

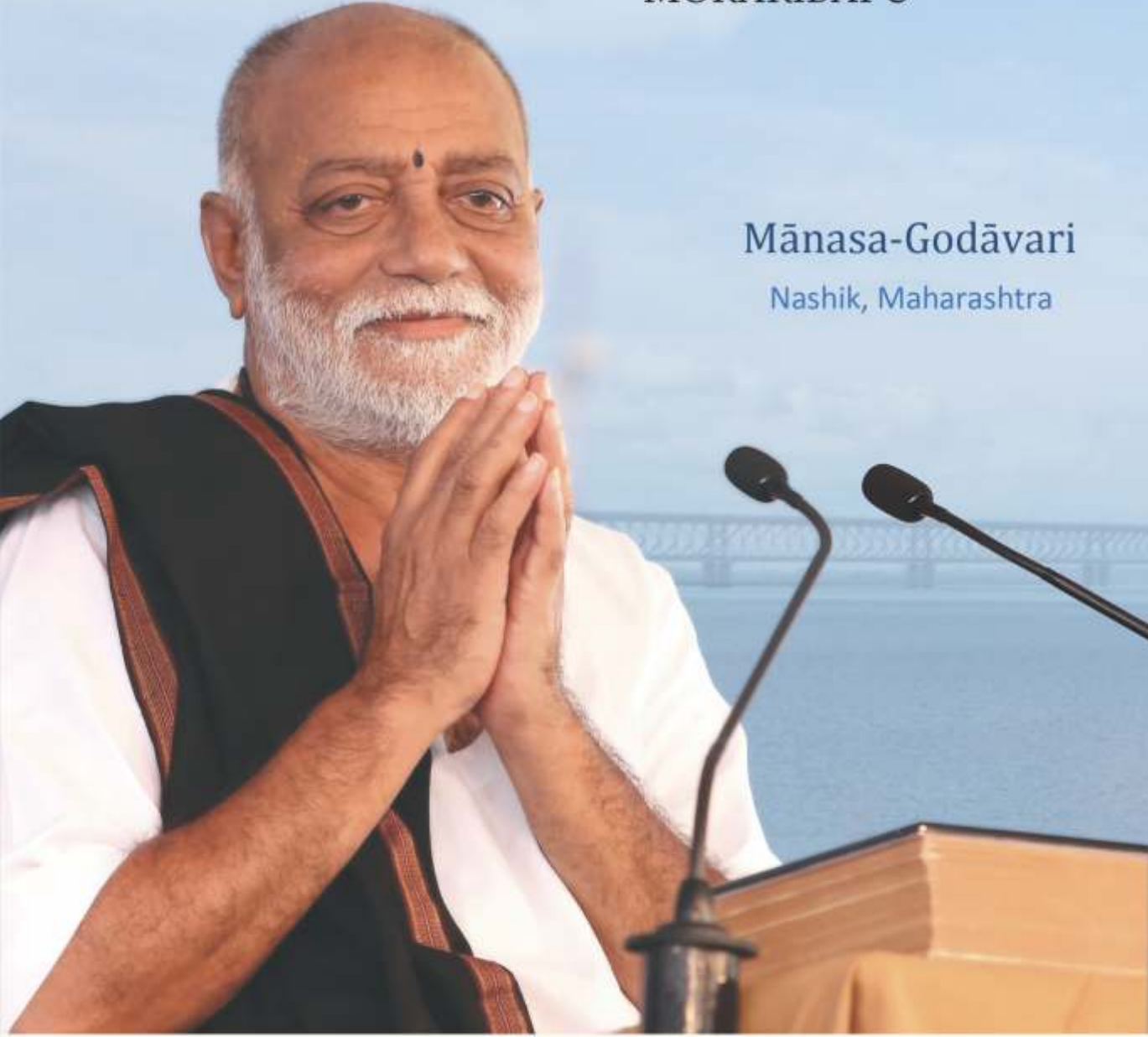
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# II RAMKATHA II

MORARIBAPU

Mānasa-Godāvari

Nashik, Maharashtra



सुरसरि सरसइ दिनकर कन्या । मेकलसुता गोदावरि धन्या ॥  
अनुज समेत गए प्रभु तहवाँ । गोदावरि तट आश्रम जहवाँ ॥



## II RAM KATHA II

Manas-Godavari

### MORARIBAPU

Nashik, Maharashtra

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## PREM PIYALA

Morari Bāpu recited RāmaKathā in Nashik, Maharashtra during the holy congregation of Ku bha from September 05, 2015 to September 13, 2015. Bāpu focused this RāmaKathā that was recited on this most charming spot where Lord Rāma dwelled and where the holy stream of Godāvarī flows on the topic of 'Mānasa-Godāvari'.

Lakśma ajī asked five spiritual questions on the bank of Godāvarī in context of dispassion, wisdom, devotion, illusion and the difference between an individual soul and God, which Lord Rāma answered. In this Kathā Bāpu essentially analyzed five episodes that occurred on this land viz. Lakśma ajī's curiosity, Śūrpa akhā's mutilation, KharaDū a a's liberation, Mārīca's killing and Sītā' abduction.

While presenting a distinctive philosophy on Godāvarī, Morari Bāpu stated that any river has five traits and they are witnessed in Godāvarī as well. First trait of a river is to be flowing or to be in motion. Second trait is someone's constant search. Third trait is neither regarding anyone untouchable, nor considering anyone great, it instead flows while everyone honoring an equal stature to everyone. Fourth trait is to convert both inward and outward terrain verdurous. And fifth trait is the wish that may someone take a dip. Bāpu also stated that these five traits are present in the stream of RāmaKathā as well.

While explaining the dictionary meaning of 'Godāvarī' as well as the meanings found in various languages, Bāpu mentioned that 'Go' means organs of body and one meaning of 'Dāvarī' is light, ray or radiance. Thus, that which enlightens organs of our body is called Godāvarī. Bāpu also aphoristically stated that Godāvarī is the lap of such a mother who engulfs everyone in her lap. Kathā itself is Godāvarī because we are experiencing pleasure and rapture in its lap.

While perceiving Godāvarī on the basis of essential reality Bāpu also came to a conclusion that visiting the bank of Godāvarī dispels our curse, anguish and suffering. Secondly, post Rāma's arrival here the seers and sages practiced worship and spiritual penance fearlessly on this land. Thirdly, one gets to hear spiritual discourse by Lord's own lips on the bank of Godāvarī. Fourthly, Godāvarī's bank grants an individual the opportunity to wander fearlessly. And fifthly, essential message relayed on the bank of Godāvarī is to forsake the desire of heaven.

Thus through the medium of 'Mānasa-Godāvari', Morari Bāpu held a heartfelt conversation about Lord's lovely human sport enacted on the bank of Godāvarī.

- Nitin Vadgama

Mānasa-Godāvari : I

Recite 'Mānasa' in such a way that It starts loving you

Surasari Sarasai Dinakara Kanyā I

MekalaSutā Godāvari Dhanyā II AYK-137.02 II

Anuja Sameta Gae Prabhu Tahavā I

Godāvari Taṭa Āśrama Jahavā II ARK-29.03 II

The heavenly river (Gaṃgā), Sarasvatī, the Sun-born Yamunā, Narmadā (the daughter of Mount Mekala), the blessed Godāvarī (all extolled the Maṃdākinī).

Accompanied by His younger brother, the Lord went back to His hermitage on the bank of the Godāvarī.

Bāpa ! Lord Rāma inhabited in this land of Nasik, Paṃcavaṭī; Lord Trimbakeshwar Māhādeva has His divine presence in this sacred pilgrimage and the holy place where River Godāvarī is flowing – today RāmaKathā is commencing here and that too during the greatest celebration of holy Kumbha; especially, as highlighted from the dais few minutes ago the holy month of Śrāvana, the festival of Janmāṣṭamī and the celebration of Teacher's Day in memory of spiritual and philosophical personality Sarvepalli Dr. Radhakrishnan has coincided today and RāmaKathā is beginning on such an auspicious occasion. It is always my wish that wherever and whenever the holy congregation of Kumbha is held, God willing may we visit it once to take a dip and also recite RāmaKathā there. This is being fulfilled by divine grace every time. By divine grace, we obtain this opportunity almost every time wherever the Kumbha is held. I cherished a heartfelt wish to recite Kathā here as well during this period. There are numerous families globally who hold reverence or devotion towards VyāsaPīṭha. Few such families devoted to VyāsaPīṭha approached me and expressed their desire that Bāpu, please make us mere instrumental means of this Kathā. And I said fine, you may fulfill your wish. Thus, few families devoted to VyāsaPīṭha have



organized this Kathā by just being mere instrumental means. And today on the first day I as well arrived late. I offer my obeisance to Reverend GyandasBapu and his entire congregation. Our Reverend Muniji Maharaja always comes here as convenient only because of love. This time as well you came here, bestowed blessings, shared your guidance and devoted your time. I offer a deep bow. The blessings of all saints present in the pavilion of Kathā and all ascetics present in various akhārās of Kumbha viz. Vaiṣṇava, Saṃyāsa etc. etc. are with us. Along with all of you, I offer my obeisance from VyāsaPīṭha to all the saints, abbots, chief of various religious groups etc. present in the entire congregation of Kumbha.

I was apprised that Thakkar Sāheb and his family, at whose place I am staying, have extensively cooperated in every way, that's your fortune. It's your destiny that you got associated with this activity. You indeed obtained an extremely great opportunity! Last but not the least, all my listeners ladies and gentlemen, all of you have maintained a beautiful sitting arrangement therefore my obeisance to one and all. When you commence any virtuous activity without any intent and only for the sake of self-bliss, the oblations of cooperation automatically arrive uninvited from every field. You arrived here, many thanks to you as well! I have one request for everyone. Many saints and realised men are present in this town! You all are free to attend spiritual discourses wherever you get an opportunity. Do as you like. People are offering service all around on account of Kumbha, you may participate there as well. Food is distributed everywhere, charity kitchens are being run. However, all those who arrive in this small pavilion of ours for listening to Kathā and even those who are unable to listen to Kathā in person, I especially give you Saurashtrian-Invitation or Kathiawadi-Invitation that please come here for listening to the Kathā and post Kathā, make sure you have your lunch here itself. This is the blessings of Mother Godāvarī. I request everyone to worship as well as have meals over here.

I was pondering that on this sacred occasion of Kumbha which point in RāmaKathā should I touch upon? The recollection of Godāvarī was in my mind. Although Goswāmijī has used the word 'Godāvari' only thrice in 'Rāma Carita Mānasa'. This symbolizes three-fold truth. The idea of three-fold truth holds a great glory, you all know. In this Kathā my VyāsaPīṭha will contemplate over the element of Godāvarī in RāmaKathā especially from 'Mānasa'. We all will collectively engage in a dialogue about this. This is no admonition because admonition is not my capacity. The composer of Upaniṣad says, 'Aeṣaḥ Ādeṣa', 'Aeṣaḥ Ādeṣa'. For next nine days, I shall hold a pious discussion with you in accordance with essential reality on the basis of 'Mānasa'. We will have a pious discussion in accordance with essential reality. Thus, the theme of this Kathā shall be 'Mānasa-Godāvari'. So, let's sing these lines once again,

Surasari Sarasai Dinakara Kanyā I  
MekalaSutā Godāvari Dhanyā II AYK-137.02 II  
Anuja Sameta Gae Prabhu Tahavā I  
Godāvari Taṭa Āśrama Jahavā II ARK-29.03 II

Lord has enacted five sports on the bank of Godāvarī in 'Mānasa'. As in RāmaKathā, Lord inhabited in this land Paṃcavaṭī for some time during the last lap of His exile into the woods. The spot wherefrom Lord's lovely human sport commences is the bank of Godāvarī. Paṃcavaṭī also holds glory of five Banyan trees. Moreover, Lakśmaṇajī has asked five spiritual questions to Lord. On the first day today, I would like to proceed by only stating that the bank of Godāvarī holds glory about five episodes on the basis of 'Mānasa'. First episode, 'RāmaGītā'. When Lord arrived to inhabit on the bank of Godāvarī the very first incident that takes place is Lakśmaṇajī's curiosity, although this is an independent subject altogether.

Second episode is that of Śūrpaṇakhā. Third episode on the bank of Godāvarī is when Lord confers nirvānā to Fourteen Thousand demons including KharaDūṣaṇa. Fourth episode, slaying of the supreme lover Mārīca, though this episode is also independent.

And fifth episode post which Lord leaves Paṃcavaṭī is the abduction of Mother Sitā. Post this incident Lord leaves in Jānakī's quest. Thereafter, Lord Rāma's lovely human sport enters the next canto. Goswāmijī has extensively simlized many entities in 'Mānasa' with rivers.

Puchehu Raghupati Kathā Prasamgā I  
Sakala Loka Jaga Pāvani Gaṃgā II BAK-111.4 II  
These are the holy words from Lord Śiva's lips: Pārvatī, RāmaKathā is the Gaṃgā potent enough to sanctify all the spheres i.e. Goswāmijī calls RāmaKathā as Gaṃgā. And Tulasī has mentioned one more point,  
RāmaKathā Maṃdākinī  
Citrakūṭa Cita Cāru I  
Tulasī Subhaga Saneha Bana  
Siya Raghubīra Bihāru II BAK-31 II  
Here RāmaKathā is called Maṃdākinī,  
SivaPriya Mekala Saila Sutā Si I

Sakala Siddhi Sukha Saṃpātī Rāsī II BAK-30.07 II  
Sometimes it called as Mekalasutā (the daughter of Mount Mekala) as well. So, as Tulasīdāsajī simlizes RāmaKathā with rivers He perhaps wishes to indicate that RāmaKathā is a flowing stream, it's not rigid. Kathā is not just a blindly followed convention. Kathā is a river's babbling flow. Lord's Kathā is not bondage, it's not parochial. People who say that we are done hearing RāmaKathā once or twice, what does it contain to hear it over and over again? I would modestly tell them that their destiny is still not awakened. Because criticizing something also needs a sense of understanding, only then can they criticize! But they lack destiny! This (Kathā) is a flowing stream. It contains newness every day. We obtain something new and novel every day. So Lord's divine discourse is a flow. Many gentlemen say in sarcasm that this person is a Kathā reciter! They say so lovingly! Nonetheless the world would have to agree that Kathā reciters alone have kept the essential and pious spiritual element flowing. The so-called people have only made it rigid.

Evā Ja Gunā Me Karyā Che, Kubūla Hā!  
The poet says, I too have committed such crimes. I accept!

Māru Je Thavu Hoya Te Thāya,  
Je Thayu'tu KabīraNu!  
Kabīra had begot revolution. Kabīra had broken forth the fetters of rigidity.

Eka MāṇasaNe Mīmḍho Gaṇavā,  
Bhegī Thaī Che Nāta Kabīrā!  
This couplet is composed by Chandresh. This flow has continued flowing because of Lord's divine discourse. So Godāvarī is a flow and VyāsaPīṭha often says that VyāsaPīṭha feels any tradition should be flowing instead of being rigid.

We must also understand Godāvarī's essential form. People who visit pilgrimage bath reverently and cleanse themselves but they leave the pilgrimage impure! This can stop if we understand the intrinsic essential form of rivers and pilgrimages. The dialogue we plan to hold in coming days is about the discussion of an intrinsic flow, an intrinsic Godāvarī. The five episodes culminate into the ultimate objective of RāmaKathā and therefore, Lord Himself states on the bank of Godāvarī,  
Tumha Pāvaka Mahu Karahu Nivāsā I ARK-23.01 I  
“Site, contain yourself in fire. I now wish to destroy the demons.” The auspicious commencement of Lord's lovely human sport has initiated on the bank of Godāvarī. The sport on the land of Citrakūṭa is Lord's divine pastime. Rāma's sport on the bank of Godāvarī holds a distinct glory.

When I commence Kathā with the word 'Bāpa' few people who have recently started attending Kathā with heartfelt sentiments start clapping. May I request everyone to stop clapping. What have I said worth clapping in the beginning? Listen to many Kathās first and then you may clap. But definitely not for MorariBapu.

RāmaNāma Śu Tālī Lāgī,  
Sakala Tiratha Enā TanaMā Re I  
Vaiṣṇava Jana To Tene Re Kahie,  
Je Pīḍa Parāī Jāne Re...

I am striving to establish a flowing stream and you are trying to bind everything! I am not a dam. Poet Kaag

had written for GandhiBapu, “O Gandhi! Umpteen attempts were made to stop your flow but none could succeed in stopping your flow of stream.” Lord Rāma walked within the bounds of tradition, yet He humbly broke many traditions. He transformed many things. And as for Lakṣmaṇajī in 'Rāma Carita Mānasa', he has created many boundaries figurative of LakṣmaṇaRekhā on this same land Godāvārī.

Thus, I like the idea of flowing stream relatively more. Don't even consider Kathā only as a religious gathering. I shall hold a conversation with you. And this is the holy month of Śrāvana. The month of Śrāvana is killer!

Dara Hai Na Māra Dāle Sāvana Kā Kyā Ṭhikānā?  
When inner-vices trouble you extensively, worship Śiva in Śrāvana. No month arrives as joyfully as Śrāvana. So Bāpa this is an auspicious opportunity, auspicious pilgrimage, auspicious RāmaKathā, auspicious company of realised men - let me and you collectively search our inner Godāvārī. And on the bank of inner Godāvārī let us introspect if anyone is abducted? If anyone is killed? If anyone's nose and ears are amputated? Few such incidents have occurred within us. Everything has befallen here. This is supreme truth.

On this holy land of Maharashtra, let us quest our inner Godāvārī which is highly spirited and flowing and with the help of RāmaKathā let us leave from here after sipping ambrosia. We have come here to confess our inner realisations and not to fight. May we obtain an iota of this droplet or even a tiny sip. This is evening time hence let me invite you,

Yāro! Ghīra Āi Hai Śāma, Calo Maikade Cale!  
Maikade doesn't mean a tavern, it means the Yajña-of-Love, Lord's Name, God's glory.

Yāda Ā Rahe Hai Jāma, Calo Maikade Cale!  
Tulasī's copāis... may I tell you something? Recite 'Mānasa' in such a way that instead of you loving 'Mānasa', 'Mānasa' starts loving you. The day you miss to read the verses of 'Mānasa', the verses should cry in

regret that this person has not sung me today! 'Mānasa' should love us. Rāma should love us. We anyways love them. They are the Supreme Entities. What else should we do other than calling them? But RāmaKathā should love us. 'Śrīmad Bhāgvat' should love us. 'Bhagavad Gītā' should love us. 'Mānasa' cannot live without him who is exclusively devoted to 'Mānasa'. Scripture should love the listeners. This becomes possible when I and you cultivate exclusive feelings for one single scripture while duly honoring others. 'Dūsaro Na Koī' (none other). 'Mānasa' contains one phrase of Lord Rāma and when I recite 'Mānasa' I feel that 'Mānasa' is also telling me the same phrase. Rāma says, they are beloved to me. Similarly 'Mānasa' as well says, they are beloved to me. I am in love with them.

Eka Bāni KarunāNidhāna Ki I ARK-09.04 I  
My Goswāmijī says, I bank on one word of the all-compassionate Lord. He has given one word.

So Priya Jāke Gati Na Āna Ki II ARK-09.04 II  
I immensely love him who has no other resort. 'Gatisvaṃ Gatisvaṃ Tvamekā Bhavāni I'. When your 'Mānasa' recitation gets disturbed, you feel from within that today my 'Mānasa' is sad. You haven't sung my two verses today! Exclusive devotion towards the scripture makes the scripture love us. The moment when we start missing it again and eagerly await the next Kathā recitation!

So, we shall have pious discussion based on essential reality about 'Mānasa-Godāvārī'. You all are aware of seven cantos viz. 'BālaKāṇḍa', 'AyodhyāKāṇḍa', 'AranyaKāṇḍa', 'KiṣkindhāKāṇḍa', 'SuṃdaraKāṇḍa', 'LaṃkāKāṇḍa' and 'UttaraKāṇḍa'. Goswāmijī pens down seven mantras in the first canto of 'Mānasa',

VarṇāNāmArthaSaṃghānaṃ  
RasāNāṃ ChandaSāmapī I  
Maṃgalānāṃ Ca Karttārau  
Vande VāṇiViṇāyakau II BAK-Śl.01 II

Thereafter, in order to let the śloka reach ordinary masses Tulasī stepped down in folk dialect to write five sorthas,

Jo Sumirata Sidhi Hoi  
Gana Nāyaka Karibara Badana I  
Karau Anugraha Soi Buddhi  
Rāsi Subha Guna Sadana II BAK-So.1 II  
Mūka Hoi Bācāla Paṃgu Caḍhai Giribara Gahana I  
Jāsu Kṛpā So Dayāla Dravau  
Sakala Kali Mala Dahana II BAK-So.2 II  
Nīla Saroruha Syāma Taruna  
Aruna Bārīja Nayana I  
Karau So Mama Ura Dhāma Sadā ChīraSāgara  
Sayana II BAK-So.3 II  
Kuṃda Iṃdu Sama Deha  
Umā Ramana Karunā Ayana I  
Jāhi Dīna Para Neha Karau Kṛpā  
Mardana Mayana II BAK-So.04 II  
Baṃdau Gurū Pada Kaṃja Kṛpā  
Siṃdhu NaraRūpa Hari I  
MahāMoha Tama Puṃja Jāsu  
Bacana Rabi Kara Nikara I BAK-So.05 I

Goswāmijī offered obeisance to five deities namely the Sun-God, Durgā, Gaṇeśa, Śiva and Viṣṇu. And then the first chapter of 'Rāma Carita Mānasa' begins from Guru's obeisance,

Baṃdau Guru Pada Paduma Parāgā I  
Suruci Subāsa Sarasa Anurāgā II BAK-00.01 II  
ŚrīGura Pada Nakha Mani Gana Jotī I  
Sumirata Dibya Dṛṣṭi Hiya Hotī II BAK-00.03 II  
Guru Pada Raja Mṛdu Maṃjula Aṃjana I  
Nayana Amia Drga Doṣa Bibhaṃjana II BAK-01.01 II  
Sīya RāmaMaya Saba Jaga Jāni I  
Karau Pranāma Jori Juga Pāni II BAK-07.01 II

The first chapter of 'Mānasa' is Guru's obeisance. Tulasī blesses His eyes with discretion with

the help of the dust of Guru's divine feet and moves further. He offers obeisance to the whole world by viewing it as fraught of Lord SītāRāma. Thereafter, the royal family was offered obeisance. While offering obeisance to everyone He eventually,

MahāBīra Binavau Hanumānā I  
Rāma Jāsu Jasa Āpa Bakhānā II BAK-16.05 II  
Obeisance was offered to Sire Śrī Hanumānājī, which is believed to be the most indispensable obeisance.

Pranavau PavanaKumāra  
Khala Bana Pāvaka GyānaGhana I  
Jāsu Hṛdaya Āgāra Basahi  
Rāma Sara Cāpa Dhara II BAK-17 II  
Few lines from 'VinayaPatrikā',  
Maṃgala-Mūrati Mārūta-Naṃdana I VP-36.01 I  
Baṃdau Rāma-Lakhana-Baidehī I  
Je TulasīKe Parama Sanehī II VP-36.05 II  
Sakala-Amāṃgala-Mūla-Nikaṃdana II VP-36.01 II  
Maṃgala-Mūrati Mārūta-Naṃdana I VP-36.01 I

•  
AtulitaBalaDhāmaṃ HemaŚailābhaDehaṃ  
DanujaVanaKṛṣānuṃ JñāniNāmagraṅyam  
SakalaGuṇaNidhānaṃ Vānarāṇāmadhīśaṃ  
RaghuPatiPriyaBhaktaṃ  
Vātajātaṃ Namāmi I SDK-Śl.03 I  
Pranavau PavanaKumāra  
Khala Bana Pāvaka GyānaGhana I  
Jāsu Hṛdaya Āgāra Basahi  
Rāma Sara Cāpa Dhara II BAK-17 II  
Śrī Hanumānājī was offered obeisance, followed by Lord SītāRāma and the Name God in sequence. Let's pause today's Kathā here.

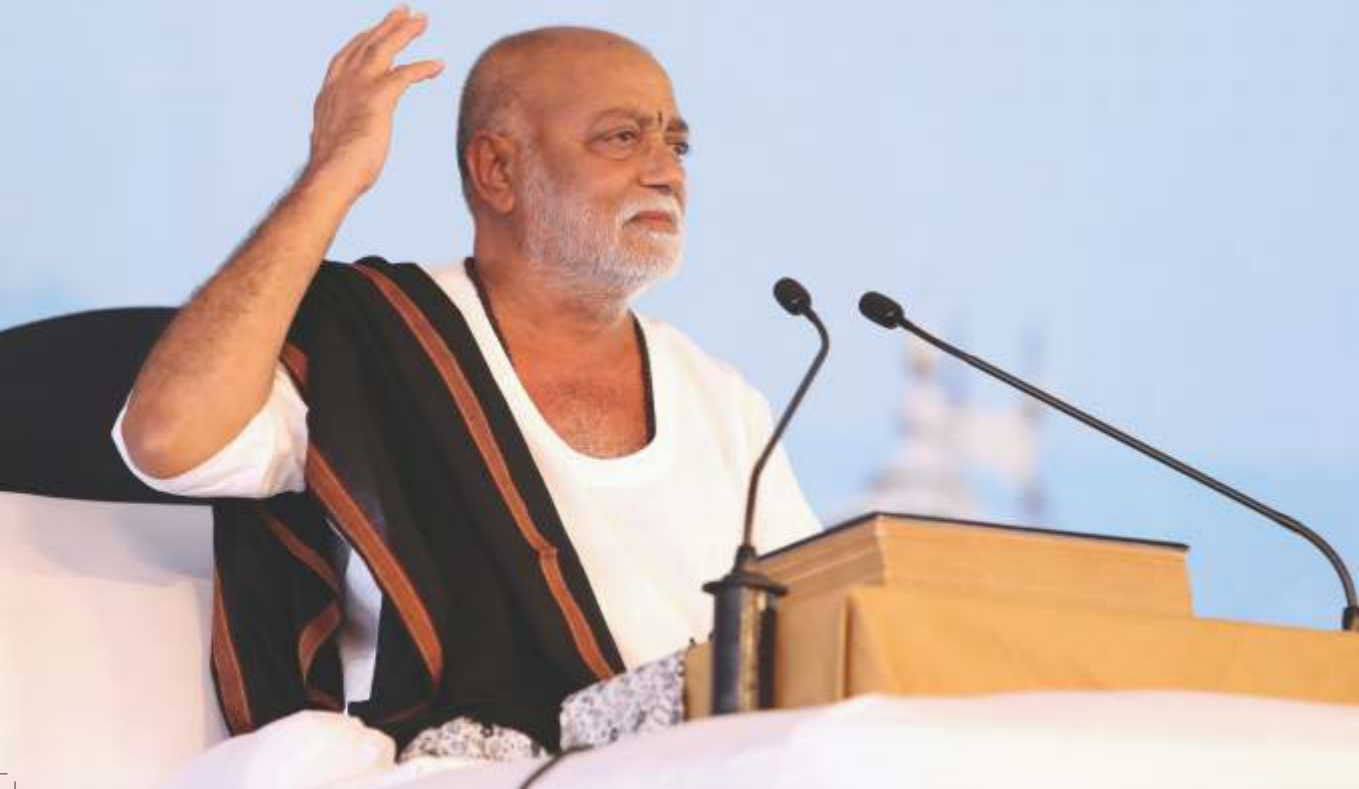
*Recite 'Mānasa' in such a way that instead of you loving 'Mānasa', 'Mānasa' starts loving you. The day you miss to read the verses of 'Mānasa', the verses should cry in regret that this person has not sung me today! 'Mānasa' should love us. Rāma should love us. We anyways love them. They are the Supreme Entities. What else should we do other than calling them? But RāmaKathā should love us. 'Śrīmad Bhāgvat' should love us. 'Bhagavad Gītā' should love us. 'Mānasa' cannot live without him who is exclusively devoted to 'Mānasa'. Scripture should love the listener. This becomes possible when I and you cultivate exclusive feelings for one single scripture while duly honoring others.*

## Mānasa-Godāvāri : II

### RāmaKathā makes us verdurous from inside as well as outside

'Mānasa-Godāvāri' is chosen as the main subject from 'Rāma Carita Mānasa' in this Kathā. Before we enter the topic, let me address a couple curiosities. Someone has asked "If I don't worship and only engage myself either in serving the poor or helping others then can I attain divinity?" My response would sound a bit strange. First of all, please forget about expecting anything in return for whatever you do. Any activity performed with the allurements of attaining something in return definitely gets contaminated by a certain extent. Doesn't serving the poor enough in itself that you still need to wait for the divinity! 'Mā Phaleṣu Kadāchana', this statement of 'Gītā' has been fed to us Indians since infancy. So first point: stop the trade of gaining something in return for whatever we do. Second point: you have asked, is it fine if I stop meditation and worship? You shall gain more strength and experience a sense of pridelessness even while serving the poor if you seek some shelter of meditation, Lord's remembrance or chant Lord's Name. Otherwise, serving others has the danger of falling prey to pride. Therefore, serving others alone is great and Lord's Name, meditation etc. etc. is secondary - it would be better if we stop comparing the two aspects.

