarda would like to appeal everyone that during those moments, please chant a couple of names of your cherished god, Baap! There is nothing you need to do except this. Remember Rāma. Rāma stands for truth. Remembering Lord's name means truth. When you feel like singing, sing Rāma, sing Kṛṣṇa and sing Allah. Sing anyone you like with an open mind and heart. Singing is love. All those who have loved could not resist without singing. Mīrā has sung, Tulasī has sung, Narsinh Mehta has sung. All those who have loved the Supreme Element have sung. Remembering Rāma is truth. Singing Rāma is love. And constantly listening to Rāma's glorifications is compassion. I and you can constantly recite or listen to Rāma's glorifications only and only Lord's compassion gets bestowed. So, Truth, Love and Compassion is the ultimate message. Life will be filled with joy round the clock. I often think that by my Guru's grace and your blessings, I still wonder how seventy years have passed! I ought to remember Nazir,

Karato'to Koi Vāta Mane Kai Khabara Nathī
Kyāre Thayu Prabhāta Mane Kai Khabara Nathī
'Nāzira' Ne Che Khabara Ke Amara Tārī Jāta Che,
Bākī Che Konī Jāta Mane Kai Khabara Nathī

I did not realize Sahib! Nine days have passed in spur of a moment! Seventy years have passed very quickly! Many people write to me asking when I will retire. Retirement is for you. What have I to do with retirement? I have not begun any activity to take retirement! Reciting spiritual discourse is not my activity. It's my lifeline. It's my life, Sahib! In absence of spiritual discourse, I would only get fatigued. I cannot feel at ease elsewhere, Sahib! Retirement comes when you are involved in an activity. I have not begun any activity for me to retire!

The four preceptors concluded the discourse. Beneath the gracious shade of these four preceptors in this pilgrimage of Paliyad, the VyāsaPīṭha of Talgajarda was reciting Lord's glorifications since last nine days. It

was having a conversation with you. At this moment, while my VyāsaPīṭha is proceeding towards conclusion I feel as though even if everything has already been spoken, yet an equal amount is left unspoken. But we ought to conclude! This RāmaKathā which was held on the land of Vihalanātha by the divine grace with the sole intent of self-bliss, I would recall the host family, people who have contributed in some way or other and everyone else who have contributed in making this a beautiful event! Lord's discourse was narrated. You all have listened to the discourse with utmost discipline and peace all through the nine days; I thus take your leave with its immense pleasure. I also express my pleasure for wonderful arrangements and good organization. I would like to recall the entire tradition right from Vihala to Nirmala. The job of bestowing blessings is either with Raghunātha or Vihalanātha. But since I am sitting on the VyāsaPīṭha, I do pray in Hanumānājī's divine feet that may you all stay affluent. I pray to the God that may you all be extremely pleased. And may we all be devoted and surrendered towards some or other Supreme Element. Stay happy Baap, stay happy Baap, stay happy Baap!

Let us now devote the meritorious reward of this RāmaKathā which has accumulated since last the nine days along with the present Abbot Reverend NirmalaBa. Whom should we devote this reward? You all are worthy recipients of this reward. Even the ordinary volunteers are equally deserving of this reward. But let's offer this reward to a place which will please each one of you. Once again, I recall the entire tradition from Vihala to Nirmala and I offer the meritorious reward of this nine-day RāmaKathā of 'Mānasa-Pīrāi' in the lotus feet of Vihalanātha: O Pīra, we devote this reward to your divine feet, because your entire tradition is brimming over with RāmaKathā and its verses.

Abbreviations: ARK-Araṇyakāṇḍa, AYK-Ayodhyakāṇḍa, BAK-Bālakāṇḍa, Do-Dohā, HC-HanumānāCālīsā, SDK-Suṃdarakāṇḍa, Śl-Śloka, So-Sorthā, UTK-Uttarakāṇḍa, VP-VinayaPatrikā.

क्वचिदन्यतोऽपि

A monk Himself is samādhi



MorariBapu's address during Reverend DhyanswamiBapa Award Felicitation function

First of all, I make obeisance to all the conscious samādhis of our religious places engaged in the acts of service and I also offer my obeisance to the samādhi of Revered DhyanswamiBapa. As such everything has been said. In SaylaKathā, we got a thought to make obeisance to the spiritual institutes engaged in various acts of service. The thought was implemented and we have continued this tradition since nine years. In the same course today, we have made obeisance to the religious place of DanBapa from Chalala. I also make obeisance to the ancient founder of this place Revered DanBapa and also to the present abbot Revered ValkuBapu. I make obeisance to their entire tradition. We are grateful to them for accepting our obeisance. It's possible that the opposite person might not accept our obeisance. It's quite possible. Our Harishbhai takes care of everything in such programs. Hence, there is nothing much that I need to think upon. He had requested Bapu about this obeisance and I had spoken with Bapu on the phone. All he replied was, Bapu, I shall be there to seek the blessings of

DhyanswamiBapa. These words only reflect the virtue of discretion accumulated over countless generations by your tradition. I thus make obeisance to Revered Bapu. Simultaneously, it's a matter of great pleasure for us that during the event of this Kumbha held on the bank of the triple-braid confluence the Nirvānā Akhadahas anointed Revered NirmalaBa, the present abbot of a rural religious place of Vihalanātha, to 1008 MahamandalesvaraŚrīŚrīNirmalaBaamid the Vedic chants in presence of the Preceptors of various other Akhadās. I am glad to have witnessed the ceremony myself. We are pleased that she could gracethis occasion today. Bā, I make obeisance to the entire tradition of Vihalanātha and I also bow you as well. Similarly, Akhegadha is the place of our Hariyani community mandala. Reverend VasantdasjiBapu was anyways the abbot of this mandala. The same Akhada has also conferred the designation of Mahamandalesvara to Reverend VasantdasjiBapu. I am glad having witnessed the ceremony myself. I foremost witnessed the ceremony of Bā, followed by

that of Bapu. I make obeisance to 1008 Mahamandalesvara ŚrīŚrī Reverend VasantdasjiBapu, Guru ŚrīHarivallabhadasjiBapu, Akshaygadh, who has attained the position of Mahamandalesvara. I make them an obeisance and also express my immense pleasure.

I make my obeisance to the Reverend Abbot of Sayla, ŚrīDurgadasBapu and the Abbot of KamjilaBhantirtha. The Abbot of Dudhrej Reverend MahamandalesvaraKaniramBapu could not attend this occasion in person and has sent a junior Abbot on his behalf. I make obeisance to the tradition of Dudhrej and to you as well. I also make obeisance to Reverend MahamandalesvaraJagjivandasBapu from Junagadh. I also welcome Bapu from Satadhar who has arrived on behalf of Motabapu. You all saints and abbots have graced this occasion to augment our pleasure and bestow your blessings. I offer my obeisance to all of you. Please be kind to bless us more and more. As for our Senjaldham Trust, right from TribhuvanBapu to the present trustees, everyone has offered silent service in their own capacity. I make my obeisance to them as well. I also express my love towards the youngsters of Dhyanseva who work hard day and night in the acts of service. The entire village of Senjaldham, the families of warrior lineage and the descendants of solar dynasty are always available for the sake of service. The people of other communities also join this occasion. I bless them as a monk.

'RāmaCaritaMānasa' contains the synonymous words sādhu (monk), samta (saint), sevaka (attendant), dāsa (servant) and bhagata (devotee). Tulasī uses these words alternately. Bapu just shared that the religious places like ours are the places of devotees and monks are those who bless us. This is not only your generosity, but you have also recalled the roots of this tradition, for which I offer you an obeisance.

On the bank of Pampāsarovara Lake, the celestial sage Nārada arrived while playing Vina and asked Rāma: Who is a monk in Your view? Please describe their traits. Please note the words Lord Rāma uses while concluding His discussion on monks. Bapu just said that people look upon us as devotees. He

considers them as devotees. But I would like to tell everyone Lord's opinion on this:

KahiSaka Na SāradaSeṣaNārada-

SunataPadaPaṅkajaGahe I ARK-Chaṁda.Do-45 I O Nārada, the traits of monks are so vast that neither Sarasvatī, nor Sesa can describe them. On hearing these words, Nārada instantly kept his Vina aside and clasped Lord's feet. Why?