Gandhi Bāpu was able to give us freedom, but he never relinquished prayer. He himself prayed and encouraged others to pray at scheduled time. Therefore, I clearly believe that (one should never give up) worship, devotion or any spiritual discipline that you practice; indeed serve the poor, it's extremely essential. We have an



aphorism, 'Service to mankind is service to God' which is good. However, a Jain sage earlier commented over this aphorism stating that 'Service to mankind is service to God' is an incomplete thought, instead 'Service to any entity is service to God' should be the core idea. This includes service to mountains, service to rivers, service to water, service to earth – each of the various entities of this nature should be diligently served. For instance, not polluting or not wasting water is service to water, not polluting air is service to sky (ether) or not polluting the natural elements of soil with strong chemical fertilizers is service to earth. We definitely practice service to mankind, but service to all entities of nature is crucial. Jagatguru AdiShankaracharya has taught us, 'BhūtaDayā', Bhūta means five essential elements of nature viz. ether (sky), earth, water, air and fire – serving these five elements and cultivating compassion towards those. And even I have talked with you on several instances that Vinobāji proclaimed the slogan of 'Jaya Jagata'. 'Rāma Carita Mānasa' contains one phrase to address an individual, 'Jaya Jīva'. Glory to all entities in this universe! It's about serving all living and non-living entities of this creation. Don't neglect what you are currently doing. It may be good for you. However, don't make it a principle. Worship is necessary.

Likewise you may also say that we don't listen to Kathā, we rather serve the mankind. Do so happily! But don't disregard Kathā! Kathā as well holds an immensely glorious and flowing stature. Even yesterday I mentioned that divine discourse is a holy flow. Therefore, this is my opinion. You must have seen a picture that went viral. There was a destitute refugee father who carried his daughter on his shoulder while selling pens to meet their hunger. The little girl is fallen asleep on his shoulder. The man is homeless and helpless. He must have realised that doing something better than begging. The snap went viral around the

world, more so in Britain. People instantly sympathized on beholding the picture. They searched his location and sent across a galore of money in charity. It's believed that this picture gathered more than One Lakh Pounds. He was sent this money. But what he stated in response is worthy of obeisance. He said, I deeply thank the world for giving away generously after seeing the picture, which is my reality. However, there are several people wandering in this world like me. I shall not use this charity alone but distribute among everyone. This was an extremely lovely resolve. I wish I could meet this man! 'Jaya Jīva'. The aphorism which VyāsaPīṭha is iterating tirelessly: Truth, Love & Compassion. What is this? Essentially the very same idea. 'Mānasa' is the scripture of Compassion. 'Mānasa' is the scripture of Love. 'Mānasa' is the scripture of Truth. It makes us highly mindful. Nonetheless, if you say that there is no need of Kathā then it could be your personal decision. Even as you serve others if your service tries to sideline or efface other superior spiritual disciplines then it will become your pride. And this pride will impede your spiritual journey. Hold on to Lord's Name firmly. It will supply strength in your service. People know very well that Gandhi's daily prayer meetings included people of every religion and in the end everyone would sing the following psalm with immense honour,

*Raghupati Rāghava RājāRāma I  
PatitaPāvana SītāRāma I*

Even a genuine message doesn't succeed when given by pretentious men. People accept only when a genuine message is given by a genuine individual. So, Bāpu constantly caught hold of prayers. You must have read that in one of the prayer meetings prior to independence Gandhi's eyes were moist and he stated that today no one is listening to me! I am feeling as if I am weeping in vain with no one

to hear! Had they listened to me, the country would not have been divided. Had they given an ear to me, today Punjab would not be divided into pieces. Had they heard me out then this terror would have never come before the world. This was followed by his deeply painful statement, earlier I was regarded as a very great man, (but) today I have become extremely trivial. However, this man never gave up prayers. He never abandoned Rāma's Name. He did not forsake Lord's Name. Who is running our life? Lord's Name that is chanted without any intent! Every entity of nature must be served. When we perform *ārātī* we use water, when we light a lamp we use fire, when we burn incense we use air and circulate it in the space (ether). We perform *ārātī* of every entity. *Ārātī* is not performed only of an idol. It's offered to all five elements. So, serve as much as you can but (Lord's) remembrance should not be forsaken.

One more question, “Bāpu, scriptures and Purāṇas are full of divine exploits, 'Māhābhārata' is fraught with divine exploits, Purāṇas contain divine exploits of highly virtuous heroes. Yet why are the exploits of Rāma and the exploits of Sītā alone considered the greatest?” Good question. Bows to whoever has asked. Purāṇas and scriptures contain several exploits, yes. Even Tulasī has deeply honoured all exploits in 'Mānasa' as per his understanding. But why does the exploits of Rāma hold such a great glory? Who is competent enough to compare 'Rāmāyaṇa'? But why is 'Rāma Carita Mānasa' holding sway in this flow? Why? Though I and you have spoken umpteen times that 'Rāma Carita Mānasa' contains five exploits. The exploits of Śiva, the exploits of Umā, the exploits of Bharata, the exploits of Hanumaṃta and the exploits of Bhuṣuṇḍi. The exploits of Sītā is included in the exploits of Rāma. In fact, Vālmiki deems the exploits of Sītā alone as great. Tulasīdāsajī has described five characteristics of water in 'Rāma Carita Mānasa'. If

your attention was ever drawn to this then the question of exploits would have also been answered. Any kind of water is ultimately water. But we use it in different ways. Some use it for swimming, a disheartened man uses it for drowning and few use it to drown others as well! But water is water after all. However, we use water in various ways. Though we drink it daily. Goswāmījī says, water has three characteristics. There are several exploits, but why is Rāma's exploits deemed the greatest? Why are we going places with 'Rāma Carita Mānasa'? Why are you dancing? Why was I feeling yesterday as if 'Mānasa' is calling, which I shared with you. One month has elapsed, please sing me now. Why did I experience this? What is happening with me? Why this pain? There is no reason for this pain. My pain is increasing more than ever. Allah willing may everyone feel this pain that I could not worship Kṛṣṇa. Everyone must experience this pain that why did I forget my enlightened man? Couplet of Satya Prakash Sharma,

*Una Ākho Kī Aḷba Gaharāīyo Mein,  
Samandara Samānā Cāhatā Hai I*

Why did we forget such eyes? The eyes of Rāma, the eyes of Kṛṣṇa, the eyes of Lord. Eyes means vision, ideology and unique philosophy of life; why did we forget it? Listen to this couplet,

*Ye Āpa Para Hai Tuma Cāho Na Cāho,  
Lekina Tuma Ko Zamānā Cāhatā Hai I*

The greatest of all misfortunes in the philosophy of 'Mānasa' is when Lord's worship gets relinquished.

*Kaha Hanumaṃta Bipati Prabhu Soī I  
Jaba Tava Sumirana Bhajana Na Hoī II SDK-31.02 II*

Do remember one point my listeners, men and women, the moment this remembrance gets refuted, other things start taking its place in our eyes. And those things are hatred, worldly attachment and competitive evaluation. They are criticism and jealousy. It includes resentment. Beware! My

Hanumānjī says, Lord, the greatest of all misfortunes for people like us in this world is ceasing to remember You. NaginBapa told me that Bāpu, poverty is painful. Man suffers miseries from destituteness, but it has never happened in the world that poverty has destroyed any civilization. Many civilizations have come and gone in this world. They were never destroyed due to poverty, they have disappeared only and only because of extreme voluptuousness. Laṃkā has no lack of luxury. Laṃkā was burned and destroyed. Kolas and Kirāta were extensively destitute, but their civilization was never destroyed. And on observing the episodes of 'Mānasa' one can realise that those who got indulged in extreme voluptuousness could not revive after dying. On the other hand, the destitute bears and monkeys who died (in the battlefield) were resurrected again by Rāma's grace. Allah willing, may none be poor in this world. The meekness of monkhood is a different matter. Gaṅgāsātī says,

*Bhakti Re Karvī Eṇe Rāmka Thāine Re'vu...*

What identifies a monk? What is the trait of mendicants? In 'Mānasa' Tulasīdāsa has never introduced monks through garbs or hermitages. Although garbs and hermitages have a distinct glory. Tulasī presents utmost unique and virgin introduction of monks,

*Sādhu Carita Subha Carita Kapāsū I  
Nirasa Bisada GunaMaya Phala Jāsū II BAK-01.03 II*  
This is the introduction of monks; He associates monks with the flowers of cotton plant. Monks don't arrive on earth in an unusual way or form. They arrive in the same way as we do, through parents. The way every plant bears flowers, so does the plant of cotton. It's by far common. It's not special. Cotton typically grows amid three green leaves and the flower emanating from it is utmost tasteless, white and colorless. The tasteless characteristic of cotton flower is figurative of being

detached (*nirasa*). Monk is he who has no attachment. His whiteness has no doubt of stain. And they are full of goodness (*gunamaya*).

People feel that monks and saints don't experience misery. Is this true or false? Let me ask you. This world is an abode of miseries. If a monk is made to walk barefooted in a desert, he is bound to feel the heat. If this world is full of miseries then monks too suffer sorrow. Only difference being, we suffer for ourselves whereas monks suffer for others. Therefore, Goswāmījī adjoins another line with the description of cotton while offering obeisance to the monks,

*Jo Sahi Dukha Parachidra Durāvā I  
Baṃdanīya Jehi Jaga Jasa Pāvā II BAK-01.03 II*  
Tulasī has presented the introduction of monks in an absolutely unique manner. Narsinh Mehta has aptly said, '*Piḍa Parāī Jāne Re*'. We all feel our pain. Narsinh's Vaiṣṇava is not parochial.

Tulasī has associate five traits of water with the exploits of Rāma. First three traits given by Tulasīdāsa are: water should be clean, water should be cool and water should be sweet. The exploits of many personalities in this world were clean, but they were furious. Several exploits in Purāṇas were cool, but they did not appear cleaner. Many exploits in Purāṇas are clean as well as cool, but they lack sweetness. The exploits of Rāma and Sītā is decked with all three characteristics. It is clean, cool as well as sweet. Tulasīdāsajī says, the qualitative exploits of Lord Rāma and Sītā contains such a distinct level of pureness and cleanness that it destroys our impurities. Exploits of the Supreme personality of Godhead is sweet as well as profound. Water is deep. Tulasī describes fourth trait of exploits as being extremely profound. The exploits of Lord Rāma and Sītā is ambrosial, akin to divine nectar, utmost essential. 'Rāma Carita Mānasa' is perfectly complete with all five traits and therefore, it holds a distinct glory.

So, 'Mānasa-Godāvari' is the central theme of this Kathā. Any river has five traits and so does Godāvari. RāmaKathā is a stream. The evidence lies in Vālmiki's words,

*Jinha Ke Śravaṇa Samudra Samānā I*  
*Kathā Tumhāri Subhaga Sari Nānā II AYK-127.02 II*  
He says, Your Kathā is nothing but only and only beautiful rivers. It's an endless flow. Rāma is flowing. The element of Rāma is flowing. RāmaKathā is also a flow. No one can bind it. Five traits of rivers are seen in Kathā and they are witnessed in Godāvari as well. First trait, river is that which is flowing and in motion. That which gets confined is not a river but a dam. Flowing rivers are extremely dear to Lord Rāma. Therefore, He took birth on the bank of Sarajā. Rivers are figurative of flowing ideology which Lord adores. When Rāma departed for an exile into the woods, He camped first night on the bank of Tamasā River. As Lord Rāma reached Śrngaverapura, where Lord took the vow of indifference, it was also the bank of flowing Gaṃgā. Nowhere is a dam seen. Further in the journey, Lord also saw the divine sight of Yamunājī on the way. Similarly, during the journey further when Lord witnesses a flowing entity, He raises a curiosity before the seers and sages enquiring whether it is the flow of spiritual wisdom or the flow of devotion or the flow of karma? Lord instantly raises a curiosity for us. The way Lord raised a curiosity on beholding Gaṃgā while traveling with Viśvāmītra enquiring about the river? Which stream is this? When Lord met Vālmiki, the sage said, go to Citrakūṭa. Even there a river named Maṃḍākinī is flowing. As background of the topic chosen here, a loving devotee named Sutīkṣaṇa stayed constantly engrossed waiting for Lord, he kept dancing and weeping all the time. And Lord Rāma-Lakṣmaṇa-Jānakī arrived. After meeting Sutīkṣaṇa as Lord left to meet Kuṃbhaja, Sutīkṣaṇa joins Rāma as well. Lord visits Kuṃbhaja's hermitage. Kuṃbhaja sang Lord's

hymn of praise and also solicited his wish. Lord asked Kuṃbhaja, give Me some mantra, I want to initiate my human sport for which I have incarnated. Kuṃbhaja responds, Sire, I know You completely. Thereafter, he elaborates further honoring Lord's curiosity,

*Hai Prabhu Parama Manohara Ṭhāu I*  
*Pāvana Paṃcabaṭi Tehi Nāu II*  
*Damḍaka Bana Punīta Prabhu Karahū I*  
*Ugra Śāpa Munibara Kara Harahū II ARK-12.08 II*  
Seer Kuṃbhaja says, Lord, let me show You an extremely beautiful place which is utmost charming. It's named Paṃcabaṭi. Do remember, Kathā happens only at those places where the Supreme Godhead has stepped in some form or the other. So this is a holy region, though slightly cursed. Lord, please inhabit in Paṃcabaṭi, Nashik on the bank of Godāvari. That portion of land is fiercely cursed by ascetics, be kind to ward off its curse. Obeying the sages' advice Lord arrives on the bank of Godāvari. The Supreme personality of Godhead flowing. Holy flow is dear to Lord.

Second trait, this flow is in search of someone. It's constantly in someone's quest. River constantly searches someone.

*Sarita Jala JalaNidhi Mahu Jāi I*  
*Hoi Acala Jimi Jiva Hari Pāi II KKK-13.04 II*  
They say, the goal of river is ocean. But if I ask Talgājarḍā's river Rupava, if I ask the river of my village then it tells me that I am not rushing to unite with the ocean. Then tell me the real reason, I have bathed in you. I have even recited copāis to you. Please be kind to comment something! She said, Bāpu, I don't rush to unite with the ocean! Why should I rush to meet a saline entity? Why do you then rush ardently? She said, to rush itself is my life. Flowing itself is my life. Thus, I sometimes also feel that river has no goal. Flowing and rushing is my job. Rivers would indeed be wishing to unite with the ocean but Rupava told me that I want to flow, that's it!

So, the first trait of river is to stay flowing and in motion. Its second trait, it's constantly in search of someone. For now let us believe what we usually witness that after merging with ocean the river calms down. My brothers & sisters, to take our flowing life, analogous to Godāvari, to a goal one must fill the pits encountered on the way only then does the flow proceeds further. He who wants to attain the Supreme Entity must first satiate the destitute, the downtrodden and the ignoble beings encountered in the journey. It is water's disposition to fill them up first. Our journey is absolutely impossible without this. The journey furthers only after filling the pits. Thus, if we believe river's trait of constant quest then fill up the pits encountered on the way. Only he who does this reaches the final goal.

Third, third trait of Godāvari or any river is to create riverbanks. As the Gaṃgā of RāmaKathā flows, it touches common people as well as the Vedas. If you touch Vedas but deem common man as untouchable then you are not free-flowing, you are confined! Common people and Vedas are the two flows, it creates two banks. Only an individual with free-flowing mindset can achieve this. Do remember my brothers & sisters, ocean is not free-flowing, it's steady. It's doesn't contain motion, it contains chaos. Tsunami is a distortion; it's not natural to ocean. However, even a feeble motion of river defines two banks.

Fourth trait of flow is to beautify as many banks as it passes through whether from inside or outside, it converts the banks verdurous. What job does RāmaKathā accomplish? It makes us verdurous from inside as well as outside. I have known several people who were not as verdurous before they started attending Kathās. They appear verdurous after having heard Kathā because a flow has touched them from either inside or outside. You may ask yourself as well, have you ever been so verdurous? Have you ever enjoyed till this extent earlier? Any greatness you

experience is only the greatness of Lord's Name. The trait of flow is to spread verdurousness internally or externally as far as it can reach. And the fifth disposition of any flow of river is that it wishes that may a genuine saint take a dip on my bank. This is not its demand but a wish. Saints recharge the holiness of pilgrimages. This is a rule. They make it all the more glorified.

So, Godāvari or any other river is flowing because to be constantly flowing is its disposition, being in someone's constant quest is its temperament. It doesn't grant the stature of untouchability or greatness to anyone. Constantly flowing while equally honouring both the statures is its trait. And converting inward and outward terrain verdurous is Godāvari's disposition. And fifth, may someone come and take a dip in me. Countless monks and saints will happily take a dip during Shahi-Snan. They take a dip and hail the glory happily. You must take such a dip in Kathā for nine days that after reaching home everyone should feel that you have brought the whole of Godāvari with you!

So, five episodes have taken place on this utmost charming land where Godāvari is flowing and where Lord has inhabited. One fine day, Lord was blissfully sitting on this bank of Godāvari and as Lakṣmaṇajī witnessed Lord settled utmost blissfully, he was inspired to say few guileless words (without any deceit). Would Lakṣmaṇajī ever be speaking deceitful words? Today he spoke guileless words? Did the preceptor of living beings, Lakṣmaṇajī, ever speak deceitful words? When some supreme preceptor presents his thought before a Supreme Entity, he is bound to utter guileless words. An awakened individual like Lakṣmaṇa will never speak deceitful words. In one context this means that when someone meets a supreme individual who is pleased and blissfully settled then one naturally tends to believe that whatever curiosity is present in our mind will be



fulfilled and therefore, one is inspired to speak. At times when people present their curiosity they are not guileless! They don't come for knowing, they come for testing! Many people come to me and present their Guru's thoughts. Their mind is already preset on what their Guru has said and if my response is in lines with the same thought then they would be extremely pleased and in my experience, if my response is contradictory then the same moment they would fall ill Sāheb! People ask only to confirm their belief! Few ask just for fun in satire!

Bāpa, Lakśmaṇājī being the preceptor of living beings is teaching us how to ask a question before an enlightened man. Lakśmaṇa is never deceitful; he is an awakened great man. He teaches us to ask with due humility without filling our mind with any kind of bitterness. So, Lakśmaṇājī has spoken guileless words. He asked five questions to Lord Rāma. What is dispassion? He asked the definition of spiritual wisdom. What is devotion? What is illusion? What is the difference between an individual soul and God? These five questions have been asked in Paṃcavaṭī. And my men and women, this body made up of five essential elements is nothing but Paṃcavaṭī wherein flows Godāvarī and if we experience Rāma on this bank of Godāvarī then the way preceptor of living beings raised the curiosities, an individual soul should also ask the Supreme Godhead so that we too can understand these five aphorisms in the Paṃcavaṭī of our lives. And ask that man who explains everything in a nutshell. Lord Rāma said, I shall explain the answers to your five questions in a nutshell. But listen with your mind, intellect and subconscious-mind fully absorbed. Listening with mind means to listen thoughtfully. Listening with intellect means to reach a decisive state. Listening with subconscious-mind means to firmly grasp the concept. Don't listen with all faculties of inner-consciousness because it contains egotism as well. Never listen with pride. First question, what is illusion (Māyā)?

*Main Aru Mora Tora Te Māyā I*

*Jehi Basa Kīnhe Jīva Nikāyā II ARK-14.01 II*

Lord used only six words to explain the element of Māyā (illusion). O Lakśmaṇa, Māyā means the feeling of this is 'I' and this is 'mine'; this is 'you' and this is 'yours' – Lord Rāma termed this as Māyā. The sense of 'I' and 'mine' should efface. The discrimination of 'you' and 'yours' should cease. The moment this happens, an individual soul is liberated from Māyā. People like us only live amid 'I' and 'you' and 'mine' and 'yours'. Lord elaborated out of generosity that Lakśmaṇa, Māyā has two divisions. Māyā has two types. First being knowledge (vidyā) and second being nescience (avidyā). One who gets struck with the illusion named knowledge gets saved by divine grace and one who gets swayed by the illusion named nescience gets drowned in the well of endless cycle of metempsychosis. Second question, what is spiritual wisdom?

*Gyāna Māna Jaha Ekau Nāhī I*

*Dekha Brahma Samāna Saba Māhī II ARK-14.04 II*

Spiritual wisdom is nothing but absence of pride. Experiencing the Supreme Spirit in everyone and not bearing the sense of pride is called spiritual wisdom. Despite possessing everything he is not proud and beholds God in everyone. My brothers & sisters, pride of spiritual wisdom pushes one into worldly bondage. One may not know scriptures, one may not know to talk spiritual jargons, one may not even be grandiloquent but one must indeed be free from pride and egotism. Next question, who is the man of dispassion?

*Kahia Tāta So Parama Birāgī I*

*Tṛna Sama Siddhi Tīni Guna Tyāgī II ARK-14.04 II*

O Lakśmaṇa, in my view he is the man of supreme dispassion who renounces all three virtues viz. the virtue of serenity, the virtue of passion and the virtue of dark ignorance as well as all supernatural powers attained by spiritual penance as if of no more account than a blade of grass. The renouncer is least aware of

having renounced something. Lord Rāma terms this state as supreme dispassion. Man is frivolous. Frivolousness is our disposition. While sitting in a field or a lawn, we may pull a blade of grass and throw it away. Do we ever tell anyone at home that we have pulled a blade of grass and thrown it away? We easily forget about it. Analogously, one whose all supernatural powers gets renounced in such a way that he would not even remember renouncing those; in the same way the virtue of serenity, the virtue of passion and the virtue of dark ignorance gets renounced and the spiritual seeker may not even realise having renounced something. Tulasījī calls such an individual as the man of supreme dispassion. He who knows not of three aspects, O Lakśmaṇa, consider him as in individual soul. He who knows not of who he is i.e. he who knows not of one's own self, he who knows not of what is the world and he who knows not what is God? He who has no information of these three aspects is called an individual soul. Lastly, the supreme authority that sometimes awards us bondage and at times liberation as the result of our karma is called as Śiva. And even after granting us the result of our karma the authority that transcends everything and which impels Māyā, that authority is called as Śiva. And thereafter they discuss the spiritual disciplines of devotion. These five questions were asked in Paṃcavaṭī. The second

episode on the bank of Godāvarī is the incident of Śūrpaṇakhā.

Yesterday in Kathā we offered obeisance to Hanumānājī, followed by Lord SitaRamji and thereafter in chronology Tulasī offered obeisance to Rāma's Name. The glory of Rāma's Name was extolled. The word 'Rāma' is the primordial root syllable Om. Uttering 'Rāma' will deem the chanting of Om as done. The primordial root syllable is included in 'Rāma'. Even by merely writing the Name, Gaṇeśa attained first place in worship. Vālmiki chanted in reverse order as 'Marā', 'Marā' and attained purity. Śiva swallowed the most poisonous venom called Kalakūṭa while chanting the greatest mantra Rāma and the union of Viṣa (venom) and Rāma made Him experience restfulness (Viṣarāma). Whatever Lord Rāma did in Tretāyuga as part of human sports, the same is accomplished in Kaliyuga by His Name. The glory of Name sways over all four ages. However, Kaliyuga holds an awe-inspiring glory of Name.

*Nahi Kali Karama Na Bhagati Bibekū I*

*Rāma Nāma Avalambana Ekū II BAK-26.04 II*

The primary discipline of Kaliyuga to attain the Supreme Entity is only and only Lord's Name. Rāma's Name is utmost generous; Lord's Name is the essential gist of Purāṇas and Vedas. The spiritual discipline of Name is extremely easy. Vinobājī has also placed high emphasis on Name. Remembrance of Lord's Name in Kaliyuga is of prime importance.

*What job does RāmaKathā accomplish? It makes us verdurous from inside as well as outside. I have known several people who were not as verdurous before they started attending Kathās. They appear verdurous after having heard Kathā because a flow has touched them from either inside or outside. You may ask yourself as well, have you ever been so verdurous? Have you ever enjoyed till this extent earlier? Any greatness you experience is only the greatness of Lord's Name. So, Godāvarī or any other river is flowing because to be constantly flowing is its disposition, being in someone's constant quest is its temperament. It doesn't grant the stature of untouchability or greatness to anyone. Constantly flowing while equally honoring both the statures is its trait. And converting inward and outward terrain verdurous is Godāvarī's disposition. And fifth trait is its wish that may someone come and take a dip in me.*

Seek God not in form of reward but ecstasy

We are talking about 'Mānasa-Godāvāri' in this RāmaKathā being recited in this sacred pilgrimage on the occasion of Kumbha. Yesterday evening a program was held in the ballroom where Osman and his expert younger brother gave an outstanding performance, stay happy Bāpa ! Today is a matter of especial pleasure, by divine grace our humble Nitinbhai compiles the summary of every RāmaKathā being recited along with his entire team that's working only for their self-bliss. In the same chronology, the RāmaKathā of 'Mānasa-Mīrā' (Part-II) recited in Merta was offered today in grace for which I express my immense pleasure. And I extend my hearty applaud as a monk from VyāsaPīṭha to all team-members who are associated with this activity only out of affection. Nitinbhai does clarify during every launch that this Kathā summary is distributed to everyone as a gracious offering (without any cost). I request that please don't misuse these booklets (by selling or otherwise) after ordering in bulk.

There is a curiosity in Gujarātī: Bāpu, yesterday You stated in response to a question that life should be goal-free. However, I recollect Vivekanandaji's renowned aphorism, 'Uttiṣṭha Jāgrata Prāpya Varān Nibodhata', he made this aphorism of Upaniṣad as the mantra of his life: rise, awake and attain your goal. Yesterday it was said that one must not even desire to attain the Supreme Godhead. This was my statement yesterday. Two or three listeners have raised similar questions in same context asking if we should not even wish to attain the Supreme



Godhead? We fail to understand this. Vivekanandaji instead insists to attain the goal by all means. But this is the aphorism of Upaniṣad that was adopted by Vivekanandaji as the mantra of his life, it's amazing. However, yesterday I told you that river is in search of someone, its goal is ocean, but that's our belief. Ask the river, are you rushing to unite with the ocean or does rushing ardently gives you supreme joy? Therefore Bāpa, I presented my personal thought before you that I have no goal, not even the Supreme Godhead. Because essentially we are already God. Who is not God in this world? Essentially everyone is God. Was everyone not God, the Upaniṣad of my country wouldn't have proclaimed the aphorism of 'Ahaṃ Brahmāsmi'. And Goswāmīji has also accepted this aphorism in form of grace.

Sohamasmi Iti Bṛtti Akhaṇḍā I

Dīpa Sikhā Soi Parama Pracaṇḍā II UTK-117.01 II  
Tulasī has also mentioned about 'Soham'. So, the entity whom we are searching is essentially we ourselves. The realised contemplators who have experienced have themselves said that the point from where we begin our quest for some entity, that entity is already present there. Therefore, my VyāsaPīṭha's i.e. my personal thought is that there is no goal. And I would also advice you that don't have any expectation in form of a reward for whatever you do. If God is reward in your view then please forsake the desire to attain God. Whether fetters are of gold or iron, how does it matter? You wish to attain the Supreme Entity? Behold Him in the eyes of an enlightened man.

Bharī Ina Nigāho Mein

Mahobbata Hī Mahobbata Hai I

Jise Cāhie Jitanī Vo Le Le Unakī Ākho Se I

- Raj Kaushik

This is Ghaziabadi couplet. Who do you wish to attain? Who is far? Recollect the Bhairavi that Osman sings, these lines are essentially the aphorisms of Upaniṣad,

Nā Kahī Se Dūra Hai Mamzile I

Nā Koī Karība Kī Bāta Hai I

On one hand it's said, God is farthest of the far. On the other hand, the enlightened men experienced no one as closer as Him, because we are Him.

So this is my personal thought Bāpa, I have no desire to behold God. Seek nothing in form of reward. Yes, with my 'Mānasa' and the way I have been presenting before you, I would like to request you if you agree with me: expect no reward in return (phala), but do wish to experience the state of ecstasy (rasa). Because God is not reward, He is ecstasy. If God was not ecstasy, the Vedic verse of 'Raso Vai Saḥ' would not have come. Please don't take immature decision after hearing me. May I ask you, is Bharatajī desireless or desirous? Is Bharata's path goal-oriented or goal-free? What is your opinion? Is it goal-free? Punditji said that Bharata is desireless because while singing the hymn of praise on the bank of triple-braid confluence in the King of Pilgrimage Places Prayāg, Bharata has placed a demand. You know this being the seekers of 'Mānasa',

Aratha Na Dharama Na Kāma Ruci

Gati Na Cahau Nirbāna I

Janama Janama Rati Rāma Pada

Yaha Baradānu Na Āna II AYK-204 II

But is this the evidence of desirelessness? What if someone says, I don't eat during the day, but I do eat in the night? Bharata is desireless but he instantly says, 'Janama Janama Rati Rāma Pada'. An instant demand arose. May I attain love in Rāma's divine feet birth after birth. So, can this be deemed as being desireless or desirous? Śrī Bharatajī says, I don't want righteousness, wealth or desire; I don't even want liberation. But I want love in Rāma's divine feet birth after birth. Bestow this boon on me. O the triple braid confluence, I want no other boon expect this. So, this was his demand.

Scriptures claim that we contain six waves. These six waves rise in every embodied individual. This is indisputable. It includes: two waves of our vitality, two waves of mind and two waves of body, which sum up to six waves. Two waves of vitality are hunger and thirst. This should be fulfilled. It's the demand of our vitality. If you stop eating, your vitality gradually weakens and life eventually ends due to lack of food. Because these are two natural waves of our vitality. Our scriptures have said till an extent that you must have food but in form of medicine. Food is not your pleasure, it's your health. Having food in moderate quantity is not bad and that too in form of Lord's grace.

Rigorous penance is not natural to Kaliyuga. God should be attainable by love; God should not be attainable by penance. And my Tulasī has supported us on this front,

Hari Byāpaka Sarbatra Samānā I

Prema Te Pragaṭa Hohi Main Jānā II BAK-184.03 II  
Tulasī's Supreme Entity manifests by Love before those who have taken the vow of love. I am using the word 'Love' after deep understanding. Don't misinterpret it. Listen to this couplet by Raj Kaushik,

Sirpha Tere Cehare Para Hī Nahī Marate I

Hamein Tere Kadamo Se Bhī Mahobbata Hai I

•

Jau Kaha Taji Carana Tumhare I

We are the worshippers of Your divine feet. So, it's that love which Tulasī has lived, which Mīrā has lived by dancing, which Chaitanya has strung with tears, which Kabīra has presented in his monky terminology in two and half words.

RāmaHi Kevala Premu Piārā I

Jāni Leu Jo JānaNihārā II AYK-136.01 II

Few minutes ago one statement of 'Mānasa-Mīrā' was quoted where Nitinbhai rightly said that Mīrā is crazy in five ways. Mīrā is crazy of Lord's

beauty. Mīrā is crazy of Lord's Love. Mīrā is struck by the craziness of pangs caused in someone's love. Mīrā is crazy of Lord's Name. Mīrā is crazy of saints. Mīrā possesses five types of craziness. People want to become penanceful, but not lovers! Love itself is penance. What do you call as penance? Forsaking food? Have you observed, he who forsakes food is never able to smile! They get irritated! Waves of vitality are hunger and thirst. We cannot abandon these, we can only moderate them. I would not like if my listener stays hungry. You should be hungry of worship, hungry of singing copāis, hungry of chanting Lord's Name. You should be hungry of Lord's Name. How can one escape from these waves of vitality? Yet I bow to those who observe fasting. I would not criticize them. So, two waves of vitality are hunger and thirst. Two waves of mind are grief and illusion. Existence of mind will arouse grief. Existence of mind will arouse illusion. Cessation of mind will expel contemplation of past, thus eradicating grief. Cessation of mind will efface illusion of future or illusion of present. But these are waves. So, it's equally difficult to free ourselves from the waves of mind.

So, waves of mind are grief and illusion. Waves of vitality are hunger and thirst. And waves of body are birth and death. No contemplator in the world has contemplated at a level as high as the seers of my country. We are born because of our parents. Because we exist in physical form, procreation is natural. So, one wave of body is birth. And presence of body makes the second wave relative i.e. death exists as well. They are twins. Jagatguru Adi Shankaracharya says, 'Na Me MṛtyuṢaṃkā Na Me Jātibhedah'. So, Punditji if you are someone's guest and if the host asks you, what will you have and suppose you tell them that you don't eat food. The host will ask, shall we arrange for some fruits? Suppose you reply, I don't eat fruits as well. The host family will wonder how to deal with this

and get worried. How can we serve you in that case? What if you tell them, please give me some juice (rasa, figurative of ecstasy) as I don't have fruits (phala, figurative of reward). What does it mean have juice then? This is artfulness! Because fruit contains seed and juice doesn't even has skin. Pure juice!

Bharata is soliciting the same ecstasy. I am speaking with Tulasī's backing. Tulasī has called love (rati) as ecstasy (rasa). Righteousness is reward (phala, fruit); Love is ecstasy (rasa, juice). Wealth is also reward (phala), but joy experienced in virtuously using wealth is ecstasy (rasa). For few people luxury may be their reward. Why is listening, playing and singing music taboo in few religions in our country? Because 90% of erudition of music descends an individual's spiritual energy to lust. Therefore, some fearful people prohibited its use stating that our spiritual energy faces a downfall. However, 10% energy of music is such that if someone sings aptly and hears calmly then this energy will ascend an individual to God instead of descending to lust. We sway in joy when someone sings, realise that your energy has ascended. My brothers & sisters, forsake the aspiration of reward. God should not be reward. God is ecstasy. And Tulasī calls love as ecstasy.

Sama Jama Niyama Phūla Phala Gyānā I BAK-36.07 I  
Mind-control (Sama), self-restraint (Jama), religious vows (Niyama) are flowers (Phala). Tulasī says, major

and minor vows or religious observances are flowers but spiritual wisdom (Gyānā) is the fruit or reward (Phala). Mango is fruit, but what if it's raw? Spiritual wisdom is fruit, but what if it's raw? Intellectuality is fruit, but what if it's raw? We can make its pickle but not mango juice. Ecstasy (juice, rasa) is experienced when (the fruit/reward of) spiritual wisdom ripens. Goal should not be in form of reward (fruit, phala). Even if it may be deemed as cunningness but the solicitors of ecstasy have attained it. Our Narsinh Mehta sings,

PremaRasa Pāne Tu Moranā PicchaDhara,

TattvaNu ṬūPaṇu Tuccha Lāge I

So, my yesterday's statement was that one need not attain the Supreme Godhead, because He is not unattained. We are already the one in whose quest we have stepped out. We are so eternally and we shall be so till eternity. What is RāmaKathā? It's ecstasy (rasa). What is written in āratī?

Gāvata Beda Purāna AṣṭaDasa I

Chao Sāstra Saba Gramthana Ko Rasa II SRA-02 II

I feel ecstatic while reciting Kathā, I cannot forsake it. This is my life. Why are you listening? Will you attain liberation? Liberation lies in Lord's Kathā. Any Kathā encompasses all of us. I oppose heaven. I have no desire of attaining heaven. Existence of heaven is a question for me. Which heaven? Breathing beside some realised enlightened man itself is heaven. If

*Seek nothing in form of reward. Expect no reward in return (phala), but do wish to experience the state of ecstasy (rasa). Because God is not reward, He is ecstasy. If God was not ecstasy, the Vedic verse of 'Raso Vai Sa ' would not have come. Righteousness is reward (phala); but love is ecstasy (rasa). Wealth is reward, but joy experienced in virtuously using wealth is ecstasy. Forsake the aspiration of reward. God should not be reward. God is ecstasy. Mango is fruit, but what if it's raw? Spiritual wisdom is fruit, but what if it's raw? Intellectuality is fruit, but what if it's raw? We can make its pickle but not mango juice. Ecstasy (rasa) is experienced when spiritual wisdom ripens. Goal should not be in form of reward (phala).*

sitting beneath a tree near some Supreme Entity for four hours bars the leaves from falling prey to fall, Sāheb, then why can't it emancipate a man? Which heaven? Heaven is transient. We are the worshippers of ecstasy. The ecstasy of Rāma as Narsinh Mehta sings,

Rāma Sabhā Mā Ame Ramavāne Gyā'tā,  
Pasalī BhariNe Rasa Pīdho Re...

Narsinh is Narsinh. Tulasī is Tulasī. But in the frame of time Narsinh is senior to Tulasī. It's been 600 years to Narsinh and 500 years to Tulasī. Therefore, all aphorisms of Narsinh's psalm of 'ViṣṇavaJana' are present in Tulasī's copāis. All wise are of the same opinion! 'Sabhī Sayāne Eka Mata', assay every aphorism of ViṣṇavaJana, all are contained in Tulasī's verses because Tulasī was born later. Even though Tulasī is Tulasī, but Narsinh eṭale Narsinh!

HariNā Jana To Mukti Na Māge I  
Māge JanamoJanama Avatāra Re...  
Nitya Sevā, Nitya Kīrtana-Occhava,  
Nirakhavā NaṃdaKumāra Re...

He who wants to practice devotion need not obey all commands. And genuine enlightened man will

not even command. May I ask you, had Sītāji obeyed Rāma's command? This is the same story that happened in Paṃcavaṭī on the bank of Godāvarī. Lord Rāma said, Jānakījī, I am about to enact a lovely human sport. Please cooperate with Me. Rāvaṇa will arrive. I want to enact human sport. He will abduct you. You will have to go with him. I will plan out the strategy. From one end, I shall impel the robber and on the other end, I shall impel the guard as well. Jānakījī said, Lord, whom are You trying to coax? Will Janaka's daughter ever get enamoured in a deer's beauty after witnessing Your beauty? I cannot cooperate with You in this act. I am devotion. Devotion is independent. Spiritual wisdom and dispassion are subjugated to devotion. I disagree. Lakśmaṇa, who has served me diligently, how can I tell him harsh words? Sītājī denied the proposal. I cannot stay separated from You! I cannot get enamoured in a deer! I cannot speak harsh words to Lakśmaṇa! Lord thus said, I just want to enact a play. She replied, You can do that in another context. Finally Lord responded, Jānakī, if You don't wish to play this role then I shall manage it by Your illusory form. I shall



enact my sport by Your illusion. I shall then search for You in Daṃḍaka forest. Once You had searched Me in PuṣpaVāṭikā. Now I shall search for You, "Site, Site, Site!" Devotion is independent. In response to the fourth question of devotion Lord Rāma said,

Bhagati Tāta Anupama SukhaMūlā I

Milai Jo Saṃta Hoi Anukūlā II ARK-15.02 II

Thereafter, the discussion about various means of devotion has taken place while answering five questions in Paṃcavaṭī. The point is, do not seek God in form of reward, but seek Him in form of ecstasy. And what is heaven? What is liberation? Here we all are enjoying. Where else can greater ecstasy be present than here?

Another question, "Bapu, whose remembrance should we practice?" Remember the one who is dear to you. And he who is dear to you need not be remembered, his remembrance occurs naturally. Tulasī remembers Rāma, Gopis of Vraja remembers Kṛṣṇa. Remember the one who is dear to you. "What does Godāvarī mean?" One who contains everyone in its lap is Godāvarī. One who contains everyone in its grand flow, mind you it's not a confined flow. One who contains everyone in its colossal flow by spreading its arms wide open, one who contains everyone in its lap is Godāvarī.

Surasari Sarasai Dinakara Kanyā I

MekalaSutā Godāvari Dhanyā II AYK-137.02 II

Recollect these lines every morning and you will be done taking dip in all five rivers. So, this line of Tulasī is been the central theme of Kathā.

Surasari Sarasai Dinakara Kanyā I

MekalaSutā Godāvari Dhanyā II AYK-137.02 II

Anuja Sameta Gae Prabhu Tahavā I

Godāvari Taṭa Āśrama Jahavā II ARK-29.03 II

Surasari means Gaṃgā. Sarasai means Sarasvatī. Tulasī has used utmost native words.

Dinakara Kanyā means Yamunā, the daughter of sun-god River Yamunā. MekalaSutā means Revā and then comes Godāvari Dhanyā. Dhanya is epithet for all rivers. In one context it means the rivers Gaṃgā, Yamunā, Sarasvatī, Mekalasutā and Godāvari are blessed (dhanya). These are blessed flow of streams. The expounders have interpreted dhanya as meritorious rivers. However, since Dhanyā has been appended after Godāvari i.e. in the end of 'Surasari Sarasai Dinakara Kanyā, MekalaSutā Godāvari' and since Godāvari is in the center in this Kathā, I feel like saying that Godāvari herself is blessed.

We trumpet other people's victory (jaya). 'Jaya' (trumpet someone's victory) is a lovely word. We do say 'Satyameva Jayate'. However, if we trumpet someone's victory and if the recipient is immature then he may fall prey to pride with the thought that his victory was trumpeted! However, a still better word is when you tell someone that you are blessed or worthy of applaud (dhanya). 'Dhanya Ho' instead of 'Jaya Ho'. And Tulasīdāsajī has listed all those who are blessed in 'Rāma Carita Mānasa'. Here Godāvari is blessed, Surasari is blessed, Sarasai is blessed, Dinakara Kanyā is blessed and MekalaSutā is blessed as well. All rivers are meritorious, all are blessed. However, Goswāmījī provides a list of all those who are blessed.

Dhanya Dhanya GirirājaKumārī I

Tumha Samāna Nahi Kou Upakārī II

II BAK-111.03 II

In the beginning of 'Mānasa' in response to the question asked by Pārvatī, Śiva has used this epithet. The first statement that Śiva uttered on Pārvatī's curiosity contained these words 'Dhanya Dhanya'. 'Dhanya' is repeated twice. It would have been better had He spoken thrice, it would have become triply truthful. The word 'Dhanya' appears twice in the beginning of 'BālaKāṇḍa'. In 'UttaraKāṇḍa'

as the Kathā is about to end, Tulasīdāsajī presents the word 'Dhanya' nine times from Śiva's lips. 'Dhanya' is also repeated at many instances in between. He says in the end... who all does the Sire regards as blessed? Very first in order He said, blessed is that country where flows Gaṃgā.

Dhanya Desa So Jaha Surasarī I

Dhanya Nāri Pati Brata Anusarī II UTK-126.03 II Blessed is the country where flows Gaṃgā. He further says, blessed is the woman who observes a vow of fidelity to her husband. Tulasīdāsajī adds further in the list, blessed is the king who doesn't swerve from ethics and justice. Śiva says, Umā, blessed is the monarch who doesn't stray from ethics. And blessed is the Brāhmaṇa, the enlightened man, the knower of Supreme Entity born from the womb of Sadguru who never swerves from his duty. The duty of Brāhmaṇas (dvija, twice-born) as declared by scriptures is believed to be as follows: Doing Yajña, making others do yajña. Taking and giving charity. Attaining erudition and teaching others. Blessed is the Brāhmaṇa who doesn't forgo this core mantra. Further,

So Dhana Dhanya Prathama Gati Jākī I

Dhanya Punya Rata Mati Soi Pākī II UTK-126.04 II Blessed is the money that meets the first fate (of charity). Tulasīdāsajī includes the rich and wealthy people in the list of blessed individuals. Money meets three fates. First is charity, second is luxury and third is losing in vain. When money meets the first fate where it's spent in charity and in begetting others' welfare is deemed as blessed. Therefore, set aside the tenth portion with all honesty. Offer tenth percentage of your earnings where it's necessary, without anyone knowing it. Universe is extremely gracious. So, 'So Dhana Dhanya Prathama Gati Jākī'. And blessed is the intellect devoted to pious acts, blessed is such intellectuality.

Dhanya Gharī Soi Jaba Satasamgā I

Dhanya Janma Dvija Bhagati Abhaṃgā II UTK-126.04 II Blessed is the moment which is spent in the company of some monk. And blessed is the devotee who practices unceasing devotion in the divine feet of a dvija (Brāhmaṇa, twice-born). Dvija means an enlightened man, whose second birth has been occurred. Blessed is the devotee who practices unceasing devotion in the divine feet of such an awakened realised man. In the end Śiva says, O Pārvatī, that whole family is worthy of adoration and applause in which is born a noble child as God's devotee. That family is worthy of applause in which is born a pious soul leading his life on the values of Truth, Love & Compassion. So, nine applauses are mentioned here.

Godāvarī is blessed because even Godāvarī flows in the same country where flows Gaṃgā. Mother Jānakī is the staunch observer of the vow of fidelity to Her husband, hence Godāvarī is blessed. Blessed is the king who doesn't deviate from ethics. King Rāma who inhabited on the bank of Godāvarī never broke the bounds of propriety, therefore Godāvarī is blessed. Several seers and sages were dwelling in Daṃḍaka forest. They never abandoned their righteous duty and awaited Rāma who is symbolic of righteousness. Blessed is that wealth which meets the first fate of charity. And on the bank of Godāvarī, Lord Rāma conferred the charity of liberation to an utmost vile bird. This incident occurred on the bank of Godāvarī. Blessed is Mārīca's intellect ripened by religious merits, he saw death either ways by his mature intellect, instead of dying by the hands of a sinner, he chose to die by the hands of Rāma. This incident also took place on the bank of Godāvarī. And a great discourse has taken place on this land where Lakṣmaṇa asked five questions on the bank of Godāvarī. Lord Rāma answered those questions in form of a great spiritual discourse.

Mānasa-Godāvari : IV

## The greatest spiritual discipline is faith in Guru's words

We are having pious discussion on basis of essential reality of 'Mānasa-Godāvari' in form of a conversation. The word 'Godāvarī' has several meanings in dictionary as well as in various languages. However, I wish to present only one interpretation before you. 'Go' means organs of our body, which are ten in number on the basis of scriptures viz. five organs of sensations, five organs of actions and eleventh being our mind. It is called as Karaṇa in Saṃskṛta. Karaṇa means organs of body. So, 'Go' means organs of our body. Splitting Godāvarī as 'Go'+ 'Dāvarī' can reveal many mysteries. Marathi language also contains few meanings of 'Dāvarī'. The word 'Dāvarī' is used in villages as well. However, the most unanimous interpretation of 'Dāvarī' is a ray of light, brightness, radiance. And therefore its simplest meaning becomes: that which enlightens organs of our body is called Godāvarī. The organs of our body are wandering in dark. Our nostrils like pungent smell. Our ears adore satirical and foul words. There is a scripture named 'Gautama Dharmasūtra'. I read it several years ago. It contains an extremely lovely aphorism, 'Abhadraṃ Bhadraṃ Iti Brūyāt': present the inauspicious also in form of auspicious. What a wonderful work has the seers of our country done! The world and the earth would never become free from the debt of the thoughts of these realised men who have deeply reflected, contemplated and fed us sip by sip to our heart's content.

Worry not if you lose your earring. But worry a lot if discretion of ears is lost. Do not bother losing your earrings! If your precious and expensive earring is lost, do not worry. However, be mindful of not losing



listening-discretion of ears which my VyāsaPīṭha terms as the science of listening. And its best evidence is Karṇa of 'Māhābhārata'. Karṇa means ears. The entire personality of Karṇa was presented by choosing one organ of body. He was named Karṇa by choosing the organs of hearing, ears. And this interpretation sounds lovely. Indra snatched Karṇa's earring fraudulently. His precious inborn ornament of earring was snatched, but his ear was saved. And what happens here on the bank of Godāvārī? Ears were cut off!

Nāka Kāna Binu Bhai Bikarārā I ARK-17.01 I  
The ears are directly attacked in this scripture. Instead of ornaments, ears were mutilated! This is a highly glorious episode. Karṇa listened superficially and turned a deaf ear to everything. The way we hear superficially only to please someone, instead of listening wholeheartedly. We have truly heard only when,  
Lage Hai Hoṭha Aise Yū Hasī Ānevālī Hai I  
Lekina Ākha Se Lage Ki Aba Roye Hai I  
Eyes look as if the person will breakdown any moment! Couplet by Raj Kaushik.

Karṇa heard something else from within. Karṇa possessed all organs of body. This man is a perfect hero in all respects, but his name Karṇa (confined only to ears). Only one organ of body is given importance. In another interpretation, Karṇa's ears i.e. the science of listening skills was snatched to prohibit him from hearing 'Gītā'. Had he heard Kṛṣṇa's voice as 'Gītā', he would have probably become dispassionate for war. This is also a type of erudition. Karṇa's skin was taken away with the intent of making him insensitive. However hard Kumtā tried to convince him, she failed to arouse sympathy. However hard Kṛṣṇa tried to convince him, He failed to arouse sympathy. The problem is that our organs of body are grazing in dark ignorance. It grazes in the field of illusion, instead that of Supreme Entity.

Go Gocara Jaha Mana Jāī I  
So Saba Māyā Jānehu Bhāī II ARK-14.02 II  
Organs of senses are the doors. Wherever our mind travels, it journeys into dark ignorance. This is the state of our every organ of body. Thus to understand the word 'Godāvārī' if we interpret 'Dāvārī' as a ray of light then it becomes a live flow that enlightens our organs

of body, a live stream that radiates and illuminates our organs of body. And the reason I wish to stick to the interpretation of 'ray of light' is because the word 'Dāvārī' occurs in Sufism as well. The word 'Dāvārī' is present in Sufi books and there it means 'Nūra'. 'Nūra' means a ray of light. 'Nūra' means light, brilliance which draws us towards 'Tamaso Mā Jyotirgamaya'. Further, we find three meanings of this word in Sufism.

You are aware of Vālmiki's episode, where in the beginning Vālmikijī highlights the ways to radiate every organ of body. He specifically highlights the traits of ears, tongue, hands, feet, nostrils and eyes.

Jinha Ke Śravaṇa Samudra Samānā I  
Kathā Tumhāri Subhaga Sari Nānā II AYK-127.02 II  
So, Vālmikijī has shown us the way to radiate our every organ. As my attention draws towards Sufism, 'dāvārī' is interpreted as 'Nūra'. And it has three meanings. One meaning is 'Nūra', brilliance or ray of light. Second meaning is anāhata-nāda, mystical unbeaten-sound (that occurs spontaneously and is not the result of striking or beating any object) produced without any visible object being present or without any action. This is the second interpretation where some unbeaten mystical sound lying latent within us is produced without any movements or exploitation of our organs of body. This is called as 'dāvārī'. Clapping is also beaten-sound instead of unbeaten-sound because hands are striking against each other. If Guru's grace gets bestowed on our every organ of body then we would be able to hear the unbeaten-sound. And how will you worship your Guru? The only worship of Guru is having faith in Guru's words. Yesterday Reverend KankeshwariMa was also stating that although Pārvatī contains faith towards one single place, she lacks faith for words. A lovely interpretation! Pārvatī contains faith exclusively devoted towards one entity as she sat at one place for eighty-seven thousand years. But she failed to obey Śiva's words! Therefore, the composer of 'Mānasa' says,

Sadgura Baida Bacana Bisvāsā I UTK-121.03 I  
Sāheb, if devotional faith persists then whatever Sadguru speaks becomes a mantra. Man gets emancipated on one word, but we don't want to obey His words! Gamgāsati says,

Sadguru Vacano Nā Thāva Adhikārī Pānabāī I  
Guru's words! The greatest spiritual discipline is faith in Guru's words. You said it, benefactor! The matter ends now!

Jehi Bidhi Prabhu Prasanna Mana Hoī I  
Karunā Sāgara Kījia Soī II AYK-268.01 II  
But after Satī was reborn as Pārvatī, she was endowed with faith. 'Nārada Bacana Na Main Pariharāū', is the evidence of Guru's faith. Nonetheless, she had to lose one life! She had to get burned!

Kathā is the erudition to abolish Satism and recreate Pārvatism in all listeners and reciters. It focuses to eradicate our Satism, our rigid superiority or dexterity, our intellectual ego and lead us to the world of sentiments. With just few words we wrongly believe ourselves as being dexterous!

Basa Apanā Hī Gama Dekhā Hai I  
Tūne Kitanā Kama Dekhā Hai?  
- Vigyan Vrat

Short ghazal! You did not think about others, but only looked at your pain! He who keeps faith in Guru's words experiences mystical unbeaten sound. A mystical sound is produced without any movements of the organs of body. Words are heard without moving lips. Paragraph of a book is heard within us without our eyes reading it. All I have understood is that he who lays faith in Guru's words will experience this unbeaten sound. Unbeaten-sound (anāhata-nāda) is also called as unheard-sound (anhada-nāda). It's endless without any limit.

So, one meaning is nūra, which enlightens our organs of body. Second meaning is the sound or echo produced without any movements. Third meaning of dāvārī in Sufism is fragrance or aroma. Islamism has great significance of fragrance or scent. Worshippers offer chadar and ittar on Dargah. They ignite frankincense named guggal and lobana. Fragrance indeed holds significant glory. I really love this comparative study of VyāsaPīṭha. May the foul smell of our organs of body dispel and may a pleasing spiritual fragrance smear them. Therefore, Islamic compositions especially the compositions in Sufism lay great emphasis on fragrance. Every composition will unfailingly contain a mention of fragrance. Parveen

Shakir said the same knowingly or unknowingly,  
Terī Khuśbū Kā Patā Kartī Hai,  
MujhaPe Ehasāna Havā Kartī Hai!  
While talking about Auliya Nizamuddin I always say that Amir Khushrow sensed the aroma of his Master. Sadguru has a peculiar aroma as well. Tulasīdāsajī describes about fragrance in the beginning of 'Mānasa',

Baṁdau Guru Pada Paduma Parāgā I  
Suruci Subāsa Sarasa Anurāgā II BAK-00.01 II  
A distinct fragrance, a peculiar scent, a unique aroma! The way it's believed that children can sense their mother's aroma. I have heard this from doctors as well. A sister or father cannot calm down a crying child however hard they try, but as soon as the child is put in mother's lap, he is pacified instantly because he senses the fragrance of his mother. We will get lost until we find the lap of our Guru. He has a distinct fragrance that drenches us in and out. Liquor is prohibited in Islam. But Sufis talk about some divine wine. They mention about some spiritual liquor. And the greatest illustration of this is Omar Khayyam. Harivansh Rai Bachchan has also translated his work and English translators have nailed it perfectly! He wonderfully interpreted the small bottle of wine which he drank! He said this is spiritual wine, he said this is the wine of love of 'Mānasa'! The wine of love that Tulasī describes,

Jāhi Saneha Surā Saba Chāke II AYK-25 II  
However, the wine that people are having today is not being liked much by today's generation. I welcome this thought. Shunya Palanpuri Sāheb started the trend and translated all quatrains of Omar Khayyam in Gujarātī. This is divine wine. Not everyone has the right to drink it!

Vāij-E-Mohatarama Isa Taraha Āpakā,  
Bādākhāne Me Ānā Burī Bāta Hai I  
Aba Ā Hī Gaye Hai To Thoḍī Pī Lijie,  
Bina Piye Lauṭa Jānā Burī Bāta Hai I  
First of all, don't come to Kathā and if you have already come then make sure you gulp down two sips, because this is the tavern of love. Therefore, I call my VyāsaPīṭha's Kathā as the Yajña-of-Love and not the Yajña-of-Wisdom. A fake coin also looks genuine

in hands of an enlightened man, whereas even a genuine coin appears fake in hands of a fool! It depends on who holds it. Which is this wine? It's not the wine that you drink; it's about spiritual intoxication, which is called as 'Raso Vai Sah'. It has four conditions though.

First aphorism, one needs to earn its right. Who is rightful of this intoxication? He who never forsakes the divine feet of the Supreme Godhead is rightful of this intoxication.