AsaDinaBaṁdhuKṛpālaApāneBhagata-

GunaNijaMukhaKahe II ARK-46 II

Nārada asked the traits of monks. When Lord concluded its discussion, Nārada instantly grabbed Lord's feet and said: O Lord, who can be such a befriender of the meek, who describes the virtues of devotees by His own lips? It's extremely difficult to become a devotee Baap! Lately, I have been saying an aphorism: Worship does not come without troubles, Sahib! One who is ready to be troubled must step on the path of worship. So, the glory of devotees is extremely lofty, Sahib! 'BhagataGuna NijaMukha Kahe', but my Guru's grace I can say that the traits of monks, saints, devotees, attendants and servants are slightly different from each other. But essentially they are one and the same. I salute your acceptance. Nowadays, no one is ready to accept the truth! Moreover, people call us as MargiBava! Who would accept us as monks? This acceptance is valuable. These religious places have accepted everyone. They have been active in helping common men throughout their journey. The religious places of BhanBapu, SaylaBapu, Dudhrej etc. have done the same job. And therefore, before making obeisance to the samādhi of DhyanswamiBapa, MorariBapu has offered obeisance to the samādhis of these institutes because every place has done the same job. Don't consider it as my discretion, but it's the cognition of my inner consciousness.

Quite often I also feel that we need not append the word 'cetana' (conscious) before the word samādhi. I have probably shared this thought last time as well. A samādhi can never be crass. A samādhi is only that which is conscious. Were it crass, how would we sense fragrance from the samādhis even today? How would they inspire us? How would we get a new

thought the moment we close our eyes for few minutes? The word 'cetana' certainly sounds good. But samādhi is indeed samādhi. An adjective-free samādhi is never crass. All of the monks are aware that whenever I visit their homes, before making obeisance to them I make obeisance to the samādhis of their forefathers in their courtyard. Because someone conscious is sitting there who is not crass. Moreover, when their life has been spent in service just like the holy flow of Ganges, the samādhis can never be crass. The word 'cetana' is indeed good, but samādhi means samādhi. And our scriptures have presented countless illustrations depicting the process and domains of acquiring such a samādhi. There are several ways to obtain such a samādhi. Where should I begin from? Should I begin from Śaṅkara? We are making obeisance to the samādhis through this samādhi and hence, the word 'samādhi' is in the center. What is the root of the tradition of samādhi? What is the process of attaining such a samādhi? If I begin from Śaṅkara, one of the processes of attaining the state of samādhi is 'SvarupaAnusamdhāna'. All those who have communed with their own selves have reached the state of samādhi.

Śaṅkara Sahaja SarūpaSamhārā I BAK-57.04 I And,

LāgiSamādhiAkhaṇḍaApārā II BAK-57.04 II Śiva is primordial. After Śiva, several other processes have been invented. Let me bypass those processes and take you directly to Patanjali'YogaḥChitta-VṛttiNirodhaḥ'. Patanjali says that withdrawing our senses from external phenomenon is yoga. He spoke of seven steps to samādhiviz. niyama, āsana, prāṇāyāma, pratyāhāra, dhyāna, dhāraṇā and samādhi. This process is also samādhi. In the third process, let me recall Lord Buddha. He has never spoken of samādhi. He has only spoken about dhyāna i.e. meditation. He considers meditation as everything. But if we consider our religious places and our Vaiṣṇava tradition, Caitanya says that I have seen the path of yoga and other disciplines as well, but the process of lifting two hands in reciting the devotional hymn of Lord's name is the process of samādhi for me. This is Caitanya's opinion. Narsinh Mehta says in yet another way.

Gangasati is yet of a different opinion. The Vaiṣṇava tradition prescribes a process of attaining samādhi while chanting Lord's name. While chanting Lord's name, a devotee can experience samādhi. As we are making obeisance to the religious places, I wish to state with utmost responsibility that the path of service is also the process of samādhi. The services could be offered in different domains based on the need of the place and time. All religious places have catered their services compliant to the need of the hour. The act of service alone can take us to the journey of samādhi and therefore, we are circumambulating these samādhis and making them an obeisance. And not everyone can offer explicit services like conducting an eye donation camp. Raman Maharashi has said that even if I cannot render an explicit service, I remain engrossed in my worship by sitting in the corner of a cave of Arunachalam. He said, this is my very act of service.

The last easiest option of samādhi is worship. Samādhi can be attained via worship. A man can attain the state of samādhi by worshipping on and on and on and on. This is also an amazing journey. Worship is yet a step further. But a monk Himself is samādhi. The process of taking samādhi comes much later. Lately, I believe that a monk Himself is samādhi. Being a monk is being samādhi. One who is drowned in worldly troubles can never be a monk! Worldly troubles never bother a monk. A monk should be engrossed in worship in-depth. This is the main role of a monk. A monk himself is samādhi.