Jāu Kahā Tajī Carāṇa Tihāre I

Who is supreme devotee? Śukadevaji says, he who never abandons Lord's divine feet, he who never resorts elsewhere. Plenty of scriptures exist to feed us this wine. We can choose as we like, but we are not rightful. We cannot sip the contents of scripture directly. We lack its right. We can obtain its right by Guru's words. Who is rightful of sipping this unrestrained joy? He who adores spiritual discourse, he who has held on to the divine feet of an enlightened man. It doesn't mean to clasp the feet physically. Clasp the feet means staunch surrenderance, which is called as staunch surrenderance in PushtiMarga.

Dṛdha Ina Caranana Kero Bharoso,

Dṛdha Ina Caranana Kairo,

Śrī Vallabha Nakha Caṁdra Chatā Bina,

Saba Jaga Māhi Aṁdhero...

So, first of all it needs to be decided who can drink it. First aphorism, one needs to earn its right. Secondly, when should we drink this spiritual wine? When should we gulp it down? All I would say is, whenever Sadguru feeds us. Beware of someone else feeding you! Beware of getting into a wrong company.

Drink it when your enlightened man feeds you. Thirdly, Sufism also talks about the venue? People drink in bedrooms! They drink in drawing-rooms! They drink at their home! Few visit their farms to drink native-wine! Sufism prohibits this. It's prohibited to drink at any random place. This is divine unrestrained joy. Where should we drink then? 'Mile Koī Aisā Saṁta-Phakīra'. Drink inordinately when you find some realised enlightened man. Drink in His presence. Not at any random place. Fourthly, in what quantity should one drink? Enlightened man is a physician. He shows us the quantity that my child, drink in this quantity. Genuine enlightened man will not tell you to chant Rāma's Name 24x7 without thinking. No. He will rather prescribe the quantity. He would rather advice you to work in the farm, take care of your wife, spend time with your kids etc. He will not tell you to chant 24x7. He will prescribe the limit. Sip it gently and gradually. After one juncture He would tell you upfront, chant copiously.

I don't tell you to listen to every Kathā. I have one and only demand from all my young listeners in India and abroad. I have been iterating time and again that you give me nine days for once, I shall give you a new life. Only nine days and just once in a year. You have to study, you have to fulfill your duty. Stay moderate. As you gradually experience more joy from within and if you cannot resist without spiritual discourse then it's a different matter. Who should drink? Where should we sip? When should we drink? And in what quantity? That which enlightens our organs of body is Godāvarī. That which creates devotional music is Godāvarī. And that which

emanates a pleasing fragrance from our organs of body is Godāvarī.

Let us now behold few banks of such glorious Godāvarī, these are mental banks. The very first bank in 'Rāma Carita Mānasa' is the Bank of Sarajū. Bank of Sarajū has been the subject of discussion associated with the citizens, the royal family, Lord Rāma's birth and as Lord returned after wedding the town of Ayodhyā inhabited on the Bank of Sarajū was filled with new and novel prosperity each and every day. Thereafter on the Bank of Gaṁgā comes the story of 'Lakṣmaṇa-Gītā' where Guha was lamenting. Guha's episode of lamentation, where Rāma's younger brother Lakṣmaṇajī awakened Guha. The Bank of Maṁdākinī discusses brotherhood. Laṁkā's discussion contains the description of lakes, wells etc. There is no description of rivers or streams in Laṁkā. Further, Rāma's reign is discussed on the Bank of Sarajū. Bank of Godāvarī is the only one where the episode of a woman is discussed, someone's sister is described.

Sūpanakhā Rāvana Kai Bahinī I

Duṣṭa Hṛdaya Dārūna Jasa Ahinī II ARK-16.02 II

Story of a woman who is someone's sister is clearly mentioned in 'Mānasa' and that's on the Bank of Godāvarī. On the Bank of Sarajū, Goswāmījī's quill describes the sport of games played by four brothers. Bank of Gaṁgā has the humour of Kevaṭa. Bank of Maṁdākinī recounts the divine pastime between Siyā and the hero of Raghu's race. Laṁkā is void of river, hence it witnesses destruction instead! Bank of Godāvarī is the only one to describe the story of a woman.

Five stories take place on the Bank of Godāvarī: RāmaGītā, Śūrpaṅakhā's episode, KharaDūṣaṇa's liberation, Mārīca's killing and Vaidehī's abduction. These are five episodes of Paṁcavaṭī. She is such a woman describing whom Goswāmījī was forced to write: Rāvana's sister is horrid and venomous woman full of poison like a female serpent; this is how she was introduced. Goswāmījī thus esoterically hints towards women.

So, how does the second incident occurred on the Bank of Godāvarī i.e. the episode of Śūrpaṅakhā,

guides us in our life? Goswāmījī depicts the arrival of Śūrpaṅakhā. She stayed in Daṁḍaka forest and roamed everywhere at free will. She once went to Paṁcavaṭī and was restless at the sight of two princes, Rāma and Lakṣmaṇa. This restlessness was the restlessness of lust. One beholding the royal princes she thought of assuming the form of a beautiful woman. She thus assumed a charming form. Śūrpaṅakhā is cruel, dreadful and foul-hearted from within. She comes in a beautiful form and approached Lord Rāma. Jānakī is present next to the Lord. She tells Lord Rāma, 'Tumha Sama Puruṣa Na Mo Sama Nārī', there is no woman like me. It's true as well, which woman can be like her? She adds further, God has deliberately manifested this coincidence.

Pundit Ramkinkarji Maharaj gave a good explication. You once said that Śūrpaṅakhā's problem is that she speaks lies before the embodiment of truth! There is no woman like me! But in reality she is foul-hearted, a serpent. Having arrived in a charming form she says, I have not found a man suitable to me and therefore, I am unmarried till now. Though she was already married. Her husband was killed. The same Śūrpaṅakhā speaks truth before the embodiment of lies; when she went to Rāvana's court, she started speaking truth. A person cannot forsake truth even before an apparent liar, provided he has been sanctified by some enlightened man. Śūrpaṅakhā went there after being sanctified. Her ear was cut. The blood oozing out of Śūrpaṅakhā was the torrent of reddish orange ochre. She was thus clad in ochre attire signifying renunciation. She became renunciant. Probably her sense of understanding must have reached her deepest realm due to which she spoke truth in the court of lies. On one hand she says, there is no man like you. As I understand by Guru's grace, Śūrpaṅakhā (lit., a woman having nails as big as a winnowing fan) is symbolic of aasakti (infatuation or passionate attachment). And nails keep on growing, so does attachment. As long as nails grow, they have to be cut in timely manner. The biggest problem of Śūrpaṅakhā's attachment is that it's not stable at a single place. It wanders from one place to another. A

*As I understand by Guru's grace, Śūrpa akhā is attachment (moha). A spiritual seeker must be cautious of any attachment entering the Pa cava ī of our life by assuming a charming form. By Guru's grace he who wants to progress spiritually, he who gradually wants to attain the Supreme Entity in this very life, he who wants to become rightful of incessant pleasure – for him this serves as the greatest hint: if beautiful attachments assume a charming form and enter the Pa cava ī of our lives to allure us and even if we are forced to deal with it then do so but keep your vision fixed on devotion. Jānakī is synonym of immaculate devotion. Spiritual-seeker's vision should be devotion-oriented.*

spiritual seeker must be cautious of any attachment entering the Paṁcavaṭī of our life by assuming a charming form. If one is forced to deal with it while adhering to the unflinching bounds of propriety of the lineage of Raghu's race then Tulasī indicates how it should be handled,

Sītahi Citai Kahī Prabhu Bātā I

Ahai Kuāra Mora Laghu Bhrātā II ARK-16.06 II  
A very lovely guideline is found. By Guru's grace he who wants to progress spiritually, he who gradually wants to attain the Supreme Entity in this very life, he who wants to become rightful of incessant pleasure – for him this serves as the greatest hint: if beautiful attachments assume a charming form and enter the Paṁcavaṭī of our lives to allure us and even if we are forced to deal with it then do so but keep your vision fixed on devotion. Jānakī is synonym of immaculate devotion, daughter of Janaka. Spiritual-seeker's vision should be devotion-oriented. May attachment not capture us. Even in our lives we sometimes get enamoured on the other! Our tendencies are constantly changing.

While maintaining devotion-oriented vision, Lord has responded that although you are extending the proposal of marriage, I am already married. The lady sitting near me is my beloved. However, this brother of mine is unmarried. Lord rightly sent the female-serpent to the king of serpent race. Lord said, this is my brother and he is a bachelor. She then approaches him. Attachment has no fixed place. She immediately goes to Lakśmaṇa. Lakśmaṇa enounces aphorisms of ethics and says, He is my Master, every decision He takes befits Him. I am His mere servant. He further explained that staying with Me means to become a female attendant. He further directed her to God! Lord in turn sent her back to Lakhana! Mind you, two brothers are not ridiculing her. They are only making us acquainted with attachment by inferring that at times attachment goes towards activity and at times attachment goes towards inactivity. Sometimes here, sometimes there! It has no

fixed place! This is the test. And Lord must also want to demonstrate that although her form is beautiful, what about her inner-form? One's inner form unfailingly manifests when time comes. And after being sent from here to there, she instantly manifested her dreadful form! And she was provoked to attack Sītā thinking that it's because of Sītā that she is not able to get a place in lives of these princes, getting rid of Sītā will fulfill her wish. Attachment wishes that my place will be found if devotion is eradicated. It wishes to destroy devotion. But nothing can destroy devotion.

The moment she scared Jānakī and tried to attack her, Lord hinted Lakśmaṇajī and Lakśmaṇajī cut off her nose and ears. When some Sadguru or enlightened man sanctifies us, He will cut off our nose, thus hinting us to forsake the desire of heaven. Heaven exists in the feet of whom you have already surrendered yourself. Nose is figurative of heaven. Alternately it also means that, after seeking my surrenderance you will earn immense reputation, which is again figurative of nose, and it should be cut down. Because he who accepts my surrenderance, the world defames him, calls him crazy and abuses him! Her ears were cut as well. The organs of body directed towards dark ignorance were sanctified and mutilated by the ruler of solar dynasty. An awakened man sanctified it, this could also be one interpretation. Blood started flowing like torrents of red ochre. She ran away, went to KharaDūṣaṇa and instigated them. You know the next story, they fought fourteen thousand demons and while making each demon behold Rāma in every other demon, Lord conferred liberation to everyone. Once again I recollect Kinkarjī Maharaj. You once said that KharaDūṣaṇa with fourteen thousand demons are symbolic of attachment and hatred. Attachment and hatred are eradicated only when we behold Rāma in each other. Rāma's sight will efface attachment and hatred. Śūrpaṇakhā goes to Laṁkā from there. She provokes Rāvaṇa. This episode of Śūrpaṇakhā has also taken place on the Bank of Godāvārī. Thus, the second episode out of the five episodes of 'Mānasa-Godāvārī' was briefly recited before you.

## Mānasa-Godāvārī : V

### Kathā itself is Godāvārī, we are experiencing pleasure and rapture in its lap

We are having pious discussion based on essential reality about 'Mānasa-Godāvārī'. This is RāmaKathā's Yajña-of-Love. And everyone desires to offer oblation of their erudition or art in this yajña. One of our youths from a place near Talaja plays violin in Kathās of Reverend KankeshwariMa. I also accepted his service of playing violin. All are accepted here.

'Mānasa-Godāvārī', three things are obtained on the bank of Godāvārī. Humor (vinoda) is obtained. And I do share humor in between. Secondly, pleasure (moda) is obtained on the bank of Godāvārī. Moda means pleasure. One experiences joy. Third thing obtained on the bank of Godāvārī is rapture (pramoda). Humor can sometimes also be dominant of dark ignorance. Humorously ridiculing someone is an act of dark ignorance. Rapture is dominant of passion. Joy or pleasure is absolutely serene. These three virtues spare no one. Entire creation is filled with the three virtues. Some rare individual who transcends beyond three virtues is a different matter. So, this flow of Godāvārī is a mine of pleasure. It's a quarry of felicity and pleasure. And simlizing a river with mine doesn't go well in literature. Mines are found in mountains, rivers contain pits which is a different matter. However, at one instance Goswāmījī said that Godāvārī is a mine of pleasure,





Modākara Godāvārī,  
 Bipina Sukhada Saba Kālā I  
 Nirbhaya Muni Japa Tapa Karahi,  
 Pālaka Rāma Kṛpāla II RAP-02.07.04 II  
 'Rāmājña-Praśna', woods in the vicinity of Godāvārī has eternal bliss. Several incidents in our life are blissful, they are welcome. However, not every incident is blissful. Many incidents get transformed into sorrow over a period of time. However, the bank of Godāvārī is a mine of pleasure. The seers and sages inhabiting on the bank of Godāvārī are staying absolutely fearless. And its reason is that the all gracious Rāma was everyone's protector. It's VyāsaPīṭha who is elaborating that Godāvārī confers pleasure, humour as well as rapture. Isn't this Godāvārī of Kathā giving humour? Pleasure, aren't we experiencing inner pleasure. And rapture as well, while singing lovely lines of music. We experience all emotions because 'Pālaka Rāma Kṛpāla' is present in the root.  
 GīdhaRāja Sai Bheṃṭa Bhai Bahu Bidhi Prīti Baḍhāi I  
 Godāvārī Nikaṭa Prabhu Rahe Parana Gṛha Chāi II  
 Lord stayed on the bank of Godāvārī by constructing a hut of leaves. The atmosphere here had changed. Ever since Rāma began to stay on the bank of Godāvārī, all seers and sages became fearless, their fear dispelled. Woods, hills, rivers and lakes grew yet lovelier day by day,  
 Jaba Te Rāma Kīnha Taha Bāsā I  
 Sukhī Bahe Muni Bīti Trāsā II  
 Giri Bana Nadī Tāla Chabi Chāe I  
 Dina Dina Prati Ati Hohi Suhāe II ARK-13.01 II  
 All in all Godāvārī is such a flow, wherein gems emanate from the mine of mountains. Goswāmījī builds this metaphor in 'UttaraKāṇḍa',  
 Pāvana Parbata Beda Purānā I  
 Rāma Kathā Rucirākara Nānā II UTK-119.07 II  
 The gem of devotion is discovered from there. Mines of

mountain emanate gems, coal, diamonds etc. But this being a stream, gems don't emanate from here, instead what emanates is pleasure. An individual soul experiences rapture and restfulness. So, on such a bank of Godāvārī aforementioned four lines of 'Mānasa' were presented, ever since Rāma has inhabited on this bank all realised high-souled men have become blissful. All fears have dispelled. Birds, deers and humans are staying happily. Because the hero of Raghurace is Himself present here.

A close look at 'Mānasa' reveals that after departing from the destinations where Lord Rāma stayed through His journey, He has never revisited the same place baring few exceptions. Lord Rāma left from Ayodhyā, undertook the entire journey of fourteen years and returned to Ayodhyā which is an exception. He had promised to return. He also wanted to perform His acts of incarnation. He wanted to auspiciously establish the reign of Rāma. However, all these causes appear secondary to VyāsaPīṭha. VyāsaPīṭha witnesses one and only reason, Bharata's memory that someone is waiting. What will happen to him if I don't return?

After Kṛṣṇa left Vrindavan, He never returned. Didn't He know that Gopis are waiting? Kṛṣṇa said, stay at Vrindavan, I shall return. Kṛṣṇa failed to keep His promise, but Gopis did so till date. They never, never, never ever went to Mathurā! 'Kṛṣṇam Vande JagadGurum', 'My Guru has said', they could have gone. Gopis brimming over with all emotions could have revolted. They could have gone, but they didn't. In one context, this only demonstrates their faith in His words. However, Lord Rāma's acts of incarnation are somewhat different here. Lord Rāma returned to Ayodhyā. But I feel it's because of Śrī Bharatajī. Lord feels that if I don't reach by the end of stipulated time span, Bharata wouldn't be able to live any longer. Lord revisited Śṛṅgaverapura as well, which is also an exception. He did not return to the

bank of Godāvārī again. He stayed a little longer on the bank of Maṃḍakīnī, but did not return again. He did not go back to Kiṣkindhā. Neither did He revisit Laṃkā. Is Rāma harsh? Is Rāma not filled with compassion? The destinations where Rāma did not return only indicate that He had never left that place!

Chitrakūṭa RaghuNaṃdanu Chāe I

Samācāra Suni Suni Muni Āe II AYK-133.03 II

I want to tell you that after Rāma left the bank of Godāvārī, He never returned. But did Godāvārī go to Rāma or not? Rāma wants to perform His acts of incarnation, but Godāvārī is a flow of stream. Everyone has their own RāmaKathā. Vālmīkijī has his own. My Goswāmījī has His own. Tribal have their own Rāmāyaṇa. Everyone has their own Rāma.

Tumha Pāvaka Mahu Karahu Nivāsā I ARK-23.01 I  
 Rāma said on this bank of Godāvārī, "Jānakījī, please contain Yourself in fire now." "For how long?" "Until I kill the demons." It was Rāma's command, Jānakī thus contained Herself in fire. And thereafter the fire-god once again arrives in the field of Laṃkā and conducts the fire ordeal. But Tulasī has clearly stated that fire-god turned as cool as sandalwood paste and fire-god himself took Jānakī by his hand and presented Her to Lord Rāma.

Jānakījī raised no questions as to why fire? Women have always contained themselves in fire. In our philosophy, we have found every form of energy latently contained in some matter or other. Today's science also proves that every inanimate entity also contains dormant energy and we find this fact profusely present in our scriptures. Rāma is born through human process. Sītā is not born through human process. Janaka's state was under severe famine and someone advised him that it will rain only if you yourself plough the land. King Janaka tied the yoke around his neck and as the pointed edge of plough ripped the land, Jānakī appeared. What does this

mean? Physics will also assist in proving this fact that dormant energy is lying latent even in earth. It just needs some researcher to discover it. Jānakījī was once again obtained from fire in the battlefield of Laṃkā, which means energy is contained in fire as well. Although this element is inanimate. We have manifested energy in form of goddess of wealth from the element of water. Though water is inanimate as well. This is physics. We have manifested Pārvatī from mountain. She is called Pārvatī who is daughter of a mountain (parvata).

So, the command given to Sītājī to contain Herself in fire is the incident occurred on the bank of Godāvārī; this was Rāma's order written down by Tulasī which we have been reciting. But Talgājarḍā asked Lord Rāma, Lord, Sītā had contained Herself in fire. Is Your compassion appropriate in this incident? At that moment Rāma told me, Sītā had contained Herself in Godāvārī and not in fire. Now, how will Rāma get Her back? How can Godāvārī be transported to Laṃkā? Fire is present everywhere. But how can we recover Her back from water? Lord told Godāvārī that along with Jānakī slowly merge yourself in the ocean of Laṃkā assuming any form. And this gentle flow of Godāvārī is relatively cooler. Pay attention, Godāvārī is claimed to be calm, its one reason is also because Sītā is flowing through it and wherever Sītā flows, 'Sītā Śāṃti Samāhitā', Shankaracharya's statement. Lord told Her to get contained in Godāvārī. And I like this interpretation. Both the interpretations can be considered. Sītā was contained in fire from which She was manifested and Tulasī writes, just like the ocean of milk presented Goddess Lakṣmī to Lord Viṣṇu, similarly Sītā was presented to Rāma. So Sītā can manifest from Godāvārī via ocean. In the current age, the custom of woman containing herself in fire should neither be forced by men nor should women feel helpless to take this course. If need be, contain her in a

lap like Godāvarī, contain her in this flow. Keep her cool. Let Sītā of our country flow through Godāvarī. Do not burn her, do not destroy her, this is essential. Therefore, it's crucial to understand Sītā of 'Mānasa'.

Two forms of Sītā are found in 'Rāma Carita Mānasa'. First is Sītā who enacts human sport bearing high moral character. Vālmikijī lays emphasis on Sītā's exploits alone. Second is 'Ādi Aṃbā Jānakī'. These are the two forms. Tulasīdāsajī introduces Jānakī in Her first form i.e. bearing high moral character,

JanakaSutā Jaga Janani Jānakī I

Atisaya Priya Karunā Nidhāna Kī II BAK-17.04 II  
Sītā bearing high moral character; but how does Rāma, to whom She is exceedingly beloved, introduces Her?

ĀdiSakti Jehi Jaga Upajāyā I

Sou Avatarihi Mori Yaha Māyā II BAK-151.02 II  
On the bank of Gomati River in Naimiśāranya after performing penance for several years, Lord appeared before Manu and Śatrūpā. Lord is accompanied by His primordial energy, He introduces Sītā stating that She has brought forth the Universe and She is my primordial energy. She is the creator of the Universe.

He SonalaMā Ābha Kapālī,

Bhajā Tae BheliyāVālī...

Jānakī is Janaka's daughter, She is boundless primordial energy. She has manifested in form of Rāma's primordial energy. And Rāma says, it's Sītā who does everything. Sītā that VyāsaPīṭha is talking about is responsible for doing everything. Even as we do a little bit, we brag about it! Jānakī who flowed through Godāvarī created the entire Universe in form of primordial energy. But Jānakijī never bragged about creating this Universe. Though Lord sometimes speaks up that this whole world is my creation. In 'Gītā', Kṛṣṇa clearly said that I am the progenitor who facilitates every seed. But how about the Mother? No! Evidence, 'Mānasa'. Wedding procession came from Ayodhyā with great fanfare. During that era, Ayodhyā

was regarded as highly glorious state. Janka's kingdom was relatively smaller. Whenever Daśaratha visited heaven in human form while he was alive, Indra offered half of his throne to Daśaratha on which he sat and Indra sat on the other half. This was middle way out, because as per rule Indra cannot leave the throne. Jānakī bearing high moral character is pondering that my father's kingdom is small. The wedding procession is arriving in all pomp, any lack in their service will reflect badly on my father! Hence, the primordial energy Jānakī manifests a great miracle, but doesn't say a word. No one realises. Goswāmijī writes,

Jānī Siya Barāta Pura Āi I

Kachu Nija Mahimā Pragaṭi Janāi II BAK-305.04 II

Hṛdaya Sumiri Saba Siddhi Bolāi I

Bhūpa Pahunāi Karana Paṭhāi II BAK-305.04 II  
She summoned all miraculous powers to manifest every luxury, but Tulasī writes,

Bibhava Bheda Kachu Kou Na Jānā I

Sakala Janaka Kara Karahi Bakhānā II BAK-306.01 II  
Everyone sang Janaka's praise, applauding him of grand welcome! Awesome! Amazing! Jānakī manifested miracle not to impress the world, but to serve the wedding procession. And when you hide your doings for the sake of service then even though others take its credit but the Supreme Entity unfaillingly comes to know that it's your doing.

Siya Mahimā RaghuNāyaka Jānī I

Haraṣe Hṛdaya Hetu Pahicānī II BAK-306.02 II  
Lord alone recognised Her glory. Sītā's intent was that the citizens who have come in the wedding procession love Rāma too much and it's my duty to serve those who love my Lord.

Sītā has manifested miracles twice in 'Mānasa'. First is as mentioned above. Secondly in 'AyodhyāKāṇḍa', Rāma had told Jānakijī to stay at home and serve the mothers, as there is no other duty greater than this, 'Ehi Te Adhika Dharamu Nahi Dūjā'.

Jānakijī did not agree, however the pain that I did not listen to me Lord even as He told me, always stayed in Her mind! She then manifested a miracle in Citrakūṭa to serve the mothers, 'Siya Sāsu Prati Beṣa Banāi'. She assumed as many forms as She had mothers-in-law! This is Her power. Kausalyā was served by Jānakī personally, Sumitrā was served by Jānakī personally and Kaikeyī too was served by Jānakī personally and simultaneously. It has a mention of seven hundred queens, thus Sītā manifested Herself in seven hundred forms! Jānakijī has served every one with same sentiments. She never lets anyone know. At times She hides Herself in fire. Sometimes She flows through Godāvarī. Further sometimes She hides in mountain. On some instances, She hides in Hanumānaji's heart. O, this is nothing. She is everyone's mother after all. Rāvaṇa is enemy, but sometimes She also hides in Rāvaṇa's heart. This primordial divine energy who has created the Universe, stays in Lord's divine feet like an attendant, Siyaju, who is ultimately regarded as the creator. The same supreme energy Mother Jānakī flowed through Godāvarī, reached the shore of Lamkā and was presented to Lord Rāma by the hand of ocean.

So, Godāvarī is a lap that engulfs everyone in her lap; a mother's lap. Kathā itself is Godāvarī, because we are experiencing pleasure and rapture in its lap. Quest a lap instead of throne. Because lap holds especial glory than throne. Therefore, I don't call this as VyāsaGādī. Sometimes I am forced to use 'VyāsaGādī' or 'VyāsaPīṭha' because these words are popular, but this is not a throne for me, it's a lap. Ane godamā hoie tyāre āpaṇe bahu halavāphūla rahīye. Gādī para hoie to bhārekhama thai jāya! (We feel as light as flower when in someone's lap, but we become extremely bulky when on throne!) Stay in lap. And I shall once again return to my devotional faith, the best of all laps is the lap of Sadguru. He who gets Sadguru, his mother never dies. Sāva kāṭhiyāvāḍī bolimā kahū to, jene Guru

malyo ī koī dī namāyo na hoyā (in utmost native Kāṭhiyāvāḍī language I can say that, he who has got Guru can never be motherless). It's believed that even Kabīra was left in the stream of water, only to be found later. Sky turns out smaller for all those who have manifested from flowing streams. Spiritual discourse is the lap of saints. Scriptures are the lap of seers and the men of wisdom. Tulasī says, treat my words as talks of a child because I am not sitting on throne but in lap. Always be a child, learn something new every day.

When deities informed that Sītājī is taken in southern quarter, Lord Rāma instantly set forth in Sītā's quest with Lakśmaṇa and there Lord uses the word 'Goda' for Godāvarī and Himself offers a bow to Godāvarī. Lord thanked Godāvarī because she was going to Lamkā for Jānakī.

So, we are reciting Kathā on the bank of such glorious Godāvarī. Let's take some chronology of Kathā. We had extolled the glory of Name in brief. The next chapter is about four ghats of 'Mānasa' – the ghat of wisdom, the ghat of karma, the ghat of worship and the ghat of surrenderance. Four ghats were formed. Śiva and Pārvatī are sitting on the ghat of wisdom where Kathā is being recited. Sire Bhuṣuṇḍī and Garuḍa are sitting on the ghat of worship. On the ghat of karma, supremely wise Yajñavalkya is having a conversation about Kathā with Bharadvājajī. While sitting on the bank of surrenderance, Goswāmijī Tulasijī Himself admonishes His own mind and recites the Kathā by making His own mind a listener.

The holy congregation of Kumbha was held on the ghat of karma. Just when Yajñavalkyaji was about to leave, Bharadvājajī clasped his divine feet and said, a great doubt has gripped my mind, please abolish my suspicion. I doubt about what is the entity of Rāma? Kathā commences from this question. Yajñavalkyaji says with a smile, if a realised man like you is ready to listen to the Kathā then I would love to

recite. In the very beginning, Yajñavalkya recites the exploits of Śiva as the background of RāmaKathā. Śiva is the door to enter RāmaKathā, Tulasi formed a great bridge to enter the sanctum sanctorum of Rāma's temple and thus Yajñavalkya recited the entire exploits of Śiva. Exploits of Śiva is ocean. Even Vedas cannot reach their end, therefore Śiva's exploits were recited in the beginning.

Kalātīta Kalyāṇa Kalpāntakārī I  
Sadā Sajjanānandadātā Purārī II  
Cidānaṃdasamdoha Mohāpahārī I  
Prasīda Prasīda Prabho Manmathārī II  
Namāmīśamīśāna NirvāṇaRūpaṃ I  
Vibhuṃ Vyāpakaṃ Brahma VedaSvarūpaṃ II

Even I keep on telling youngsters that if possible recite 'Rudrāṣṭaka' while bathing, any water present in your bucket will become the holy water of Śiprā, the holy water of Gaṃgā, the holy water of Godāvarī. Śiva is sitting in an innate posture beneath Kailāsa's banyan tree renowned even in Vedas. Finding it a good opportunity, Pārvatī goes there and raises a curiosity to Śiva, even I had a doubt with regards to Rāma. Please be kind to explain me what is the entity of Rāma? Śiva thanked her and commenced Lord's Kathā. Lord transcends the theory of cause and effect. Yet five causes of Rāma's birth were cited. The story of Jaya and Vijaya. Second cause was SatīVṛmdā. Her husband Jalaṃdhara was not dying by any deity, reason being the chastity of his wife. Lord Viṣṇu employed deceit by assuming the form of Jalaṃdhara to accomplish the purpose of Gods, Vṛmdā's vow of chastity was broken and Jalaṃdhara died. We are living behind the pretentious veil of religion! If this pretentious veil of religion disappears then Rāma's birth can take place.