I would like to quote a statement of Lord Buddha. Buddha never told anyone to do a noble act. Any Enlightened Being would advise people to do noble acts. But Buddha was absolutely opposite. One fine day, Anand informed Buddha that people are criticizing you. The royal kingdoms are criticizing you. You are the Guru of the royal families. Even though you don't accept the stature of being their Guru, people do bow to your feet. Why have you prohibited noble acts? When we advise people to do noble acts, you don't like our advice? What does it mean? Buddha has clarified his stance nicely. He said, noble acts can also be done through ignoble means. For instance, someone can build a cowshed by stealing money. A

foreign institute which kills millions of people confers noble prize from its fund. Isn't it the truth? Moreover, look at the miracle of Kaliyuga. This noble prize is conferred for the category of peace! It's the noble peace prize. Their fund comes from the sale of ammunitions. So, a noble act can also be performed by a robber. The hosting of spiritual discourse contains some or other unethically earned money. Keep it in mind. So, any noble act which appears virtuous might be alloyed from within. While we appreciate others in public, we might not feel the same from within. During such instances our noble acts become ignoble. Therefore, Buddha said that don't do noble acts. Instead, become monks. After being a monk, no ignoble act can ever approach you. By being a monk, you would not have to bear the responsibility and pride of noble acts. The web of karma cannot entangle you. Hence, become a monk. Therefore, being a monk is as good as accepting samādhi.

Now, the problem with us is that we don't call alive monks as conscious-samādhi. We confer the title of conscious-samādhi to the monks who have passed away! But we must value the consciousness of people who are alive, because samādhi is nothing but the state of being a monk. Talgajarda clearly believes in this fact. VasantdasjiBapu, yesterday I was saying that whichever place of samādhi I visit, I especially like making obeisance to the samādhis foremost. I am saying this from the bottom of my heart. It could be Chalala, VihalanāthaBapu's place or any other place. Whenever I visit such places, samādhi foremost comes to my mind. How can we renovate such samādhis? Everyone knows that DhyanswamiBapa'ssamādhi was made up of mud bulge. There was a java plum tree and a neem tree. We all have seen this. Over time, as our conditions improved, we have given the existing form to the samādhi by your blessings. However, it just reflects a good arrangement. In no way does it reflect the state of improved worship. And good arrangements cannot endure without the foundation of worship. Bapu, I hold extremely high regard for all samādhis. MorariBapu feels as if the samādhis are calling me. I often get this feeling. Therefore, they must be renovated into a good form. We have renovated this samādhi and made better

arrangements for the visitors. Today itself I said that now we should not expand any further. They told me that Bapu, even if you expand further, it's always going to fall short. Expansion is fine for better arrangements, but certainly not at the cost of worship. The root is worship. These samādhis have worship in the root. Move aside and give way to others.

TāruKaśu Na Hoi ToChoḍiNeĀva Tu. Miskin has written a couplet,

TāruKaśu Na Hoi ToChoḍiNeĀva Tu. TārujaBadhu Hoi ToChoḍiBatāva Tu.

The samādhis contain worship. There is a proposal to build a couple of more rooms here. I am sure the donors will come uninvited. Their only job is to dump the responsibility of building rooms on monks like us. Their job is to make us keep track the construction raw material. Vishnudada Devanandagiri Mahamandalesvar was an ornament in the field of renunciation! I don't agree that he has stopped the development of KailāsaAshrama, but his thought was worth making obeisance. He said that I have not become the Mahamandalesvar to count the construction trucks. The trustees can do this job if they want to! The moment my time at this place is over, I shall leave for Uttarkarshiforever!

My point is that we all need to make arrangements. People are willing to contribute. It's their good fortune. They are not obliging us. Few people have earned by the blessings of samādhi and therefore, they are proactively contributing. Usually, people even refrain from giving a single penny to their own family members, Sahib! The monks must always live in self-respect, Bapu. The monks must play two roles. The monks must serve others by being a Kevaṭa and they must also live in self-respect such that no one is able to challenge them. The donors will come uninvited and so will the donation. Can it every happen that the religious place of DanBapu does not receive any donation? Dan is a proper noun and also an adjective. It's the very ideology of that place. It's true for every place. My point is that the coming generations must augment their worship and spiritual penance. If worship is intact, it doesn't matter if you are unable to oil the burning lamp. But the more we augment our worship and spiritual penance, the more shall the

samādhis bless us. Thus, the souls of samādhi have inspired all of us to carry out these acts of service. Bapu has arrived in the same course. He has blessed all of us. I am very clear on one point, which I repeat every time that we shall continue this initiative only as long as we can. At any point in time if we feel that we cannot continue any further, we shall stop. The institutes which have not been felicitated after we stop should not feel bad about it! They shouldn't say that they have been left out! Even we have been completely left! So, we may stop it anytime. But the divine grace will continue this.