Third cause, Nārada pronounced a curse to the Lord. And Lord Viṣṇu was forced to bore a human form. Being swayed by the pride winning over the god

of love, cupid and the pride of apparent beauty obtained from Viṣṇu, Nārada pronounced a curse. He goes to marry Viśvamohinī, only to get rejected. This idiocy made him curse the Lord and it became the cause of Rāma's birth. I feel that until the pride of winning over vices doesn't dispel, Rāma's birth cannot take place.

Fourth cause, the penance of Manu and Śatrūpā. The progenitor of mankind, Manu. But he is the progenitor of mankind alone, not the entire cosmos. While contemplating about this fact, if we ever realise that under the cover of being the progenitor of mankind, may my entire not life pass away without Lord's devotion! When the greatest creators also realise this, only then will the environment of Rāma's birth manifest. Fifth and last aphorism, king Pratāpabhānu. He got trapped in the web of Kalaketu! Until the chain of allurements doesn't end, Rāma's birth cannot take place. Pratāpabhānu is reborn as Rāvaṇa after his current birth. Lord Rāma bears an incarnation for Rāvaṇa's liberation. Rāvaṇa, Kuṃbhakarṇa and Vibhīṣaṇa performed rigorous penance. Rāvaṇa tormented the earth by the power of his boon. Perplexed earth assumed a cow's form, resorted to Brahmā along with all sages and deities and broken down terribly. Everyone collectively called upon the Supreme Entity. Divine annunciation echoed from the sky, "O deities, have patience. Because of several causes and essentially out of no cause at all but only for the cause of grace, I shall bear an incarnation on the earth."

Ayodhyā had universal sovereignty across the globe. It was ruled by the lineage of Raghu's race. The present king was Emperor Daśaratha, who bore the yoke of righteousness. Queens like Kausalyā etc. are dear to the king. One fine day, Daśaratha is pained to realise the lack of a son child. With whom should he share his pain? He resorts to his Guru. Today the royal

kingdom resorts to Guru's doors. He visits Vaśiṣṭhājī along with the faggots of his bliss and sorrow, "Sire, am I not blessed with the bliss of a son?" Gurudev said, "King, I was awaiting this moment since very long, for you to come and raise a curiosity into Brahma. Not one but you shall be blessed with four sons." A yajña begetting the boon of a son will have to be conducted. Śṛṅgī was called. The yajña begetting the boon of a son commenced. Heartfelt oblations were offered. The deity of yajña himself appears from the yajña with the holy offering of grace.

He handed over the offering to Vaśiṣṭhājī and instructed to give it to the king and distribute among the queens as per their worthiness. Gracious offering should only be distributed, it should not be sold. King offered one-half of the offering to Kausalyā. One-fourth was given to Kaikeyī and the remaining one-fourth was divided into two equal halves and pleasing offered to Sumitrā by the hands of Kaikeyī and Kausalyā. Three queens had the gracious offering and began to experience the state of being conceived. Lord Himself arrived in Kausalyā's womb. Joy began to smear across three spheres. The moment of Lord's advent arrived closer. Directions began to get sanctified. Almanac turned propitious. It was Tretāyuga, the holy month of Caitra, bright half of lunar phase, ninth day, sun was at the meridian and Abhijit asterism was set. Cool gentle breeze is blowing. Saints' minds are filled with pleasure. The hymn of Lord's advent started everywhere. The Almighty, the

Supreme Godhead, Lord appears in mother Kausalyā's chamber,

Bhae Pragaṭa Kṛpālā  
DīnaDayālā Kausalyā Hitakārī I  
Haraṣita Mahatārī Muni Mana Hārī  
Adbhuta Rūpa Bicārī II BAK-191.01 II

Mother beheld Lord's divine form, in which words should I extol your glory? Revelation fell upon the mother. Lord smiled. Mother then turns her face away, You have arrived not in human form but in form of God. I want a normal human-being who doesn't have four hands, but two. Lord changed His form to two hands. He then asked, do I look fine now? She said, a newborn baby doesn't look like an adult, please assume the size of an infant. That is the competency of devotion, it turns even the colossal entity into a small one. It makes god propitious to its lap and competency. Lord became as small as an infant and began to cry. The sound of baby's cry reached outside the chamber. Queens rushed! As the news of the birth of a son reached Daśaratha's ears, he was drowned as it were in the ecstasy of absorption into Brahma. He immediately sent for Guru. Vaśiṣṭhājī arrived and it was determined that the Supreme Entity has arrived in form of a child. King got immersed in supreme joy. And the celebration of Rāma's birth kick starts in entire Ayodhyā. In this RāmaKathā during the occasion of Kuṃbha, I send glad tidings of Rāma's birth to the whole world and to the entire congregation of Kuṃbha.

*Godāvarī is a lap that engulfs everyone in her; a mother's lap. Kathā itself is Godāvarī, because we are experiencing pleasure and rapture in its lap. Quest a lap instead of throne. Because lap holds especial glory than throne. Therefore, I don't call this as VyāsaGādī. Sometimes I am forced to use 'VyāsaGādī' or 'VyāsaPī ha' because these words are popular, but this is not a throne for me, it's a lap. And I shall once again return to my devotional faith, the best of all laps is the lap of Sadguru. Spiritual discourse is the lap of saints. Scriptures are the lap of seers and the men of wisdom.*



## *Kathā-Darśana*

Don't consider Kathā only as a religious gathering.  
Kathā will not give you reward (*phala*), Kathā will give you felicity (*rasa*).

Seek nothing in form of reward.

Rigid religion causes violence and dishonesty.

Keep distance from a religion that snatches your smile.

If pretentious veil of religion disappears, Rāma's birth can take place.  
Any activity performed with allurements of attaining something in return  
definitely gets contaminated by certain extent.

God should be attainable by love and not by penance.

People want to become penanceful, but not lovers! Love itself is penance.  
An individual's devotion should remain faithful to one single place of devotion.

The essential element of love should be unswerving.

He who is dear to you need not be remembered,  
his remembrance occurs naturally.

Civilization and culture should be flowing.

If devotional faith persists, whatever Sadguru speaks becomes a mantra.

The greatest spiritual discipline is faith in Guru's words.  
The solution to all internal and external problems is only and only Guru's grace.  
Quest for lap instead of throne, because lap holds especial glory than throne.

Spiritual discourse is the lap of saints.

Scripture is the lap of seers and the men of wisdom.

Breathing beside some realised enlightened man himself is heaven.

We suffer for ourselves, monks suffer for others.

Saints recharge the holiness of pilgrimages.

## Mānasa-Godāvarī : VI

In this age of Kaliyuga, answer to all problems is obtained only by Guru's grace and Lord's Name

'Mānasa-Godāvarī' – an incessant flow of 'Rāma Carita Mānasa' which Goswāmiji has given us in grace, we are taking a dip in this flow as per our understanding, within the given timeframe and by Guru's grace. Looking at the scriptures we realise that Godāvarī's advent is extremely ancient. It's cited to be ancient even to Gaṃgā. It's believed that Śrī Gaṃgāji was manifested after Godāvarī. However, do not misinterpret. Godāvarī is also nothing but Gaṃgā. Godāvarī is meritorious Gaṃgā.

As the story goes, this region was under prolonged severe famine. At that time, Great Sage Gautama was performing penance in this region. Gautama or Bhagīratha has been an instrumental means in the advent of Godāvarī. People of this region were terrified. Everyone eventually resorted to Gautama and the Great Sage Gautama woke up out of compassion and enquired with the sages, how can I serve you? They said, Lord, please eradicate the situation of famine. There was a time in our country when answers to all problems were found by penance. There was a time in our country when answer to every problem was given by yajña. There was a time in our country when resolution of every issue was obtained only, only and only by meditation. In the same sacred course, in this age of Kaliyuga answer to all problems is obtained only by Guru's grace and Lord's Name. Whether you believe this fact or not, Allah knows! You better know yourself! The solution to all internal and external problems is only and only Guru's grace.

*Eka Bāni KarunāNidhāna Kī I ARK-09.04 I*

One speech, one word, a single word of Guru! One goal set by an all-capable realised man. What is it? What are the words of Rāma? Jagatguru holds immense glory in our tradition. But Kṛṣṇa is Jagatguru, Śiva is Jagatguru, Rāma is Jagatguru, 'Tumha Tribhuvana Gura Beda Bakhānā' and in the same course an extremely holy tradition was established in our country. It's about the words of some such enlightened man, which are those words?

*Eka Bāni KarunāNidhāna Kī I*

*So Priya Jāke Gati Na Āna Kī II ARK-09.04 II*

The resolution to all problems in Kaliyuga is exclusive faith (in) one and only, Lord's Name. Problems of every age are different. Problems of every country are different. Let me say, problems of every individual are different. And generally speaking solutions in every age and every country lies in following four aspects.

So, sages made an entreaty to the Great Sage Gautama requesting him to eradicate the state of famine. They supplicated him to free themselves from this calamity. And thus Gautama worships Śiva. Lord Āśutoṣa appears and enquires about the issue. Look at the power of penance. Māhādeva is asking for command and seeking an order from the sage, what can I do in your service? He replied, Sire, this severe famine has terrified everyone, people are in trouble. Please bestow grace. And Māhādeva was so much overwhelmed with joy that He sharply shook His head, untied the locks of His hair and no sooner did He untie the locks than the holy flow began which is called Godāvarī. Therefore, scriptures have used the word 'Vṛddhagodā' for Godāvarī. She is senile, she is aged. She exists before Gaṃgā. Therefore, we call Godāvarī also as Gaṃgā. Every river flows in different directions. Godāvarī flows towards southern quarter. There is a mantra highlighting this fact. I would wish all of us to

recite this mantra. This mantra comes from 'VāmanaPurāṇa'.

*Kāliṅdī Pascime, Puṇyo Gaṃgā Ca UttaraVahinī I*

*Vīṣeṣa Durlabhātī Godā Dakṣiṇā Vāhinī II*

Now, let's recite one śloka of 'BrahmāṇḍaPurāṇa',

*Nāsikaṃ Ca Prayāgaṃ Naimiṣa Puṣkaraṃ Tathā*

*Paṃcamaṃ Gayā Kṣetraṃ*

*Ṣaṣṭhaṃ Kṣetraṃ Na Vindhya II*

It states that there are only five pilgrimages.

The very first name is mentioned of Nasika. Nasika is a pilgrimage. Prayāga is the King of Pilgrimage Places. Naimiṣ is a supreme pilgrimage. Puṣkara is believed to be the King of Pilgrimage Places. And lastly Gāyā, commonly addressed as Bodhagāyā. So Bāpa, Godāvarī flows to southern quarter. Its course eventually flows towards Bengal and after getting merged with ocean it disseminates everywhere including Laṃkā. On the first day we discussed on the basis of 'Mānasa' that five incidents have occurred on the bank of Godāvarī. First, Lord Rāma provided answers to Lakṣmaṇaji's five questions which saints have proclaimed as 'RāmaGītā'. Second incident is about Śūrpaṅkhā. Third incident that takes place on the bank of Godāvarī is KharaDūṣaṇa's liberation.

*Dhari Rūpa Pāvaka Pāni Gahi*

*Śrī Satya Śruti Jaga Bidita Jo I*

*Jimi Chīrasāgara Iṃdirā-*

*RāmaHi Samarpī Āni So II LNK-Chaṃda.02 II*

Thus, this bank of Godāvarī is indeed an extremely holy pilgrimage. In Tulasī's vision there is no other age like Kaliyuga. I don't even call it Kaliyuga, I rather call it Kathāyuga. Being the age of listening, it is only all beneficial.

Let's revisit Śūrpaṅkhā's episode, her nose and ears were cut off. Ears are also called as Śruti (Vedic verses); nose is also called as Svarga (heaven). 'Na Śocati Na Kāṅkṣati' 'Bhagavad Gītā' has conferred an epithet of a 'True-Renunciant' who becomes free from the grief of past and cravings of future, regard him as

Eternal-Renunciant. Stating so Jagatguru has tried to sanctify everyone. Only if we can practice this! Ears also mean *Śruti*. *Śruti* also means Vedas. This also indicates that Śūrpaṅkhā is against Vedas, she doesn't tread the path of Vedas; therefore, she wanders aimlessly. Being figurative of attachment, she wanders helter-skelter every now and then. When Śūrpaṅkhā's nose and ears were mutilated, she resorted to KharaDūṣaṇa. She challenges the entire army of her brother, O, fie on you! Having a heroic brother like you, I should not be suffering this state? He enquired, who cut your nose and ears? She replied, two princes have come in Paṃcavaṭī. A beautiful woman accompanies them. As I casually went there, the younger brother insulted me and cut off my nose and ears! Wandering attitude only gets humiliated. An individual's devotion should remain faithful to one single place of devotion. This is not an admonition; I am only having a conversation with you. She did not reveal whatever she did there! Her brother blindly believed what she said! Hearing about someone without concrete evidence is an attitude of KharaDūṣaṇa. Beware! Kaliyuga has held everything under its sway.

Once someone had asked Osho, several realised men like Mahāvīra, Buddha, Gorakha, Kabīra, Thakur Ramkrishnadeva etc. have kindled many lamps in this country, yet why is it dark everywhere? Osho's reply was, Mahāvīra, Buddha, Gorakha, Kabīra and Thakur have indeed kindled many lamps, but the count of dousers is way too higher! They kindled the lamp and went away. The onus was then on the society to keep the lamp burning.

*Āga To Apāne Hī Lagāte Hai I*

*Gaira To Sirpha Havā Dete Hai II*

We never let the lamp burn. Although these realised men have kindled lamps that can never extinguish. Had they been extinguished, we would have never

remembered them. In fact, we are leaving no stone unturned to douse the lamp! This attitude is that of KharaDūṣaṇa! He should have asked his sister, what had you done? It's easy to instigate. He should have enquired, sister, tell me everything truthfully? Consequently it aroused attachment for his sister and hatred for Rāma. It is Ramkinkarji Maharaja's thought that KharaDūṣaṇa are symbolic of attachment and hatred. This is an extremely lovely philosophy. However, it is Śūrpaṅkhā who has originated this attachment and hatred. They attack with full force surrounding Paṃcavaṭī and send their ministers to negotiate. Ask them to leave this place and handover the lady to us, we don't wish to kill that beauty. The ministers went and tabled the proposal. When Lord Rāma saw KharaDūṣaṇa, He asked Lakṣmaṇajī to take away Sitājī to a safe mountain cave. When we face the attack of attachment and hatred, move in solitude.

*Namāmi Bhakta Vatsalam I*

*Kṛpālu Śīla Komalam II*

*Bhajāmi Te PadĀṃbujam I*

*Akāmīnām Svadhāmadam II ARK-03-Chamda.01 II*

These are the words of praise sang by Sage Atri. I would like to request my listeners that if you have time and if you enjoy then recite 'Rudrāṣṭaka' while bathing. In AtriStuti, Goswāmījī and Atriji have used the verb 'bhaja' extensively. When I observe it by Guru's grace, it appears very lovely. The verb 'bhaja'; and those who want to worship should catch hold of the hymns with the verb 'bhaja' as much as possible. Make the copāis containing the verb 'bhaja' as your mantra.

Whether God manifests before us or not, whether we attain Him or not, God alone would know! But even if we obtain the boon of 'bhajana' (worship), it's more than enough. Sage Atri presents few methods of 'bhajana' (worship) in his hymn of praise. Atriji shows us three types of methods. It's written in 'Bhāgvat' that he who wants to follow the spiritual

discipline of 'bhajana' (worship) should be cautious from two things. First being deceit (*kaitava*) and second being jealousy (*matsara*). The author of 'Bhāgvat' instructs devotees engrossed in the felicity of worship that he who wants to practice 'bhajana' (worship) should be free from deceit and jealousy. The composer of 'Bhāgvat' advices to worship by forsaking deceit and jealousy. Note that, two individuals can definitely walk together. Friends can walk together, provided there is ample space. However, it often happens that one person may walk two steps ahead and other is left two steps behind. And when the trailing person realises that this person is two steps ahead of me and I am left behind, at that moment an evil tendency that arouses as a result of this is called as *matsara* (jealousy). '*Mataḥ Saraḥ Iti Matsara*'. When we look at our lives, we realise we all are suffering from this! Baring few saints and realised men, we all are drowned in this feeling! This ailment has polluted the religious field as well! And people justify that it's fine to be a bit jealous. When someone offers charity of One Lakh Rupees, other person may feel jealousy looking at the

honour the first person receives and as a result, he would offer charity of One Lakh Twenty Five Thousand Rupees, should this wish of offering more charity be considered good or bad? When one group organizes Kathā, another group feels they should organize a better one! However, when Kathā is organized with a mindset free from jealousy, it becomes worship. Do you want to deceive? Do you want to show-off? This is not criticism. We all are in same state.

In Olympics, whoever comes first in racing competitions wins a gold medal. However, we often hear winners consuming drugs before running! And because of these drugs their energy level shoots up intermittently and they leave everyone behind to win a gold. However, when the committee doubts their integrity, they initiate an enquiry! And when allegations are proven, his gold medal may also be snatched because it was not natural, he ran with the help of external source of energy.

Worshippers, beware! Although you may move ahead but you will get caught. Your gold may not



be taken away here but God will snatch it away, for you have not worshipped naturally! You had worshipped Me by having the pills of drugs! You wanted to rush ahead of someone! The one who is left behind in the race has his natural strength; even as he is left behind he knows that he has not consumed anything foul. He knows, he has run by his own energy. I have worshipped only and only by the backing of my Guru. And my Goswāmījī presents exactly this quintessence of 'Bhāgvat' in AtriStuti,

*Tvadamghri Mūla Ye Narāḥ I*

*Bhajaṃti Hīna Matsarāḥ II*

*Patamti No Bhavārṇave I*

*Vitarka Vici Saṃkule II ARK-03-Chaṃda-07 II*

*Vivikta Vāsinaḥ Sadā I*

*Bhajaṃti Muktaḥ Mudā II*

*Nirasya Iṃdriyādikaṃ I*

*Prayāṃti Te Gatim Svakaṃ II ARK-03-Chaṃda-08 II*  
My Goswāmījī presents such an amazing method in AtriStuti! So, first aphorism is propitious to 'Bhāgvat', worship being free from jealousy. Second aphorism, 'Bhajaṃti Muktaḥ Mudā', he who worships with pleasing state of mind. On the contrary, we are taught to sit with serious look! One should indeed smile. Keep distance from a religion that snatches your smile.

In the words of Jagatguru Shankaracharya, 'PrasannaChitte PramātmaDarśanam', pleasing state of mind opens the doors to God. We are taught to make the organs of body insipid! So Bāpa, being free from jealousy, being pleasurable. And third method of worship which I feel appropriate is, Guru's absence should not prevail. His memory should persist during worship. Who is Guru? Not the one who becomes a Guru once and forsakes us later. Not the one who holds us once and leaves us later. Therefore, Goswāmījī wrote about the third method in AtriStuti as an indirect hint,

*Jagadgurum Ca Śāsvataṃ I*

*Turīyameva Kevalaṃ II ARK-03-Chaṃda-09 II*

*Namāmi Bhakta Vatsalaṃ I*

*Kṛpālu Śīla Komalaṃ II*

*Bhajāmi Te PadĀṃbujam I*

*Akāmīnāṃ Svadhāmadam II ARK-03-Ch.01 II*

So Bāpa, recite 'Rudrāṣṭaka' while bathing, if possible recite AtriStuti in the noon and before going to bed, 'Baṃdau Guru Pada Paduma Parāgā'. Don't sleep alone. Sleep with Guru's divine feet. And His feet are not physical. Physical feet may also walk away. There is a story in Sufism and a similar story is cited for Lord Kṛṣṇa and even for Rādhāji. I have heard that Kṛṣṇa sketched Rādhāji's portrait. I have also heard vice-versa, Rādhāji sketched Kṛṣṇa's portrait. It was an almost look alike portrait. But it's said that Kṛṣṇa's feet were not sketched. Her friends tell Radheju that Radhe, you have sketched a lovely picture of Lord but there is a small flaw, you did not sketch Kṛṣṇa's divine feet. At that moment, Rādhāji broke down! She said, I will not sketch His feet, what if I draw His feet and even the picture goes away to Mathurā! There was a sense of fear. Memory of Guru's divine feet, memory of Guru's words is deemed essential for worship. This is what VyāsaPīṭha understands.

So Bāpa, when KharaDūṣaṇa came forward to attack, they were a bit attracted on beholding Lord's beauty. They proposed God to give away Sītā. Lord responded, we belong to warrior-lineage. Hunting is our nature. Tell your master, we are not interested in killing small animals like deer! Thereafter, a great war took place. Tulasīdāsajī does not give a mediocre description of war. Awful war is described! However, as we try to touch Goswāmījī's innermost philosophy by Guru's grace with an excuse of war then we realise that in pretext of war, Tulasī wishes every spiritual seeker to become enlightened. Establishment of enlightenment! My interpretation of enlightenment is, 'Pāyo Parama Biśrāmu'. Attaining supreme restfulness is an individual's enlightenment. Description of war is regarded charming in literature.

Look at Tulasīdāsajī's description of war. Read Laṃkā's description of war between Rāma and Rāvaṇa. *Jogini Bhari Bhari Khappara Saṃcahī I LNK-87.04 I* Such a fierce battle was fought that the *Yoginīs (female attendants of Goddess Durgā)* arrived in Laṃkā's battlefield and started collecting blood in skulls, they began to stock blood.

*Bhūta Pisāca Badhū Nabha Naṃcahī II LNK-87.04 II* Ghosts and evil spirits manifested during war and they told their female members to dance in sky, today is the soiree of war! The daughters-in-law of ghosts and evil spirits began to clash the skulls of dead warriors like so many pairs of cymbals! *Cāmuṃdās (another class of female attendants of Durgā)* sang songs in various strains.

*SonalaMā, Ābha Kapāḥ,*

*Bhajā Tane BheḷiyāVāḥ.*

*Ūgamaṇā OraḍaVāḥ,*

*Bhajā Tane BheḷiyāVāḥ.*

So, the war of KharaDūṣaṇa is tremendously gruesome. They were not dying and even from an essential viewpoint attachment and hatred don't die. Lord Patamjali has talked about five tribulations in Patamjali YogaSūtra. We all have five tribulations in our life. Tulasīdāsajī talks about dispelling the same five tribulations.

*ŚriGuru Carana Saroja Raja,*

*Nija Manu Mukurū Sudhāri I*

*Baranaū Raghubara Bimala Jasu,*

*Jo Dāyaku Phala Cāri II*

*BuddhiHina Tanu Jānike,*

*Sumirau Pavana-Kumārā II*

*Bala Budhi Bidyā Dehu Mohi,*

*Harahu Kalesa Bikāra II HC-Do-II II*

Among five tribulations, few are highly dreadful. Persistence is a tribulation. Dignity is a tribulation as well. Attachment and hatred are the greatest tribulations of life. And I was telling you while recollecting Punditji that KharaDūṣaṇa are attachment and hatred. Fight as hard as you can! Rāma Himself is attacking them again and again, but they aren't dying! And our greatest problem is that even our attachment and hatred are not dispelling! I am with you. This is not an admonition. We attend spiritual discourse, we chant Lord's Name but attachment and hatred are just an opportunity away, God knows why! But don't abandon worship. This is one and only remedy, sometime or the other it will set us free. So, Patamjali said, attraction towards bliss is attachment and disregard towards sorrow is hatred. After a lengthy battle Lord decided to manifest a situation wherein demons can behold Rāma in each other! All demons

*Whether God manifests before us or not, whether we attain Him or not, God alone would know! But even if we obtain the boon of 'bhajana' (worship), it's more than enough. It's written in 'Bhāgvat' that he who wants to follow the spiritual discipline of 'bhajana' (worship) should be cautious from two things. First being deceit (kaitava) and second being jealousy (matsara). The author of 'Bhāgvat' instructs devotees engrossed in the felicity of worship that he who wants to practice 'bhajana' (worship) should be free from deceit and jealousy. The composer of 'Bhāgvat' advices to worship by forsaking deceit and jealousy. When we look at our lives, we realise we all are suffering from this! Baring few saints and realised men, we all are drowned in this feeling! This ailment has polluted the religious field as well! And people justify that it's fine to be a bit jealous. When one group organizes Kathā, another group feels they should organize a better one! However, when Kathā is organized with a mindset free from jealousy, it becomes worship.*

started seeing Rāma in one another! And everyone felt that our enemy is at hand, let's kill him! And as they kill their partner assuming him as Rāma, he turns out to be his own army! In this way, the entire army of KharaDūṣaṇa attained nirvāṇa by beholding Rāma in each other. Punditji's aphorism gave a message to all of us that until we don't behold Rāma in each other, attachment and hatred would not dispel.

*Kisko Patthara Māre Kaisar Kauna Parāyā Hai?  
ŚiśaMahala Mein HaraEka Ceharā Apnā Lagtā Hai.*

The quintessence of this entire episode is that if we start beholding Rāma in each other then attachment and hatred will dispel. Until KharaDūṣaṇa and their army were fighting, Śūrpaṅkhā was roaming around as a witness. On beholding KharaDūṣaṇa's destruction, Śūrpaṅkhā approached Rāvaṇa. She provokes Rāvaṇa. So, Godāvarī flows towards southern quarter. Godāvarī is ancient even to Gaṅgā. This is written in scriptures.

Yesterday we all extolled Lord Rāma's birth. Mother Kaikeyī gave birth to one son and Sumitrā was blessed with two. Joy grew manifold times by the birth of four sons. It's written in 'Mānasa' that the ecstasy of absorption into Brahma and supreme felicity that was experienced after Rāma's birth stayed constant for one full month. This was expressed poetically by stating that night never fell for one whole month after Rāma's birth, day assumed the length of a month! This doesn't sound intellectually acceptable. However, I have heard its interpretation from the monks that after Rāma's birth night never fell for one whole month, means when the element of Rāma enters the Ayodhyā of any individual's life, the night of delusion never occurs. Darkness of illusion cannot enter one's life. Tulasī has proclaimed delusion (*moha*) as night.

So, day assumed the length of a month means everyone was inundated in supreme joy for one whole month. Days began to elapse and the moment of naming ceremony of four brothers approached closer.

King Daśaratha supplicated his wisdom endowed Gurudev and invited him with other priests. Vaśiṣṭhajī told Daśarathaji, He who is an ocean of joy, mine of bliss, the supreme entity ubiquitous in the whole world, he whose Name gives rest, repose and pause, I name Him Rāma. Everyone accepted Rāma's Name. It essentially means, Guru alone can give the mantra of Rāma. Vaśiṣṭhajī said while naming Kaikeyī's son who exactly resembled Rāma, O King, he whose name will feed and nourish the whole world, he who will satiate everyone - I name this son of Kaikeyī as Bharata. He whose mere remembrance will obliterate the tendency of animosity and dispel enmity - I name this child as Śatrughna. Gorakhanatha has written that Sadguru relinquishes three things - 'Nārī, Sārī Kimgurī Sataguru Tīno Pariharī', who is an enlightened man? Nārī as a whole world will mean woman, Guru makes us relinquish women. Wouldn't this be insulting to women? Gorakha's spiritual state is amazing! Rajendrabhai's lovely ghazal,

*Āṅgana Āṅgana Alakha Jagāyā Gorakha Āyā I  
Jāgo Re JananīNā Jāyā Gorakha Āyā II*

So, another meaning of Nārī is Na+Ari (*Na-negation, Ari-enemy*). The state of zero enemies is Nārī. Sārī means mynah (*a bird of starling family*). Kimgurī means *sārangī* (*stringed musical instrument*). Forsaking *sārangī* doesn't fit in my mind as well! Gorakha talking about forsaking a classical musical instrument! Probably Gorakha wants to tell us to forsake *sārangī* i.e. forsake mundane matters of here and there and colour yourself in the hue of the Supreme Entity, Rāma. Vaśiṣṭhajī said in the naming ceremony that he by whose virtue not the enemy but enmity obliterates is Śatrughna. Not the enemy, but animosity effaces. Lastly he said while naming the fourth son, he who is the abode of all traits, mainstay of the whole world - I name this child as Lakṣmaṇa. King, these are not sons but the aphorisms of Vedas. You are fortunate. Thereafter, Lord's sports of childhood are enacted in chronology.

## Godāvarī should be perceived on the basis of essential reality

'Mānasa-Godāvari' is the central theme of this RāmaKathā. Sometimes we call Gaṅgā as Janukanyā as well. We also call Śrī Gangaji as BhagīrathaNaṁdinī. We call Yamunājī as SuryaKanyā as well as RaviTanayā. Godāvarī is MekalaSutā. In one context, Godāvarī is called as BrahmaKanyā because she has originated from BrahmaGiri. And this Godāvarī is also called as GautamaKanyā. Therefore, Godāvarī's holy name is Gautamī.

Even as we describe any topic for our inner development and restfulness, it should be described from five viewpoints. Godāvarī should also be described from five viewpoints. First is historical viewpoint describing the age in which it originated. It's year of advent is calculated. The regions through which it flows are enlisted. Associated countries are discussed. It needs to be described from historical viewpoint. Second viewpoint is Bāpa, scientific viewpoint. Scientific examination of any entity. Yesterday we were thinking from mythological viewpoint that Godāvarī is called Vṛddhā. She is extremely aged and cited to be ancient even to Gaṅgās. Now, every scripture mentions different facts, so let's not get into it.

Today I have two letters as well which state that Bāpu, our mind doesn't believe that Godāvarī is ancient even to Gaṅgās. If you cannot believe, consider Gaṅgā as ancient. But forget the argument! Don't return from Kathā with logical arguments, leave from here with essential reality. Leave this work to experts who can guide us after due examination.

So, firstly Godāvarī should be seen from historical viewpoint. Second is scientific viewpoint and third viewpoint in my understanding is that Godāvarī should be envisaged from practical viewpoint. It contains water. People inhabiting on its bank get water. It helps grow crops in farms. It quenches thirst of the thirsty. All these are





practical viewpoints. Construct a dam over it, collect the water, release it as and when required etc. etc. There is a fourth viewpoint known as emotional viewpoint e.g. bathing in Godāvarī during Kumbha, earning religious merits etc. These are emotional viewpoints. The feeling of blessedness, we took a dip in Godāvarī during Kumbha, we did ShahiSnana – these are emotional viewpoints.

People ask me that Bāpu, it's written in 'HanumānaCālīsā' that Hanumānājī is benefactor of eight supernatural accomplishments and nine heavenly treasures '*Aṣṭa Siddhi Nau Nidhi Ke Dātā*', we haven't received anything as yet! We have obtained neither supernatural accomplishments, nor heavenly treasures. As I understand, Hanumānājī will not give you eight supernatural accomplishments, however if you recite 'HanumānaCālīsā' from the bottom of your heart then He will indeed give you eight purities. He shall certainly endow you with eight types of purities. And these are the matters of experience. My VyāsaPīṭha terms nine heavenly treasures as nine devotions. He who seeks shelter of 'HanumānaCālīsā' or recites it attains nine-fold devotion in some form or other. So, the very thinking of expecting some reward, merits or benefits in return of doing something doesn't befit my VyāsaPīṭha at all! Although it will indeed happen in the world of sentiments. And if you are listening to my Kathā then dispel the habit of gaining benefit from anywhere. The greatest of all benefits we have attained is that of human-body. Further greater benefit is getting a birth on earth. Still greater benefit is having being born in India, a country where several incarnations, saints, realised men, men of wisdom, sages and experts of every domain have taken birth. So, abandon the very thought of benefit. I am repeating once again, Kathā will not give you reward (*phala*), Kathā will give you felicity (*rasa*). Countless people are sitting in this region reverently! Some on the road, some in camps, some here, some there! This only portrays their emotional sentiments. They should not

be refuted. However, expecting a reward in return...! Although we do find such descriptions in our scriptures. But I would not like to get into this as it doesn't suit my disposition.

*Hoihi Soi Jo Rāma Raci Rākhā I BAK-51.04 I*

Fifth vision that VyāsaPīṭha would like to mention is the vision of essential reality. You are my listeners, you must have noted that in the beginning of Kathā I often state that come, let us do some pious discussion on the basis of essential reality. What does this mean? Discussing the subject with essential vision. So, Godāvarī should also be perceived on the basis of essential reality. Essential reality is that which never changes, it stays unswerved. This is called as essential reality or highest truth (*tattva*). Emotions are those which either wax or wane. Essential reality never varies. It stays constant Bāpu.

Vedanta says that if even an ordinary reality doesn't increase or decrease, then how can you claim that the Supreme Essential Entity augments or diminishes, this is impossible! '*Himgiri Koṭi Acala Raghubīrā*', Goswāmījī has written, what is the essential element of Rāma? Steadiness of myriad and myriad of Kailāsa is called Rāma. He who sports in the courtyard of King Daśaratha is someone's son, Rāma. He who went to Mithilā to get married is a different Rāma. Rāma departing in the woods is only His human sport. But essentially Rāma is '*Himgiri Koṭi Acala Raghubīrā*'.

So, envisaging Godāvarī from practical vision will reveal only a part of it. Hence, we could not assimilate Godāvarī!

*Basa Apanā Hī Gama Dekhā Hai,*

*Tūne Kitanā Kama Dekhā Hai!*

Therefore, Godāvarī should be discussed based on essential reality. This is its most paramount description. We love in this world in three ways. First love is from practical viewpoint. O, when did you come! We met after a long time! This becomes practical love. Second is emotional love. From

religious daises, we have also talked about many practically matters. We have also discussed many emotional matters and we are doing so. However, now I invite to present the viewpoint of essential reality. It has taken ages to reach here! My old listeners who have been hearing me since forty years know very well that the former aspects are necessary in order to reach the state of essential reality. Narsinh Mehta says,

*Jyā Lagī ĀtmāTattva Cīnyo Nahī,*

*Tyā Lagī Sādhanā Sarva Jūṭhī.*

So, first is practical love. Second is emotional love, which goes through waxing and waning. Sometimes you will feel like crying in someone's memory, at times you won't cry for days together! Sometimes someone's memory will give you immense pleasure, at times it will not. However, the state where 'Mānasa' wants to take us is not the discussion of practical love. It's also not even the discussion of emotional love. It's about,

*Tatva Prema Kara Mama Aru Torā I SDK-14.03 I*

Rāma says this, He sends a message to Jānakī that I am not sending the message of practical love, I am not sending the message of emotional love, I am sending you the discussion of love based on essential reality.

*Jānata Priyā Eku Manu Morā II SDK-14.03 II*

Jānakī, the essential reality of My and Your love is known to My mind alone. Mind is established here. Jānakījī asked the Lord, even as You send the message of essential love which You claim to known by Your mind alone then are the forms of My mind and Your mind any different? It should be one and the same. And if it's one and the same then You should not be crying in my separation. Because My and Your mind are one. As far as the discussion of unswerving essential reality is concerned, we are one. Then, for whom are You weeping? For whom are You sending this message? Lord replied, even though our mind is one but the problem is that, '*So Manu Sadā Rahata Tohi Pāhī*', this mind doesn't stay with Me. What should I do? Therefore, I am sending this message to You. All I

know is the felicity of love alone. The essential element of love should be unswerving. This should be our vision. Saints have written that when people went to search Kṛṣṇa, He was not found in Vedas, neither was He found in scriptures, nor was He found in pilgrimages. Where was He found then? While moving round as He went to Kunj Gali, He saw Radhika sleeping there. I found Govinda massaging Radhika's feet! Which aspect of Kṛṣṇa do you like? The companions ask Rādhā. Radha said, I like whatever He does. This is unswerveness of the essential element of love, which is devoid of waxing and waning. Raj Kaushik has written a poem,

*Khudā Tujhe, Tū Mujhe Yāda Bāta Eka Hī Hai I*

*Khudā Tere, Tū Mere Sātha Bāta Eka Hī Hai I*

*Khumāra RabaKā Merā Dina Gujāra Detā Hai I*

*Tere Naśe Me Kaṭe Rāta Bāta Eka Hī Hai I*

On one hand Radhikaji says, I like whatever He does. It's one and the same point. They are essentially the same. So, Jānakī my mind alone knows the essential entity of love and the problem is that this mind constantly stays with you.

So, first is practical love. Second is emotional love. And the most paramount is love based on essential reality. It's necessary for an individual soul to gradually progress towards essential reality. So Bāpu, what is Godāvarī from the viewpoint of essential reality? Towards which essential reality has this meritorious river pointed us? The essential reality in my understanding by Guru's grace is that until Rāma did not arrive on the bank of Godāvarī, the sages in the vicinity of Godāvarī were suffering under curse. And as soon as Lord began to dwell on the bank of Godāvarī curse, anguish etc. were all dispelled at once. In my vision, the essential reality of Godāvarī is that visiting this bank dispels our curse, anguish and suffering.

A devotee named Kalu stayed in Thakur Ramkrishna Paramhans' hermitage. He stayed in a very small closet which was crowded with so many Gods that he could barely sleep inside! On one side

there were Gaṇeśa, Lakṣmiji, Cāmuṇḍāji, MahāLakṣmiji; on the other side there were Viṣṇu, Hanumāna, Brahmāji; yet in another corner there were Nara-Nārāyaṇa flanked by Tirupati Balaji, Rādhā Kṛṣṇa etc. etc. ! Vivekanandaji often visited his cottage and asked, Kalu, what is this? At least keep some space for yourself. Get rid of all the idols! Instead of removing the idols, he would bring in new ones!

I get opportunities to visit many households. When I visit some houses, their temples contain so many gods that they feel all the more fearful, neither can they remove the gods because they are given by some realised men! Not accepting is also not an option! I would like to request you, if someone visits your home and gives you their idols of gods then you should in turn give them idols present at your home, so that you can become lighter! God will be attained only when these deities alight from our shoulders. Burden! If my will works then I wish to give a weightless God to the world, who doesn't become our burden.

One fine day Vivekanandaji said while sitting near Thakur Paramhans that Lord, this Kalu is very immature! I have told him umpteen times to remove some gods to create space for you to take rest! He doesn't listen to me! Thakur said, this is not Kalu's fault, it's the fault of your command. He replied, I have told him from the bottom of my heart. You are ordering without earning yourself! Augment your penance first and then relay the command. And Vivekanandaji performed spiritual solemnization. At the completion of solemnization he went to Kalu and said, remove all the gods! That very moment, Kalu bundled all the gods and flowed them into Gaṅgā. Whose blessings turn true? He who has earned their own spiritual wealth. Whose commands are effective? And people pronounce curse randomly everywhere!

I have stated in Kathās as well as couple of addresses that refrain from pronouncing curse, caution people instead. This is the Twenty-First Century. Redaction is a must. 'Śrīmad Bhāgvat'

mentions that reciter should be the one who redacts Vedas and Holy Scriptures in accordance to contemporary place and time. These are not my words; these are words of the Greatest-Purāṇa. We should spread distinct fragrance while clasping the roots. Don't abandon the root. Blessings can be bestowed only after earning (one's own spiritual wealth). Reconcile people instead. Instead of the blessings that "Son, you will pass your exam", reconcile him that "Son, study properly. Prepare well. My best wishes are with you." Reconcile people. 'Sāvadhāna' and 'Samādhāna' are the two words that befit my disposition. 'Rāma Carita Mānasa' has accepted both the words.

So Bāpa, the essential form of Godāvarī in my understanding is that when an individual takes a seat here, he experiences peace. Because post Rāma's arrival, furiousness of this region was dispelled. Curse had ended. Second essential form of Godāvarī is that after Rāma's arrival a distinct essential element was imbibed into Godāvarī such that the seers and sages who practiced worship and spiritual penance in this place, especially post Rāma's arrival, did so at their own retreats and fearlessly. There was no restraint or interruption. There was no hindrance. This is the second essential form of Godāvarī's flow.

Third essential form of Godāvarī is that on the bank of Godāvarī one gets to hear spiritual discourse by Lord's lips, e.g. 'RāmaGītā'. This episode is already included. There was a renounced ascetic Shambhugiri Maharaj. This incident dates forty years ago. He wandered in this region of Paṃcavaṭī. Once he came to Talgājarḍā. We had a discussion. I asked, you wander a lot in the region of Nasik, why have you chosen that as the only place to move around? He said, Bāpu, when I sit on the bank of Godāvarī after midnight I feel as if Rāma is reciting 'RāmaGītā' to me! This is the essential reality. Fourth essential form of Godāvarī is to grant an individual the opportunity to wander fearlessly. It confers spiritual discourse. If

someone sits over here like Lakṣmaṇa then Godāvarī speaks, she is vocal. If our ears cannot hear then it's not Godāvarī fault? I presented the episode of Śūrpaṅkhā before you extremely succinctly.

Essential message relayed on the bank of Godāvarī is that we must forsake the desire of heaven. Allah willing, may your nose get cut! Nose is symbolic of heaven. Desires will end. Another indication of this flow is that if you reach this place then even scripture will no longer be needed for you. Jagatguru Śaṅkara has said that scriptures are futile for you to attain the essential reality in form of highest truth. And if you fail to know the essential reality then even scriptures are futile for you. Essential message of cutting off nose and ears is that this land frees us from the desire of heaven. This land acquaints us with the aspect of essential reality in such a way that the scriptures are left behind. As something big comes in our hands, smaller things get relinquished. One also doesn't experience the pride of relinquishing, one instead experiences its pleasure.

Yesterday I recited the story of KharaDūṣaṇa that fourteen thousand demons were liberated. The essential reality of the flow of Godāvarī is liberation. It confers liberation. The amount of havoc that other rivers have caused due to flood, Godāvarī has comparatively caused lesser havoc. This is not a destructive river. This is the river that grants liberation. Then comes the episode of Mārīca's killing in 'Mānasa'. Rāma planned out lovely human sport on this land. Jānakī got contained in fire. Rāvaṇa comes with Mārīca etc. Godāvarī is the conferrer of virtuous intellect. As long as Śūrpaṅkhā stayed on this land, evil intellect was dominant. However, because of staying on the bank of Godāvarī one incident occurred: by the blessings of Godāvarī either directly or indirectly a foul-hearted woman like Śūrpaṅkhā was blessed by virtuous intellect and she began to speak ethics in Rāvaṇa's court and thereafter, she is seen nowhere.

In the episode of Mārīca's killing, Lord is the beloved. Mārīca is His lover. And as Mārīca comes to the Lord, he beholds His beloved. The bank of

Godāvarī manifests union of the beloved and the lover. Mārīca's love is amazing. Rāvaṇa told Mārīca, help me abduct that lady. Mārīca very well understands that the one who had thrown me 100 yojanas away by shooting a headless shaft in Viśvāmitra's yajña, it's not right to revolt against Him. Nine people should not be opposed. First is Śastrī, weapon bearer who possess weapons. *Marmī*, don't oppose those who know our deepest secrets. *Prabhu*, don't revolt against those who are all capable. *Śaṭha*, don't go against a dunce. *Dhanī*, don't rebel with the wealthy. *Baida*, don't oppose a doctor. *Baṃḍījana*, don't oppose panegyrist (*Baṃḍījana has many meaning though*). Don't go against poets or composers (*Kavi or Sarjaka*). Don't revolt with a cook (*Bhānasa*). When Rāvaṇa told Mārīca that I shall kill you if you don't accompany me, at that moment he feels that if I go there I shall attain liberation by Rāma's hands. And this is the same land wherefrom commenced Jānakī's lovely human sport. Sītāji either contained Herself in fire or was flowed in the stream of Godāvarī. And Sītā's abduction is also the incident of this very land. This land also confers devotion to demons like Rāvaṇa, if not original then at least illusory devotion. Hence, when Rāvaṇa abducted Jānakī's illusory form he flew off through sky (ether). Because original devotion was contained in fire.

Let's sing devotional hymns for some time. World Reverend GandhiBapu had conducted mass prayers. Individual prayer definitely has a place, but so does mass prayers. What is the *garba* of Goddess? It's mass penance of Durgā. Placing the Goddess right in the center in any form, especially in villages, and taking a rasa around the Goddess is extremely greatest contribution towards the mass penance of Durgā. Mass dance in Sufism is indicative of mass penance. Our Vedas have said,

*Oṃ Saha Nāvavatu I*

*Saha Nau Bhunaktu I*

*Saha Vīryaṃ Karavāvahai I*

*Tejasvi Navadhītastu Mā Vidviṣāvahai I*

Nishkulanandji says,

*Veṣa Līdho Vairāgano, Deṣa Rahī Gayo Dūrajī;  
Upaṛa Veṣa Ācho Banyo, Māhi Moha BharaPūrajī I*  
Infatuation is destroyed only when we mutually  
behold Rāma in each other.

*Sakala LokaMā Sahune Vaṃde,  
Niṃdā Na Kare Kenī Re I*

Mass hatred should be avoided. Food should be served  
in masses. So, singing Lord's devotional hymns is an  
indication of mass penance.

Naming ceremony of four brothers took  
place. The four brothers entered boyhood. Sacred  
thread ritual was performed. The princes are sent to  
Vasiṣṭhaji's hermitage. They study under Vasiṣṭhaji.  
He whose very process of inhalation and exhalation is  
nothing but Vedas, when that God studies under  
someone, it's only His human sport! You can consider  
Rāma as a human-being, but don't forget His  
Godliness! Rāma in human form consecrates our  
human life and His divine form blesses us with  
devotion. Lord demonstrated to the world that one  
must study. Lord Rāma attains all branches of  
knowledge in a very short time. After returning home,  
Rāma practices what was taught. After waking up in  
the morning, Rāma offers obeisance to mother, father  
and Guru. Bowing down to elders increases our  
lifespan i.e. we experience much more joy in our  
lifetime. Erudition expands. Fame and reputation  
augments and will-power strengthens. Honouring  
parents and teachers is our tradition. Rāma  
practiced this.

Lord Rāma played with ball with companions  
and brothers on the bank of Sarajū. Sometimes Rāma  
would leisurely go to forest along with friends and  
brothers. The demons in form of deer hindered the  
penance of seers and sages and troubled tribal people,  
Lord granted nirvānā to such demons. Lord's sportive  
acts continued. Viśvāmitrajī thought, I can burn these  
demons by pronouncing a curse in rage through the  
power of my spiritual penance, but what about my  
penance? Should anger be the outcome of penance?  
No. Outcome of penance should be supreme peace.

Viśvāmitrajī comes to Ayodhyā. Indulging in  
expectations of various kinds, he reached the  
destination. After taking a dip in Sarajū, the sage enters  
king's court. King worshipped him and offered meal.  
Viśvāmitrajī is stunned on beholding Rāma! Tulasijī  
says, Manu and Śatrūpā fasted tirelessly! Lord  
appeared before them only when they were completely  
emaciated in absence of food. Manu and Śatrūpā were  
blessed by Lord's sight on the bank of Gomati in  
Naimiśāranya. Thus, one established way to behold  
Lord is stringent fasting. However, Goswāmijī opines  
that this cannot become the only ideal way, hence he  
presents another way. In this episode, Sire Viśvāmitra  
is sitting at leisure after having sumptuous feast and  
then he gets to behold Rāma. Sometimes Lord is  
attained after rigorous penance, at times Lord is  
attained after having food. Don't practice those vows  
and penance that destroys your inner-peace and inner-  
pleasure. Daśaratha enquired, how can I serve you?  
Viśvāmitrajī explained his concern, "Sire, demons are  
troubling us. Please give me Rāma with His younger  
brother." Indian monk doesn't solicit wealth when he  
visits an emperor, he rather solicits their offspring.  
Daśaratha upfront denied the proposal. Vasiṣṭhaji was  
present there as well. He explained and persuaded  
King to handover the two sons. Rāma and Lakṣmaṇa  
received the order. They went to seek mother's  
blessings. Having attained two brothers, Viśvāmitra  
felt like attaining the greatest divine treasure. Tāḍakā  
attacks. Lord confers nirvānā to Tāḍakā with a single  
shaft. He doesn't kill, but emancipates. When Lord  
granted His own state to Tāḍakā after death,  
Viśvāmitra realised that this is the Supreme Entity.  
Yajña commenced the following day. Two brothers  
were engaged in security. Subāhu attacked. Lord  
burned him to ashes! Mārīca attacked. Lord hit him  
with a headless shaft and threw him 100 yojanas away  
towards Rāvaṇa only to assist in His future sport! By  
killing the demons, Lord completed the solemnization  
of the great sages. Lord stayed in Viśvāmitra's

hermitage for few days. One fine day Viśvāmitra said,  
Rāghava, a large scale yajña is organized in Janakapura,  
please be kind to accomplish that as well. The Lord of  
Raghu's race gleefully departed with the sage. Lord  
accomplished one more yajña on the way – Ahalyā's  
yajña of endless wait. Ahalyā is emancipated. At times  
weakness in beauty, weakness in conduct and  
weakness in eyes causes an individual to commit  
mistake even if he hails from a lofty lineage! It's  
extremely difficult to justify as to whose fault it is? Was  
it Indra, was it Ahalyā or are both of them equally  
responsible? So, Ahalyā received Gautama's curse.  
Ahalyā got cursed like a rigid, immovable stone! The  
moral of the story is only this: withdraw the weakness  
that caused us to commit this mistake, collect our self  
and become as steady as a stone! Lord calls those to  
whom no one calls. As they arrived in Gautama's  
hermitage with Viśvāmitrajī, Lord raised a curiosity  
about the hermitage? Who is this consciousness laying  
here like a stone?

Sire said, Rāghava, this is Gautama's consort,  
she is not sinned but cursed. She did commit a mistake  
and someone cursed her, please bestow grace now.  
This woman should get reinstated in the society.  
Rāghava, please bestow grace; give her some medicine.  
You are the ocean of grace. Rāma did not delay even for  
a moment. The incident occurred instantly. Accept  
everyone with their weaknesses. If you expect  
everyone to be perfect, you will find no one. A question  
is raised, Rāma who hails from a lofty lineage of  
Raghu's race, a perfect individual renowned for His

bounds of propriety, was His act of touching Ahalyā  
with feet appropriate? Lord's holy divine foot has  
touched Ahalyā. Many realised men say that as Rāma  
lifted His foot to touch Ahalyā, a breeze of air blew the  
dust of Lord's divine feet directly onto stone-bodied  
Ahalyā's and she was manifested in her natural form!  
Rāma did not have to touch by His feet physically.

One candle could be lit; other could be  
extinguished for some reason. Ahalyā was a lit candle  
that got extinguished for some reason. If we bring a lit  
candle closer to an extinguished candle, the flame of lit  
candle will instantly jump to kindle the extinguished  
candle. This could also have been a possibility. Ahalyā  
was reawakened. The stone melted. Streams of tears  
flowed from eyes. Ahalyā returned to her husband's  
abode. Lord moved ahead after proving the soubriquet  
of 'Patita Pāvana' (sanctifier of the sinners). They  
arrived on the bank of Gaṃgā. Viśvāmitra recited the  
divine narrative of Gaṃgā's advent. Lord bathed in  
Gaṃgā, offered charity to the deities of pilgrimage and  
Lord reached Janakapura. Viśvāmitra lodged in an  
orchard with the sages. Janaka received the news. He  
arrived to welcome the guests. King Janaka raises a  
curiosity, Sire, please tell me who are these two lovely  
boys? Viśvāmitra answered in only one sentence,  
King, they are dear to everyone in the universe. He  
indirectly indicated that He is that Supreme Entity.  
King Janaka offered a warm welcome. He lodged Lord  
in a Beautiful-Palace in Janakapura. Lord had lunch  
with the sages and everyone rested in the noon.

*I have stated in Kathās as well as couple of addresses that refrain from pronouncing curse, caution  
people instead. This is the Twenty-First Century. Redaction is a must. 'Śrīmad Bhāgvat' mentions  
that reciter should be the one who redacts Vedas and Holy Scriptures in accordance to  
contemporary place and time. These are not my words; these are words of the Greatest-Purā a. We  
should spread distinct fragrance while clasping the roots. Don't abandon the root. Blessings can be  
bestowed only after earning (one's own spiritual wealth). Reconcile people instead. 'Sāvadhāna'  
and 'Samādhāna' are the two words that befit my disposition. 'Rāma Carita Mānasa' has accepted  
both the words.*

## Godāvarī is artless and nimble flow of *SanātanaDharma*

We are having pious discussion on 'Mānasa-Godāvari' based on essential reality by Guru's grace and Saints' grace. '*RāmaTīrtham RāmaKṛtam*'. This *tapovana* is Rāma's pilgrimage. Trimbakeshwar is believed to be *BrahmaTīrtha*. It has *BrahmaKumṇḍa*. There it's Śiva, here it's Rāma. Therefore, saints have also proclaimed this meritorious region as *HariHaraKṣetra* (*sacred place of Viṣṇu and Śiva, conjoined name of a place of pilgrimage*). And its reference is found '*Ānaṃda Rāmāyaṇa*', '*RāmaTīrtham RāmaKṛtam Sītā Lakṣmaṇe Saṃskṛte*'. This *RāmaTīrtham* is created by Rāma, it's manifested by Rāma, it's erected by Rāma. And Lord Rāma has bathed in this pilgrimage along with Lakṣmaṇa and Sītā. They have taken a dip every day and have inhabited here. Verses like '*Tīrthe Yatra Gautamābhyaṃ*', '*Pravāha Dhārā Dṛṣyate*' have occurred in context of Godāvari.

What is Godāvari in this utmost holy pilgrimage? It is a flowing stream (analogous to a tradition). Tradition should be akin to flowing stream. It should not be bigoted or rigid. Stream of any river is nothing but flowing. As we perceived Godāvari from the viewpoint of essential reality, it infers that Godāvari is artless and nimble flow of *SanātanaDharma* (*eternal laws that date back to eternity*). Civilization and culture should be flowing. If they become bigoted or rigid, its foundation weakens. Many so-called civilizations and many so-called religions have been unable to forsake rigidity and bigotry even after several centuries! Whereas our civilization is a universal flow. I would not like to name any religion in particular but several so-called religions are rigid and bigoted! In my 'Mānasa', Goswāmiji has said while describing the sway of Kaliyuga,

*KaliMala Grase Dharma Saba-  
Lupta Bhae Sadagramtha I  
Daṃbhinha Nija Mati Kalpi Kari-  
Pragaṭa Kie Bahu Paṃtha II UTK-97(A) II*

Tulasī says, many people have invented several creeds out of their own wit. It's only Tulasī's generosity that He calls them as creeds, whereas they are neither religion, nor sect, nay creed! They are nothing but trackways created in others' farms without their permission coaxing us to attain liberation quickly! These are big and small trackways which consequently fall prey to rigidity. Yesterday I met a reaslied man who shared a very lovely thought that Bāpu, our streams are small and feeble, but when we find a grand stream we merge our stream with that and reach the ocean. Please merge your small ideologies and so-called religions in the flowing stream of *SanātanaDharma* so that the Viṣṇu who dwells in the ocean of milk doesn't remain far away. And Viṣṇu will not be alone, we will get Lakṣmī as well. Utmost essential interpretation of Godāvari is that it's a flowing stream. Rigid religion causes violence and dishonesty. I often share with you that tradition should not be rigid, it should be flowing.

The walls of your home may not be as strong as the walls of prison, but weak walls might as well not bring you peace. Walls of prison are extremely strong, but prison is after all a prison. Doors are present in homes as well as prisons, but the doors of homes can be closed from both inside and outside, whereas the doors of prison are closed only from outside, there is absolutely no provision to close from inside. One cannot step out at one's will. Religion should be like a door that opens up when we unlock. We are made captives! And the story of Godāvari instructs us about flowing religion instead of rigid. Several stories are associated with Godāvari, all have Gautama as the main character. And therefore this is called as Godāvari. Listen to one more such story.