BhojalKe' BharosoJene, TrikamjiTārseEne
It's all about trust. And my Tulasī says,

MamtraJāpa Mama DṛḍhaBisvāsā I

PaṁcamaBhajana So Beda Prakāsā II ARK-35.01 II
I say in my discourses that I hold immense attachment for my listeners. Attachment is a worldly bondage in the scriptures. 'RāmaCaritaMānasa' describes attachment as dark element. It's then said 'Saba Kai MamatāTāgaBaṭorī'. Generally, attachment is harmful. Yet I do keep saying that I hold attachment towards my listeners, my society and my beautiful earth. Even if it's deemed as an attachment, I don't mind. We have sung in our psalms that 'MāriMamatā Mare NahīEnuMāreṢuKaravu?' They have admonished to kill the element of attachment in our minds. It's true that we have thrashed the element of attachment time and again. But the spiritual places have preserved some attachment in the world. They have kept it at the cost of their liberation, Bapu! You have let go off liberation easily. Service cannot be offered to suffering and miserable society without attachment towards them, Sahib! The element of attachment needs to be awakened. Baap! Monks must harbor attachment towards the society. They have not taken care of their own people as much as others. They have cared for others more than their own family. In this way, they have embraced the whole world with open arms. The very existence of such a monk is samādhi. He does not need a process to attain samādhi. Therefore, Buddha said that I don't instruct anyone to do noble acts. In my opinion, the fact that you are a monk ends the matter. Once upon a time, I and AmardasBapu became the guests of ValkuBapu. Me, AmardasBapu and

GirnariBapu were sitting at KanjiBapa's place. They removed the turbans and footwear! We were in KanjiBapa's forecourt. It was 5 Pm in the evening and we took garbi,

Sādhā Re Āvyā,

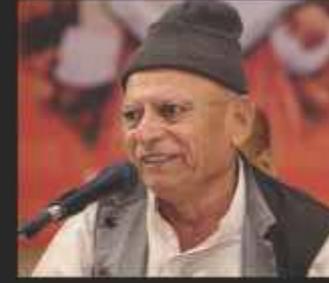
ĀjaMārāGhareĀnaṁdaniGhaḍī...

'Sādhā' is such a lovely word! We are glad for being monks, but it's extremely difficult to fulfill the responsibility of being monks. Nonetheless, monkhood is the root of everything. I feel overjoyed when people accept this fact. It's being accepted upfront. On the basis of 'Mānasa', the words like sādhu, bhagata, sevaka, dāsa etc. are synonyms of each other. There is nothing superior or inferior in these words. Their traits might be slightly different based on the dictionary meaning. Baring these differences, they are alike.

My point is that the samādhis have a distinct glory. This is the glory of living lights. This is the glory of our rural religious places. And I am not saying this for mere etiquettes or discretion, but whenever you all come here you only inspire us more and more towards our duty of service. And the duty of service does not mandate wearing rosary or applying tilaka or shaving the tonsure or keeping a tuft of hair on the head etc. etc. It just means to begin the act of service forthwith. While remembering God, there are no such rules or regulations. It's fine even if you don't take a rosary in your hand, just begin Lord's chanting and worship in your mind. No rules or regulations apply. In Kumbha, I was made to sit in the center surrounded by several other saints. It was because of everyone's sheer affection. One of the Jagatguru made a comment in light mood. He is still alive. He said that MorariBapu does not keep a tuft of hair on the head. Let's make him wear saffron attire! Oh! I am rather confident of decking you in white attire! I said so in my mind. I usually don't respond to such comments. It's obvious. They asked me, Bapu, hope you have not felt bad? I said in my mind that there is no place in my head to keep the tuft of hair on my head. You can replant a branch of the tree, but not the tuft of hair.

(Excerpt of address at Reverend DhyanswamiBapa SamādhiSthal, Senjaldham (Gujarat). Date: February 19th 2019)

Evening Performance





II JAI SIYARAM II