There is one curiosity, "Bāpu, I don't believe in Rāma, yet I listen to RāmaKathā. I am experiencing felicity. My pleasure is augmenting, but I am an atheist to the core." My Kathā has nothing to do with whether you believe in Rāma or not. I welcome this atheist listener and despite not believing in Rāma, despite being atheistic if RāmaKathā is giving you felicity and if you are listening then it's a matter of great pleasure for me. Nonetheless, forget about your belief or disbelief. What if you request a doctor to treat yourself and mention that you don't believe in allopathy? Doctor would say that allopathy has nothing to do with your belief or disbelief! Get yourself treated. Regardless whether you believe in Rāma or not, my friend, get yourself treated! And once the ailment is cured, you would not be able to resist without believing. After all, who in this world believes without obtaining a sound health? And when one gets endowed with sound health, when ailment gets cured spiritual-seeker becomes helpless and cannot live without believing! Therefore, there is nothing to do with your belief or disbelief! There is nothing to do with any religion that you follow. You may hail from any sect, you are welcome. Nonetheless, if you are experiencing joy in the flow of Kathā then you are indeed being cured.

*Sadgura Baida Bacana Bisvāsā I*

*Samjama Yaha Na Biṣaya Kai Āsā II UTK-121.03 II*  
Get yourself treated, dear! Moreover, even after getting cured from within there is no concern with belief and disbelief. Doctor only expects restoration of sound health. You may ask, Bāpu, what is the evidence of sound health? Note, a person having fever doesn't feel hungry, they just don't remember they have to eat. However, one begins to feel hungry after the fever is gone. My Goswāmiji tells in '*UttaraKāṇḍa*',

*Sumati Chudhā Bāḍahai Nita Nāi I UTK-121.05 I*  
When you feel the hunger of virtuous intellect, realise your fever has gone. The appetite of virtuous intellect has begun. Body grows stronger and stronger.



The weakness of futile sensual pleasures lessens. (When) Immaculate wisdom, immaculate dispassion, pure spiritual wisdom (gets endowed) and when one feels like bathing in pure water of dispassion, realise that sound health is restored.

So, listen to one more story of Gautama. God Varuna was extremely enraged on earth. As a result, seers and demigods approach Seer Gautama and requests him, Lord, kindly please Varuna by the power of your penance, he would then shower rain and everyone will obtain necessary food and water. Birds and beasts will be saved, fields will turn verdurous. By the power of penance the great seer Gautama succeeded in pleasing God Varuna and requested him to rain down. At that moment God Varuna said, please create a *kumḍa* (stepped temple tank) and christen it as *BrahmaKumḍa*. I shall rain down and first fill the *kumḍa* with water. Thereafter, I shall inundate this entire land in water. Before first you must create this *kumḍa*, in which I shall rain initially. And once water gets accumulated in the *kumḍa*, it will never reduce from it. Thus, *BrahmaKumḍa* was filled with water. And a fight broke out between Gautama's wife Ahalyā and wives of other seers. What was the matter? Ahalyā said, I shall be the first one to sip the holy water of this *BrahmaKumḍa* because my husband has created this. Mind you if anyone of you dares to drink it first! I fail to understand this! At the same time, I cannot help since this is how the story goes. The wives of seers and sages complained about Ahalyā not allowing them to drink the water. Seers and sages thus approached Gaṇeśa. They requested Gaṇeśa to help them out. Gautama's wife is inebriated with pride. She is proud of being Gautama's wife and Gautama doesn't say a word. Please do something that interrupts Gautama's penance and he is forced to run away from this region. Because Gautama was being honored in each and every field. And when someone receives more honour, peers in the same field cannot tolerate. Doesn't matter

even if they are seers and sages! Because this body made up of five vital elements contains all three virtues. Some realised man absorbed in the ecstasy of Supreme Entity alone transcends the three virtues.

I fail to understand, how did the deity of discretion get coaxed? Gaṇeśa first scolded them. Why do you envy? Why do you hold evil feelings for someone who has obliged you! But the seers praised Gaṇeśa and tried to coax him. Gaṇapati then assumed the form of a cow. Gautama had a farm in this region. Due to rain, all farms had turned lushly verdurous. Gaṇeśa entered Gautama's field in form of a cow! Seer Gautama was engrossed in penance and meditation. He saw the cow. What I fail to understand is that if the seer was engrossed in meditation, how did he see the cow? There are questions and only questions! Whatever it may be! He saw the cow. Rising from penance would break his solemnization! Exhibiting anger would as well break his solemnization! Cow destroying everything in the field. What could he do? Gautama who was sitting in penance took a blade of grass, winged it with a spell and released aiming towards the cow. The grass-blade hit the cow who was none other than Gaṇeśa. The cow died and sages found a good excuse to revolt and accuse Gautama of killing a cow! Expel him! He should be deported at any cost. Gautama himself says, I shall leave this region if you say so. You will be pleased by my deportation; however, the world shall stay forever indebted to me for I have given Godāvarī. I have given Godāvarī to the world. I have given this flowing ideology to the world. So, this is one of the stories.

So Bāpa, this incident must have occurred out of fate. Nonetheless, seers and sages fighting among each other, doesn't convince my mindset. A seer's wife claiming that she alone drinks this water is as well unacceptable to me. Sages collectively conspiring to deport Gautama, doesn't benefit at all. Moreover, even as they try to coax Gaṇeśa, he gets convinced by their praises is absolutely unacceptable!

However, it must have happened by God's will. So, we are perceiving Godāvarī from various viewpoints. Godāvarī is not symbolic of *SanātanaDharma's* rigidity, it's a form of flowing stream. Let us too flow with open mindset. Younger generation is flowing with open mindset more and more which is an auspicious omen of the Twenty-First Century. The incident will manifest naturally by sitting near an enlightened man, by observing scriptures if they interest you or else if spiritual discourse attracts you then it can manifest by sitting within the realm of some saint or some mendicant. Oh forget, the incident can manifest even if a monk casts a glance on us!

Spiritual discourse is not only confined to MoraiBapu sitting on VyāsaPīṭha and talking about something. Your act of listening is also spiritual discourse, but please don't confine spiritual discourse only to these activities. Spiritual discourse should also be dynamic and flowing. If hearing a good song touches your heart, it becomes spiritual discourse. All sources that give us pleasurable mindset are spiritual discourse. Why abstain?

So, divine discourse and association of saints manifests something within us which was already present but was oppressed for some reason, it activates that vital point. I and you are touched at some vital point through divine discourse. Some vital point of our body is influenced and because of this influence those elixirs get manifested within us which we have never experienced in the past and they give us tears, they thrill us, they moisten our eyes.

Don't ever listen to Kathā to earn religious merits. Why do you beg for religious merits? Don't even beg for heaven. There is no other heaven like earth. There is no other heaven like India. Which heaven? It's a big question mark. I have a book in which hundred thoughts from across the globe are translated from English to Hindi. It's published by Vani Prakashan. One of western contemplators discovered a medicine which is considered as drugs

today. He tried using this medicine. A distinct light illuminated from within! He was thrilled! He experienced more and more pleasure! This man started dancing! He thought it to be a good medicine. However, his concluding statement doesn't look mature to me. He stated that the medium through which Indian seers and sages pass into deep meditation, I am experiencing the same kind of meditation! If consumption of few intoxicative drugs gives you joy of few moments then it's not Vipassana. Vipassana is a great offering by Buddha. It means to see and to make others see. There is no other discussion there. The man who discovered this probably forgot that this is not real meditation! Meditation is about unrestrained joy that descends naturally and the joy of Supreme Godhead is incessant. Our life gets endowed with incessant joy only when the company of some enlightened man influences that vital point of ours which is present in all of us. Someone's glance, someone's words, someone's presence will influence and activate that vital point. Why divine discourse holds immense significance these days? Be it 'Śrīmad Bhāgvat', be it RāmaKathā, be it the discussion of Upaniṣad, be it music, SaṃtaVānī or anything similar. This is my feeling, I feel content even as I hear folk music. Because I know that few things touch those vital points.

So my brothers & sisters, someone touches our flowing consciousness through scriptures, through spiritual discourse or through their spiritual penance. It's by this that our flow stays incessant like an uninterrupted flow of oil. This is called as *Sahastradhāra* in terminology of yogis. I and you are absolutely unaware of the fact that our inner realm is not being anointed by someone only in the month of Śrāvana. Someone is performing incessant anointment of the shower of felicity. But we fail to catch this vital point! Why do we wish monks and saints to roll their fingers on our head? My Goswāmīji has written in His literature,

*Jaba Dravai DīnaDayālu Rāghava,  
Sādhu-Saṃgati Pāiye I  
Jehi Darasa-Parasa-Samāgamādika-  
Pāparāsi Nasāiye II VP-136.11 II*

When do we meet a monk? An enlightened man could deck any attire, but in Goswāmiji's philosophy there is only one reason to meet some genuine monk, whenever this happens realise that my Lord has turned all gracious on me. He has melted on me. He whose sight, whose touch, whose company destroys our heaps of sins. It's because of him that our inner Godāvarī is flowing. Many unembodied consciousnesses must be roaming here which keeps activating our vital points. We should pray to God, may such a consciousness touch us. This transparency of heart gets manifested only when something already exist within us.

Osho once said, the incident will manifest only when you empty yourself completely. This is a good aphorism. This is Buddha's theory of emptiness. However, on the path of devotion and in the flow of 'Rāmāyaṇa' we have learnt not to get completely empty. Keep something that is already present in you. When a Vaiṣṇava monk in Saurashtra sought alms of flour in his alms-pot he says, '*Bhaja Le Rāma*'. Brāhmaṇa sought alms by saying, '*Dayā PrabhuNī*'. These words were spoken. I got a couple of opportunities to practice this virtuous act. When My Mother would say, son, take the alms-pot and seek alms from others' home, we had to add one fistful of

flour from our home. This was the rule. At the end of seeking alms, the alms-pot would overflow with flour! But initially something should be contained in the alms-pot. Osho said, empty yourself. Buddha practiced the theory of emptiness. However, in the stream of love, in the stream of Kṛṣṇa, in the stream of Śiva's worship, in the stream of Rāma's worship something should be present in the base. Alms-pot should not be empty in devotion, one fistful of flour from your own home is necessary. Lord's Kathā, divine discourse fills up our alms-pot. But it's necessary to have something in us first.

When I was studying Matriculation, poet Tagore's poetry was taught to us. One beggar is about to leave for begging. Tagore probably knew this method. Beggar's wife advices him, before asking alms from others please put a handful of rice grains from our home in your sack. The wife added rice grains in his sack. He left. As soon as he stepped out of home, he took the main road. He was delighted to see King's procession approaching from the other end. He considered himself fortunate and anticipated his sack to get full of riches, today I shall receive whatever I wish.

King alighted from his ride and met the beggar as the very first person on his way. He offered a bow. Beggar was stunned! King said, please put whatever is contained in your sack into mine. King further explained, yesterday evening a priest advised me that lack of rain has put our country in grave trouble. I enquired, how can we make it rain? The

priest suggested me, step out tomorrow morning and stop the first man you meet. Even if you take one grain of whatever is contained in his sack and return home, it will start raining. O generous benefactor, be kind to give me something, I beg of you. Now, being a lifetime beggar he was narrow-minded as well. How could he even denied the king? He thus transferred barely one grain of rice from his own sack into the king's sack. King offered a bow and said, thank you, the job of my country is done. The beggar received enough alms in half a day. However, he continued to lament that I was forced to give away when the king asked! He returned home. Wife asked the reason of his grief. He said, king met me on the way and begged from me! He asked from me! I gave one single grain. As beggar's wife emptied the sack, rice grains fell down. She was surprised to see one grain of rice turned into gold! That alone what you give becomes gold, that what you hoard becomes dust. One grain was converted into gold! The beggar began to cry, only if I had given entire handful of grains! But he missed the opportunity. *Avasara cūkyā mehuḷā!*

We should have a fistful of reverence, a pinch of faith and it's written in 'Bhagavad Gītā' even if you have something in scantiest quantity then '*Trāyate Mahato Bhayāt*'. You will be saved from numerous catastrophes. Scantiest of scanty righteousness will also emancipate you. It will bless you abundantly. So, when some or other consciousness touches us our heart begins to turn especially pure. And this especial purity begins to bloom further only when something auspicious is present within us. Few rice grains of the civility of our parents are already present in us. Few rice grains of our Sadguru are already present in our life. That alone fills up our sack. I would like to tell my listeners, any incident that occurs in your life, realise that God is giving you the vaccine of polio in advance. This thinking will make you light-hearted and nimble. I am saying this only because of my experience. 'Mānasa' performs the job of this vaccine. It injects the dose of polio in advance. It feeds us the vaccine of

smallpox in advance so that no one can destroy our inner beauty to make us ugly.

So Bāpa, God cautions us in advance. Rāvaṇa went to AśokaVāṭikā to threaten Jānakī and to get Her glance. But before Rāvaṇa arrived, Hanumānaji had already reached there. I heard this aphorism from one of my listeners who said, this should only mean that before any problem arrives in life, God sends forth its solution beforehand. We need a little patience. Rāvaṇa was the greatest problem of world, but Hanumāna had arrived much in advance.

This is the power of all Indian scriptures. 'Mānasa' has assisted tremendously in living our lives. Take 'GuruGranthaSahib' for that matter. IsardasBapu, a highly realised man! He has extolled Rāma's glory enormously! 'HariRasa' should definitely be recited. Jñāneshwari is read by many. It's amazing. These are the scriptures worth reciting and worth devoting ourselves to!

Lord Rāma and Lakśmaṇa are at Mithilā with the sage. Rāma tells Viśvāmitrajī, Lord, Lakśmaṇa is wishing to see the town. Shall I go and show him the town? They leave for town sightseeing. The entire town of Mithilā gets absorbed in Rāma's beauty! Soon it was evening. Lord Rāma returned with Lakśmaṇa. Offered twilight prayers and rested for the night. In the morning, Rāma and Lakśmaṇa go to Janaka's orchard to collect flowers for Guru's adoration. It's a very lovely episode. At the same time, Sunayanāji sends her daughter Jānakī to the orchard along with Her companions for Gauri's adoration. Jānakīji arrives in the orchard with Her friends. After taking a dip in the lake, She visits the temple. She lovingly worshipped the goddess and sought a boon propitious to Her. At that time, one of Sīyā's companions who was left behind in orchard to see the garden happens to catch a glimpse of Rāma. On beholding Rāma, she got immersed in emotions! She rushes to Jānakī and tells Her, come with me, the one whom You were curious is in the garden. Letting the companion lead, Jānakī followed her; this means that our enlightened man should be

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given the leading position. We should walk on His footsteps. We should follow Him with due reverence. Before beholding Rāma, five visions have manifested in Jānakī. Few things in 'Mānasa' are indirect and few are direct. Therefore, shelter of some enlightened man like Guru is extremely essential in order to assimilate the scriptures. Goswāmījī says, monk's traits should be like a honeybee. He should accept felicity regardless of the source. This flow of Godāvārī precisely imparts us this teaching. So Bāpa, Rāma was seen with five visions. First vision of Sītā,

*Citavati Cakita Cahū Disi Sītā I BAK-231.01 I*  
Surprised-vision. Second vision,

*Kaha Gae Nrpakisora Manu Cimṭā II BAK-231.01 II*  
Where has He disappeared? My Guru had said, He is in the orchard. My Guru cannot lie. So, Jānakī was worried. Thus second vision is, worried-vision. What if they have gone away after collecting flowers? She was worried. Now comes third vision,

*Jaha Biloka Mrga Sāvaka Nainī I BAK-231.01 I*  
Where are they? Beautiful eyes of any woman are described by simlizing them with a young deer, she is described as fawn-eyed, glance of a baby deer is the third vision. She is dotting that spot.

*Janu Taha Barisa Kamala Sita Śernī II BAK-231.01 II*  
Jānakījī is offering flowers of emotions wherever She saw. She is laying down the carpet of lotus flowers. The lotuses are described as white in colour. Rāghava was found at the same spot. Third vision is the glance of white lotuses. It means pious-vision, gentle-vision, cool-vision. Lotus also means detached-vision. She soon catches a glimpse of Rāma. Now comes fourth vision,

*Dekhi Rūpa Locana Lalacāne I BAK-231.02 I*  
Eyes instantly turned greedy on beholding Rāma's beauty! This is greedy-vision. Greed has no limit.

*Haraṣe Janu Nija Nihi Pahicāne II BAK-231.02 II*  
This is my treasure! And then comes fifth vision,

*Locana Māga RāmaHi Ura Ānī I BAK-231.04 I*  
Jānakī receives Rāma in Her heart through the passage of eyes. This is inner-vision, intrinsic-vision. Siyaju closes the doors of Her eyes with the intent of

protecting Her personal treasure from others' view and from being stolen. Thus, my Goswāmījī has manifested five visions to behold Rāma in PuṣpaVāṭikā. By the grace of 'Mānasa', God willing may we receive these visions. First is surprised-vision, second is worried-vision, third is gentle-vision, fourth is greedy-vision and fifth is inner-vision. As Jānakī withdrew Her from external phenomenon and got immersed in Rāma, Her companion interrupted and said, let's go home, we are getting late. We shall come back tomorrow. Jānakī beholds Rāma again and again by turning back. She then enters Bhavānī's temple and sings Gaurī's hymn of praise. Goddess spoke and smiled. She offered the garland of Her neck to Jānakī and bestowed blessings as well. Jānakī returns home after receiving blessings.

Rāma and Lakśmaṇa came back to Viśvāmitrajī. Worshipped the Guru and offered the service of massaging Guru's feet. Next day was the day of bow breaking ceremony. Rāma and Lakśmaṇa arrive with the sages. No one could break the bow and Rāma broke the bow in middle of a moment! The bow was broken. Jānakījī adorned victory wreath. Glory was hailed. Sire Paraśurāmājī arrived. Sire left after hailing their glory. Messengers were sent to Ayodhyā. King Daśaratha came to Mithilā with the wedding procession. Sītā and Rāma get married. Just like Rāma and Jānakī, all three brothers get married. The wedding procession stayed back for extended time. Daughters were given farewell. Halting on the way, the wedding procession reached Avadha with daughters-in-law. Mothers welcomed them with āraṭī. Auspicious rituals were performed. All ceremonies were conducted. Few days elapsed. Guests took leave. In the end, Viśvāmitrajī takes leave. The whole family is standing,

*Nātha Sakala Saṃpadā Tumhārī I*  
*Main Sevaku Sameta Suta Nārī II BAK-359.03 II*  
"O the great seer, as you find time amidst your worship, be kind to bless us with your sight." Viśvāmitrajī left. 'BālaKāṇḍa' concluded.

## Mānasa-Godāvārī : IX

### 'Rāma Carita Mānasa' has consecrated every organ of our body

On the basis of 'Mānasa', Kailāsa is present at the greatest height, nothing loftier than Kailāsa exists in our world of reverence. A banyan tree is present there and as you all know, it's renowned in Vedas as well. A banyan tree extolled by Vedas is present on Kailāsa. Lord recites RāmaKathā by sitting beneath the shades of Kailāsa. There is one more banyan tree in the King of Pilgrimage Places, Prayag which is known as 'AkśayaVāṭa'. And it's believed that Kathā is constantly being recited and listened to beneath the shades of Prayag's banyan tree. Saints have said that the banyan tree in Prayag is known as *AkśayaVāṭa (the indestructible banyan tree)*. Kailāsa's banyan tree is the tree of faith. There is a banyan tree in Śṛṅgaverapura as well on the bank of Gaṃges where Lord has rested overnight, Lord sent for some milk of that banyan tree and matted the hair on His head as per the vow of indifference. Another banyan tree is present in Citrakūṭa as well, even there Kathā is incessantly being recited. A banyan tree is present in Paṃcavaṭī on the bank of Godāvārī. Even in KāgBhuṣuṇḍī's hermitage in Nīlgiri one of the trees chosen for worship is banyan tree. And beneath the shade of that banyan tree Bhuṣuṇḍījī Himself recites the Kathā.

The specialty of Godāvārī is presence of banyan tree. All the places mentioned above have one banyan tree each. And beneath almost all banyan trees, Kathā is being recited. Kathā being recited beneath a banyan tree also sounds good from essential perspective; because banyan tree is symbolic of faith, it's figurative of certainty.



Therefore, Kathā should only be recited beneath the shade of faith. Beneath the shade of doubt and suspicion, Kathā doesn't remain Kathā, it instead causes agony. Selection of banyan tree is highly spiritual. Firstly, it demonstrates the shade of faith. Secondly, while defining faith Tulasīdāsajī has written in 'Mānasa', 'Dhruva Bisvāsu'. By observing pole-star in northern direction, we can identify our direction of navigation. Pole-stars' apparent position remains virtually fixed which makes them a dependable indicator of navigating directions and hence, they are symbols of steadiness. Pole-star doesn't change its position throughout the night unlike other stars. Being symbolic of steadiness means it's indicative of steady, unswerving faith. *AkśayaVaṭa* simply means that which cannot be destroyed, it's indestructible. Whether this incident is real or not, but I have definitely heard about it. Britishers observed grand congregation of Kumbha every twelve years in which the entire country gathered at Prayag. They were envious. Thus, in order to uproot the banyan tree they frequently poured poison in the roots of *AkśayaVaṭa*, but every time they did so new leaves sprouted. It could not be destroyed. The tree of *Bhuṣuṇḍi* is a far cry. Kailāsa's tree is also invisible.

Thus, banyan tree proves our worthiness. Banyan tree points towards spiritual seeker's steadiness. Whatever spiritual discipline of worship we have chosen, it will not let us perish. This is also an essential indication of banyan tree in some form or other.

The point I wish to convey is Bāpa, every place mentioned above has one banyan tree, however the bank of Godāvārī where this Kathā is being recited has five banyan trees. Therefore, we call this land as Paṃcavaṭī. Several five-fold aspects are renowned and established in this region. *Vaṭī* stands for medicine. For instance *Khadirāvaṭī*, *Tribhuvanavaṭī* etc.

Scriptures also contain one *Vaṭī* called *VyāsaVaṭī*. One listener of RāmaKathā is a doctor in Junagadh, he made a medicine. He came to meet me and said, I have made this *Vaṭī* after doing some experiment. He showed me the medicine and said, Bāpu, please use this. I asked, for which disease should I use this? He said, this is not for any specific disease. I have added some quantity of *Khadirāvaṭī* in this medicine along with *Jeṭhimadha*, pepper and cinnamon. The way we make homemade pills by adding native medicines to cure phlegm. He gave me. I tried, it seemed good. It was good in taste as well. He then asked me, what should I name this medicine (*Vaṭī*)? I told him to name it as *BhuṣuṇḍiVaṭī*. It has no label. He distributes it for free. So, one is *BhuṣuṇḍiVaṭī* in Junagadh. There is another *Vaṭī* named *PrṭhuVaṭī*. I could not research more on this, but probably it could have been made on the basis of *Prṭhu's* address in 'Śrīmad Bhāgvat' and the result or outcome of this *Vaṭī* is manifestation of faith in Lord's divine feet. I liked this. I am a witness to *Tribhuvanavaṭī*. I have heard of *VyāsaVaṭī*. *Khadirāvaṭī* is always present with me.

Thus, there are five types of *Vaṭī*. I feel that these five types of *Vaṭī* spiritually exist in Paṃcavaṭī on the bank of Godāvārī. It's not only about keeping in mouth and having these pills. Even by merely sitting at this place one can experience the consciousness of some universal Guru like all-capable Śiva. One *Vaṭī* can do this job. Another *Vaṭī* can cure an individual's phlegm if one sits on the bank of Godāvārī to practice his spiritual discipline. Tulasījī has similized greed to phlegm from spiritual viewpoint,

*Kāma Bāta Kapha Lobha Apārā I*

*Krodha Pitta Nita Chāṭī Jārā II UTK-120.15 II*

Goswāmijī is has designated inordinate desires and inordinate greed as phlegm in spiritual context. So, if someone finds time and practices spiritual discipline

on the bank of Godāvārī in Paṃcavaṭī, degree of greed can reduce. *VyāsaVaṭī* helps transcend our pre-biased notions and become generous. Man can rise beyond major-minor biases, major-minor insitencies and major-minor intents. Scriptural meaning of pilgrimages is that we become pure. You hold reverence. Imraz has stated that *Gaṃgā* can purify one's body, but not one's thinking. Man's ideology, numerous vices like hatred, anger etc. etc. are difficult to dispel. Not body, but our thinking is foul. *VyāsaVaṭī* should result in augmenting our generosity, breaking forth our preconceived notions, relinquishing hatred and anger towards one another. To free ourselves from greed, to free ourselves from parochialism and to augment our faith we have these *Vaṭī*. So, there are five *Vaṭa* here. Goswāmijī has written that the Paṃcavaṭī in which Rāma-Lakśmaṇa-Jānakī dwell confers the charity of all auspicious entities.

Our literature contains two words, 'Sānnidhya' and 'Sāmīpya'. People say, we wish some 'Sāmīpya' or proximity of our Guru. We also say, we also got His 'Sānnidhya' for two months. Once this question came to me, what is the difference between 'Sānnidhya' and 'Sāmīpya'? 'Sāmīpya' means you yourself go and visit Him, you go there, sit with Him for an hour or two, stay there for few days or a month. You can then say that we obtained 'Sāmīpya' of that enlightened man. 'Sāmīpya' needs us to go there. 'Sānnidhya' is when we don't go there, but He comes to our place and stays for a month. We often recite this verse while bathing,

*Gaṃge Ca, Yamune Ca, Godāvārī, Sarasvatī I*

We name these rivers while bathing. And in the end we say, 'Jalesmin Saṃnidhim Kuru'. While bathing we recall all rivers in India like *Gaṃgā*, *Yamunā* etc. and supplicate them to merge with the water in our bucket. We supplicate the rivers to arrive in our bucket.

'Sānnidhya' means He comes into us. 'Sāmīpya' means we go there and sit at a distance while maintaining the bounds of propriety. And 'Sānnidhya' means He descends within us. I would also supplicate *Hanumānājī* that as we leave from this Kathā, may we not leave Godāvārī here. We got 'Sāmīpya' when we came here. Now, while leaving wish that may we obtain Godāvārī's 'Sānnidhya'. May Godāvārī arrive into us.

Each and every letter of Godāvārī can be interpreted. 'Go' means our organs of body. There are fourteen organs of body including four entities of inner-faculty. Ten external and four internal. 'Dā' mean benefaction. Benefaction means generosity. Before whom should we be generous? If I interpret this in my way then my young men and women, spiritual seeker should practice this benefaction on his organs of body. One should become generous on his organs of body. Don't deceive your organs of body. We are taught to suppress our organs! This is not generosity. So Bāpa, don't exploit your organs. Don't cut them, don't cause them pain. 'Bhāgvatjī' and 'Rāma Carita Mānasa' has consecrated every organ of our body. For ears, hear what gives you joy. For tongue, speak auspicious. Don't cause it pain. Why destroy eyes on beholding woman? Will destroying your eyes get rid of the woman present in your mind?

There is a story extremely renowned in our culture. Guru and disciple were going together. Discussing women was strictly prohibited among them, so was beholding. They were going together. They had to cross a river to reach the other village. It was monsoon. River was flooded. An old mother said, I shall stay back but this young woman's children are on the other bank, how can you assist her? It's said that the Sire swam through and crossed the river. The young lady was weeping. Looking at her the young disciple was filled with compassion. Although touching a



woman was prohibited. The young monk begot revolution, he carried this young woman on his shoulder and crossed the river to the other bank. The woman thanked him, you saved my life, I can now meet my children. Now, as Guru and disciple walked further, the old Guru constantly taunted the disciple of transgressing the rule of law! You broke the law of our religion! You carried the woman on shoulder! You have destroyed our religion! He constantly scolded on this point. Finally disciple retorted, Guruji, I carried the woman on my shoulder just from one end of the river to the other, post which I alighted her. I have forgotten this incident by now, but you are still carrying her since last five kilometers! That girl is still not gone from your mind! I have forgotten her much before. God knows, who she must be? But you are still in her thoughts!

*Majā Dekhā Miyā Saca Bolane Kā?  
Jidhara Tū Hai Udharā Koī Nahī!*

Everyone is in the other direction! This is natural.

*Kucha To Loga Kahenge,  
Logo Kā Kāma Hai Kahanā,*

*Choḍo Bekāra Kī Bāte,  
Kahī Bīta Na Jāe Rainā I*

Even Sītā was defamed in this world. Jānakī was slandered here. Stay generous towards the organs of body. Yes, Buddha did advice to stay moderate. Pay attention to its degree of indulgence. And many people disregard women? How were you born? Wherever such ideologies (like disregarding women or looking at women is considered taboo) are being followed young men and women should question them with discretion: What is this? May religion not break down into pieces! Wherever there is truth, wherever there is love, wherever there is compassion - all of them are ours and we are theirs. So Bāpa, traditions, parents and elders have oppressed people. We should step out of such practices with discretion. There was a time when people walked on nails to practice spiritual penance! They bled profusely! Many realised men slept on the bed of nails! This could be true in certain age. This is Twenty-First Century. Our spiritual discipline should be such that even the beholders don't feel disgusted looking at it.



Mānasa-Godāvari | 64

The offering in Ujjain is very famous! People offer liquor to the deity! Even I visited the temple. I also raised a curiosity about the offering. Spectacular priests were sitting there. What is the mystery that by just touching the bottle on idol's lips, the idol empties the bottle and the remaining liquor is distributed by the priest to everyone as gracious offering! He offered me as well, Bāpu, will you have this offering? I said, you may have it, I cannot! Such things are not appropriate in the Twenty-First Century. I have seen several *trantrika* and I have witnessed their end as well. Dreadful! Allah willing, may no one face such ends. Tulasī says, they are not emancipated in the end.

Don't toil your body. Body is the most superior medium of Lord's worship, it's the means unattainable even to Gods. Third letter of Godāvarī is 'Va'. 'Va' means Godāvarī doesn't discriminate between class, caste or creed. Godāvarī will never say that lowly caste cannot take a dip and only Brāhamaṇas can. She will not say that recluse alone can bath. Godāvarī is free from caste and class. Godāvarī will not discriminate between growing crops in one farm and not in other? If we cultivate essential aphorisms of Godāvarī in our home then our home can become Paṃcavaṭī. Although our body made up of five vital elements is already Paṃcavaṭī in essential form. 'Rī' means it only relays the message of keeping others pleasurable. It's rivers' disposition to please others. And when others feel pleasurable their sins get destroyed; we are unable to stay pleasurable until sins are present in us. Thus, I have also heard this essential interpretation of the four letters of Godāvarī. I presented it before you. Godāvarī keeps us pleased every day.

Paṃcavaṭī also has primacy of five episodes. Rāma's admonition to Lakśmaṇa. Second is the episode of Śūrpaṇakhā. Third episode is that of KharaDūṣaṇa. Fourth is the incident of Mārīca's killing. Story of

Jānakī's abduction is fifth episode. Mārīca is Lord's supreme lover, he accepts death while accompanying Rāvaṇa. He is gamboling in and around Paṃcavaṭī in form of a deer. Lakśmaṇajī has stepped out to collect fruits and flowers. Lord Rāma laid down a plan with Sītājī. I am now commencing lovely human sport. Please contain Yourself in fire keeping your illusory form before me. Jānakī contained Herself in fire while placing Lord's divine lotus feet in Her heart. She kept Her illusory form out. Even an utmost awakened man like Lakśmaṇa failed to recognise Jānakī whether She is present in Her true form or illusory form?

So Bāpa, plan was made. Deer is jumping up and down and Jānakī says, "This deer has beautiful skin. Lord, please kill this deer and bring me its skin." Sītā is mother of the universe and being a universal mother, She is a mother to this deer as well. And a mother can never assign the job of killing an individual soul to Her husband! This doesn't fit our mind. But it was a sport, hence it's a different matter. And even if we believe this was out of Her feminine nature, was Rāma an ordinary man who would rush to fetch deer's skin on wife's request?

God wanted to liberate a supreme lover. Lord wanted a supreme lover behold His sight. Lord instructs Lakśmaṇa to guard Sītā. Lord ran behind the deer. Deer's face is towards Rāma even as he runs in opposite direction. He keeps his face behind. He is running ahead. He takes Lord far away. Lord is following him aiming His arrow. He took Lord too far. Even Lord wanted to give time to Rāvaṇa to abduct Jānakī properly before He could return. This was Lord's plan. After going far away, Lord released an arrow. Mārīca collapsed uttering 'Rāma'. He was taught to say, "O Lakhana, O Lakhana" while dying. The words "O Lakhana, O Lakhana" were heard in Paṃcavaṭī. Jānakījī felt, the Lord of Raghus is in

trouble. She told Lakṣmaṇajī, your brother is in trouble, go to his rescue immediately. Lakṣmaṇajī said, my Lord can never be in trouble. Sītājī insisted, this is not the time to discuss, please leave forthwith. Even as Lakṣmaṇajī is talking modestly, Jānakī got enraged and spoke inappropriate words. Lord's illusory power made Her speak. In the state of idiocy, we seldom realise what we are speaking. Jānakījī has spoken extremely bitter words. Thereafter, Lakṣmaṇajī handed over Jānakī's security to the gods. Etched a boundary. He told mother Jānakī, Mother, I am going on your words, though I am disobeying my Lord. Please be safe within this boundary.

On the other hand, Lord returns after liberating the deer. Meets Lakṣmaṇa on the way. Lord asked, did you leave Sītā alone? My soul says that Sītā must be missing from the hermitage! Lakṣmaṇa had no answer. The two brothers return. Rāvaṇa arrives dressed as a recluse. Jānakījī offers him fruits and flowers. She stood honouring the bounds of propriety. Looking at Rāvaṇa's gestures, Jānakījī realised he is not a recluse. He appeared fake. Jānakījī says, O ascetic, O recluse, you are speaking vile words! Face can be changed, but changing one's speech or voice is extremely difficult. As Sītājī stepped a little forward, Rāvaṇa showed his original form. In fit of rage, he abducted Jānakī in a chariot and ran away. Paṃcavaṭī and the bank of Godāvarī are wailing. Jaṭāyu saw this sight. Jaṭāyu sacrificed himself for Jānakī. Rāvaṇa proceeded further with Sītā. He reaches AśokaVāṭikā with Jānakī and this man keeps Jānakī safe guarded in AśokaVāṭikā. Rāvaṇa is extremely difficult to understand! This man never went to meet Sītā. He only went there when Hanumānajī had arrived beforehand. He could also be fearing committing a sin. On the other hand, Lord wailed on seeing the hermitage devoid of Jānakī! Where is my Sītā?

Lakṣmaṇajī consoles. In this way both brothers move ahead. Jaṭāyu narrated the whole story. Jaṭāyu was treated on an equal footing with Lord's own father. After emancipating Jaṭāyu, Lord moved ahead. He met a demon named Kabaṃdha. Kabaṃdha was killed. Afterwards, Lord arrived in Sabrī's hermitage. Lord had fruits in Sabrī's hermitage. Discussed nine-fold devotion. Thereafter, on Sabrī's guidance Lord left for PaṃpāSarovara Lake. Sabrī merged herself in yogic fire. Nārada arrived, sang Lord's hymn of praise. 'AraṇyaKāṇḍa' was concluded. Consider 'AyodhyāKāṇḍa' as completed in between. Rāma's wedding took place. Thereafter, Rāma was pronounced an exile into the woods. Lord went to Citrakūṭa. Daśaratha passed away. Bharata and others arrived at Citrakūṭa and returned shortly. Lord inhabited in Citrakūṭa for many years, post which Lord moved to Paṃcavaṭī. I have already narrated the subsequent story to you.

In the beginning of 'Kiṣkindhā', Lord reached mount Pravarshana. Sugrīva met and befriended Lord through Hanumānajī. Vāli was killed. Sugrīva was enthroned. Aṃgada was appointed as the crown-prince. And Lord Rāma observed holy austerities on Mount Pravarshana. After four months, plan for Jānakī's quest was made. Four teams of monkeys and bears were formed. Aṃgada lead the team of southern quarter. Hanumānajī and Jāmavaṃtajī are part of this team. The team leaves. SvayaṃPrabhā meets and provides some guidance. Saṃpāti met on the shore of ocean. Saṃpāti informed that Sītā is present in Laṃkā. One of you should go to Laṃkā. The question was, who would go? In the end, Hanumānajī was invoked, it is for the service of Rāma that You have come down upon earth, why are You quite? On hearing this, Hanumānajī grows to the size of a mountain and

Hanumānajī leaves for Laṃkā. And here concludes 'Kiṣkindhā'. 'SuṃdaraKāṇḍa' commences,

*Jāmavaṃta Ke Bacana Suhāe I*

*Suni Hanumaṃta Hr̥daya Ati Bhāe II SDK-00.01 II*

Many obstacles impede the way. Hanumānajī finally enters Laṃkā. He went to Rāvaṇa's palace, saw all means of sensual pleasures. He ransacked each and every mansion. Sītā was nowhere to be seen. He eventually saw a splendid building with clusters of young Tulasī plants and Rāma's Name etched on the mansion. Hanumānajī was surprised to see a Viṣṇu devotee in Laṃkā! Vibhīṣaṇa wakes up at dawn and two devotees meet in Vibhīṣaṇa's courtyard. Vibhīṣaṇa revealed the tactic to see Sītā. Hanumānajī went to AśokaVāṭikā. He beholds the mother from over a tree. Mother was too sad. Rāvaṇa came there in between. And when mother was extremely gloomy, Hanumānajī dropped a signet-ring etched with Rāma's Name. She picked the ring in surprise. She recognized the ring, but wondered who brought the ring here? Hanumānajī began to extol Rāma's glorifications by sitting amid the leaves. Jānakījī's suffering began to dispel. Hanumānajī appears. Mother found a son. Son found a mother. Message was given. Mother conferred many blessings. And Hanumānajī felt hungry. He had fruits and uprooted the trees. Indrajit tied Hanumānajī with a rope and presented in Rāvaṇa's court. Discussion happened. Rāvaṇa did not budge.

Hanumānajī's tail was burned. Hanumānajī burned the entire town of Laṃkā in return! He who beholds devotion, the world in form of Laṃkā tries to burn that individual by means of criticism, hatred and false allegations. However, a spiritual seeker who comes from Rāma and beholds the mother will not get burned by criticisms, instead the criticisers would get burned; this is the essential interpretation. Hanumānajī took a dip in the ocean and went to meet the mother. Mother gave lotus shaped hair ornament to be given to Lord.

Hanumānajī returned, met Sugrīva. Jāmavaṃta narrated the whole story. They went to meet Rāma. Rāma and Hanumāna embraced each other. Lord arrived on the shore of ocean with the army. Lord fasted for three days. On the other hand in Rāvaṇa's court, serious discussions are underway. Vibhīṣaṇa advised. He was expelled. Vibhīṣaṇa sought Lord's surrenderance. Ocean did not respond. Lord lifted an arrow. Ocean appeared in form of a Brāhmaṇa stating, the aquatic animals will be destroyed if you burn me, instead please form a bridge. Ocean was bridged with cooperation from Nala and Nila. Perceiving as divine spot, Lord established the emblem of Lord Rameshwar there. Lord Śiva was installed on the most excellent spot.

Army entered Laṃkā. Camped on Subela. Rāvaṇa enjoys a great revelry. It was interrupted. The following day, Aṃgada went with the proposal of

*Kathā being recited beneath banyan tree also sounds good from essential perspective; because banyan tree is symbolic of faith, it's figurative of certainty. Therefore, Kathā should only be recited beneath the shade of faith. Beneath the shade of doubt and suspicion, Kathā doesn't remain Kathā, it instead causes agony. Selection of banyan tree is highly spiritual. AkśayaVa a simply means that which cannot be destroyed, it's indestructible. Banyan tree proves our worthiness. Banyan tree points towards spiritual seeker's steadiness. Whatever spiritual discipline of worship we have chosen, it will not let us perish. This is also an essential indication of banyan tree in some form or other.*

treaty as an envoy. Treaty did not succeed. War became inevitable. Fierce battle was fought. Indrajita attained nirvānā, so did Kumbhakarṇa. And in the end, Rāvaṇa attains nirvānā with thirty-first arrow. Rāvaṇa collapses. Rāvaṇa's radiance got blended in Lord's countenance. Maṃdodarī mourns. Rāvaṇa's obsequies were performed. Vibhīṣaṇa was enthroned. Lord takes a flight to Ayodhyā in Puṣpaka aircraft. They beheld the sight of Rameshwarjī. Meeting sages on the way, Lord went to Śṛṅgaverapura. Hanumānājī went to Ayodhyā.

After 'LaṃkāKāṇḍa', in 'UttaraKāṇḍa' the ship in form of Bharata was sinking in separation. Hanumānājī saved him. Gave the good news. Lord is arriving shortly. Viewing the sight of Prayag and Sarayū, Lord landed in Ayodhyā. Those who had boarded the flight as monkeys alighted as humans. This was a formula to make everyone humans. Lord, Lakhana and Jānakī alighted. Bharatajī rushed! As Bharatajī and Rāma met each other, it could not be known who had stayed in the woods? Gurudeva was offered obeisance. Lord met all the saints. Here Lord manifested His divine opulence. He assumed countless forms. Lord met every individual personally according to their emotions.

Lord first went to Kaikeyī's palace. Dispelled her guilt and hesitation. Offered a bow to Sumitrā and Kausalyā. Jānakījī as well offered a bow. Vaśiṣṭhajī and others arrived, "Let's perform the coronation today itself, instead of trusting tomorrow." Divine throne was called. While offering obeisance to the earth, the sun, the directions, the mothers, the subjects and the others, Lord Rāma sat on the royal seat of Ayodhyā. Vaśiṣṭhajī applies auspicious coronation mark on Rāma's forehead,

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

Glory was hailed. Lord Śaṃkara Himself arrived. Sang Lord's hymn of praise and returned to Kailāsa after soliciting the boon of spiritual discourse. Rāma's reign was established. The reign of love was established. Everyone was given farewell after six months. Hanumānājī alone stayed back constantly. After certain time-span, Jānakījī begot two sons. Similarly, all three brothers were blessed with two sons each. Citing the names of the heirs of Raghu's race, Tulasī paused RāmaKathā. Tulasī did not include the episode of controversy and reproach in 'Mānasa'. The subsequent story is that of KāgaBhuṣuṇḍi and Garuḍa's illusion. Garuḍa listened to RāmaKathā. Asked seven questions in the end. The enlightened man KāgaBhuṣuṇḍi answered all seven questions. Garuḍa thanked, offered a bow in Guru's divine feet and returned to Vaikunṭha. Kathā concluded. Sire Yajñavalkya was reciting Kathā to Bharadvājajī, whether Kathā concluded there or not is unknown. Māhādeva was reciting Kathā before Pārvatī. Śiva concluded the Kathā, Tulasīdāsajī says in the end,

*Jāki Kṛpā Lavalesa Te  
MatīMaṃda TulasīDāsaHū I  
Pāyo Parama Biśrāmu Rāma  
Samāna Prabhu Nāhī Kahū II UTK-130 II*

This nine-day RāmaKathā of 'Mānasa' was sung in form of Godāvarī. On this occasion of Kumbha, let me and you collectively offer this extremely great loving reward in Mother Godāvarī, "O Mother, Mother Godāvarī, we offer the reward of this Kathā which we recited in your divine feet, in your flowing stream."

*Abbreviations: BAK-BālaKāṇḍa, AYK-AyodhyāKāṇḍa, ARK-AraṇyaKāṇḍa, KKK-KiṣkindhāKāṇḍa, SDK-SuṃdaraKāṇḍa, LNK-LaṃkāKāṇḍa, UTK-UttaraKāṇḍa, Do-Dohā, HC-HanumānaCālīsā, RAP-RāmaAgyaPrašna, Śl:Śloka, So-Sorthā, SRA-Śrī RāmāyanājīĀratī, VP-VinayaPatrikā.*

## कवचिदन्यतोऽपि

Virtuous activity undertaken with the sentiments of worship is the sport of compassion



Morari Bāpu's address on the occasion of Sahitya Shikshan Sanman Parva organised by 'Shree Vidyaguru Foundation'

On the occasion of the fifth felicitation ceremony of Shree Vidyaguru Foundation this evening, I have once again obtained an opportunity to meet, hear and behold you all honourable erudite for which I am expressing pleasure. Apparently, the word 'ādarśa' has been used predominantly in the entire function. However, the center of this function is simple and nimble personality, an epitome of living teacherhood and that is Honourable Ratibapa Borisagar. This individual is endowed with abundant wealth (not pertaining to worldly riches though)!

People who meet me at Savarkundla tell me with exalted feelings that we were Ratibapa's student. He is such a personality who has even dropped his name from this foundation and initiated an extremely pious activity.

The dreams of MansetaSāheb are getting fulfilled. The dreams are his, pleasure is mine! Otherwise what usually happens is that people spend exorbitantly after taking loans for such activities and eventually they call me to recite a Kathā stating that now we are unable to repay, please host one Kathā for

us! But that's not the case here. It's he who dreams. Probably he has not dreamt with closed eyes, he has dreamt with open eyes. Psychology is still trying to research the factuality of dreams visualized with closed eyes and no one has been able to conclude till date. Whether dreams are mere images or they are verbal as well, this is a big topic of debate these days! No one is able to decide. This man beholds dreams with open eyes and they are only coming true. I had no idea that this activity would commence just within a year! We have just witnessed everything with our own eyes at 4:00 P.M. After beholding the dreams coming true with open eyes, I felt like closing my eyes in the car for a minute with a thought that, let me at least think about how the dream visualized by open eyes has come true? Hareshbhai and all other elders are actively involved in this activity. If these sentiments prevail, everything will continue to fall in place. I am not a forecaster but... While I may say this out of sheer delight, please don't take it otherwise if it doesn't fructify. I am only expressing my delight. Honourable Guvantbhai Shah was telling that, deluge of delight is always holy. I feel that the activity has commenced with utmost impartial sentiments. As I behold these faces, I feel none of them have any expectations. I am recollecting someone's couplet.

*Tumhe Dekhakara Hātha Phailā Diye Hai I  
Mein Jānatā Nahī Ki Mein Cāhatā Kyā Hū?*

These personalities also fall in the same category. They are either unaware or they have no desires. Even if they cherish any desire, it's only for this activity, which is such a great resolve in itself, Sāheb! I have been saying in Kathās. I have stated in many such gatherings as well that people in my country who cannot afford food should indeed get meals with due honour, free of charge, in form of Lord's gracious offering. Monks genetically inherit this disposition; therefore, I might be getting this thought. Swami

Sharnanandaji used to say, when you offer food to a hungry person, his hunger itself is his worthiness. Don't curse him by saying, "You are unworthy! You eat begged food! You are useless!" No! This is not the time to scold him. His hunger itself is his worthiness. If a patient is dying due to lack of medicine, don't rebuke him by saying that you drink in the night or you are addicted! This advice can be given later. At this moment, his ailment itself is his worthiness for medicines. And if someone's child or some aged has barely slept in this bitter cold... lately couple of pictures are being circulated Sāheb! It hurts to see such pictures! One such picture showed how a boy covered his own brother to shield him from cold! Such pictures should be stuck in the homes of ministers in Delhi. I and you are witnessing such sights. Such oppressed people should be given a blanket. This itself is their worthiness. I have no idea when will such worship begin in my country? God alone knows when will such worshippers manifest? But they are manifesting.

I am of the opinion that medicines should be made available free of cost. I know that it was just an imaginary thought. VallabhaBhai Patel was the Health Minister from Gujarat. We shared the dais in one program. He said that if I can, I wouldn't allow any physician to do private practice. I was sitting there. If my say works, I would not allow any teacher to take private tuitions. Anyways! Can you even imagine such a hospital that too in a village where you don't have to pay a single penny right from the very first appointment until the patient is cured! Be it kidney patient or any other patient. Reverently and respectfully distributing the gracious offering of health is an extremely tough job. However, thought flanked with faith will make it easy in no time. Gargi has sung, '*Mein To Hu Viśvāsa*', Sāheb, what is impossible? The activity has kick started. They just discussed that it will take Rupees Ten Lakh per month to run this, which is

already arranged. They also mentioned about datewise contribution wherein every person can reserve a specific date (*tithi*) on which he wishes to contribute for the expenses. Choose any date (*tithi*) for me! I am a guest (*atithi*) in this world. This is not a mere play of words, Sāheb!

*Āyā Terī Nagarī Mein, Jaba Taka Hai Dānā-Pānī I*  
We all are guests. If we can stay in this world with same decency and discretion just like a guest who stays at the host's house then this mantra of Upaniṣad will succeed, '*AtithiDevo Bhavaḥ*'. So, I don't want to mention any specific date to you. Write whichever date you like. What should I give? Blessings! That's it! One lakh rupees on behalf of Citrakūṭa's Hanumānājī. He is my companion! '*Tohe Mohe Nāte Aneka*'; my Tulasī writes in '*Vinaya Patrikā*,

*Tohi Mohi Nāte Aneka,  
Māniyai Jau Bhāvai II VP-79.IV II  
Tū Dayālu, Dīna Hau,  
Tū Dāni, Hau Bhikhārī I  
Hau Prasiddha Pātākī,  
Tū Pāpa-Pumja-Hārī II VP-79.I II*

So, I share countless relationships with Him. So, as the gracious offering of Citrakūṭa's Hanumānājī kindly write down any date which suits you and please me. I have given RāmaKathā out of my deluge of love, what else can I give? And I have already informed that I will not only give RāmaKathā, but I shall also arrange a sponsor. I will find you a host who will sponsor and organise everything right from a grain of salt to conclusion of the entire RāmaKathā's Yajña-of-Love. Lord Vallabhacharya has cited three types of service in PushtiMarga: mental-service, monetary-service and physical-service. Monetary-service is the service offered by money, physical-service is offered by our physical self and mental-service is offered by mind. When our deluge of mind is so holy, donors don't fall short. By Lord's grace, the way people are offering

charity since past thirty odd years is commendable! We feel as if they are just giving out money with freehand! Tulasīdāsājī has written in '*Rāma Carita Mānasa*',

*Pragaṭa Cāri Pada Dharma Ke  
Kali Mahu Eka Pradhāna I  
Jena Kena Bidhi Dīnhe Dāna  
Karai Kalyāna II UTK-103(B) II*

Satayuga had four pillars of righteousness namely truth, purity, mercy and charity. Righteousness sustained on all four pillars in Satayuga. In Tretāyuga, Truth was shattered. Hence, righteousness sustained on three pillars. In Dvāparayuga, two pillars were followed. In Kaliyuga Bāpa, purity, truth and mercy have all vanished and charity alone has remained. Further, man should offer charity as, '*Jena Kena Bidhi Dīnhe*'. Poets have written in our literature and I feel the same as well that if we don't find a worthy recipient because of situations then do offer charity to an unworthy recipient. What if we don't find a worthy recipient? We let go. But giving medicines to the poor itself is their worthiness. And offer it for free. And the word 'free' has conferred me immense joy. I am not sure if I can present my thoughts, but we can certainly follow this idea. The architect gentleman has beautifully designed this structure. If there was a dome, the structure would precisely resemble a temple! Sāheb, these days modern temples are being built. With a dome this would exactly appear a temple.

There is an illustration in Upaniṣad. Right now I am short of time. When I speak in standing position, I realise that it is not Kathā. Else if I sit and talk, I can easily consume four to five hours. Morari Bāpu, pay attention to the watch! Borisagar Sāheb, I recently attended a Jain function, I was surrounded by a Kathā reciter on one side and a preceptor on the other side. And I was the chief-guest. A man came to honour me with a shawl. Jains always give high-quality shawls.

They are beautiful, fine and thin and the one in yellow colour is extremely expensive. Having used many shawls, I can come to know whether it's ordinary or it's rough or it's of poor quality! Sāheb, this shawl is from Kashmir, it's the best quality, Sāheb!

*Sai Tane Jo RaṅgaNī Samajaṇa Lagīra Hota,  
Tu Ye Vaṇe Che Vastra To Tu Ye Kabīra Hota.*

Ramesh Parekh was saying this. Man should have a knowhow of colour. Hareshbhai, you sang pretty well! I also liked the fact that you write poetries. I really like when the trustees of various institutes are of singing disposition. Trustees of many institutes don't sing, but eat (*under table money*)! Especially the government fields have completely forgotten singing! I was extremely pleased. The helmsmen of this country don't smile. You will never find them artless and nimble. You will never find them singing. When a manager is singing in office, the subordinates feel happy that today he will not scold us, for he is humming today! So what if he is singing a movie song? Otherwise, people who don't sing are...!

Hareshbhai writes well. I have heard one of his poetries. I really liked it. He recited it in Talgārdā. It was extremely lovely. Today he sang as well. Every institute should be singing, every institute should be dancing and every institute should be smiling. It should look lively, so that people in front of us feel happy. Serve a betel leaf without tobacco to a sad person, his sadness will lessen. It occurs to me for 'Māhābhārata' that had Kṛṣṇa not taken off Karṇa's armour and earrings, Karṇa would have surrendered to truth on anyone's persuasion! Just like the way we stop hearing if someone steals our hearing aids! Kṛṣṇa felt that if Karṇa remains the same and if he comes to know that he is the eldest son, he might get changed! In order to avoid this, Kṛṣṇa planned a strategy to snatch away his scientificness, his art of listening and therefore, he agreed with whatever Duryodhana told

him. Therefore, five thousand years ago in 'Māhābhārata' we sometimes hear Karṇa speaking what we may not like!

Yesterday we were sitting in SaṃtaVānī and this man Lakshman Bapa Barot, visually impaired, was singing amazing psalms! The way he was singing with harmonium! Only if Dhṛtarāṣṭra had sung with harmonium, only if he had struck a melody, the struggle of 'Māhābhārata' would have been averted! Only if he was given music, war would have been stopped! Had Karṇa not lost his equipments, he too would have possibly agreed to Kṛṣṇa's proposal! Institute should be dancing and singing. And I feel that this institute will always keep dancing and singing, certainly.

Sāheb, today medical treatment has become too expensive! We cannot even think about it! When I am sitting at Citrakūṭa, countless people come to meet me from morning to evening, how many can we help, Sāheb! What can we do for them? People come with some or the other issue! For how long will this continue in our country? Hope this thought of Savarkundla gets implemented throughout the country, sometime! Iron utensils and tools are made in Savarkundla e.g. pair of pincers, oil frying skimmers, spatula, turner, winnowing baskets etc. of this place are very famous. Sāheb, this is however the thought of making gold utensils. One Vidyaguru is sitting in the center of everything with utmost impartial sentiments. I asked him, wouldn't you speak anything at all? He said, I was sitting in the audience. They forced me to the dais. I read the entire agenda thrice. I wish Bāpā would have spoken something. His charm of humour is also capable of manifesting dispassion. When we experience purity by sitting near someone even for a moment, that pleasure is much more superior to dispassion. I could not hear Sāheb. Anyways! In which words can we extol his beautiful discretion, Sāheb!

Yes, Tulasīdāsajī has written while defining Guru in our 'Rāmāyaṇa',

*Gura Bibeka Sāgara Jagu Jānā I AYK-181.01 I*

Let the whole world know, Guru should be an ocean of discretion. And we still have Gurus with us who are endowed with virtuous conduct and discretion, this is God's grace for us. Humour is the best medicine. Gandhiji was highly humourous. Sallabhai can talk better. You all can speak more about him. Gandhiji was extremely humourous. Look at his laughing pictures, Sāheb! Look at his photographs while caressing children, Sāheb! Despite being highly literate in that age, he was immensely humourous. He had a professor named Wilson. He could not tolerate Gandhiji's brilliance. He hated him. Firstly, because of racial discrimination and secondly, because of his superior brilliance! He could not bear. He took a test and asked very tough questions thinking that Gandhi would fail to answer. But Gandhiji answered all questions correctly! The white man now hated him even more than ever. The professor wrote, 'Idiot!', 'Idiot!' and returned the answer paper. Gandhiji took the answer paper back to the professor and said, "Sir, while you did sign the paper, you have forgotten to give me marks!" This is his innocent humour!

Someone recently told Borisagar Sāheb, may God confer you with healthy and long life. Once the hospital is ready, let him take rounds in the hospital, his smile can give new medicine and new health to patients. Such initiatives are necessary in hospitals. Humour is necessary.

So Bāpā! What more should I say? The ball is in your court now. You only need to order me. But do give me some time. Even if you don't give time, I shall somehow find a way. As for Kathā, people keep coming to me asking for Kathā out of reverence. But let me say, I have come here to give you Kathā proactively. How is it usually for Kathā reciters like us? They usually set up a

network requesting hosts that please keep a Kathā in *Vaiśākha* month! I shall share half the cost with you from my *dakṣiṇā*! You pay for *tablā* player. I shall pay harmonium player. The microphone retailer is my friend. I shall bargain half the price! But please fix something for me! I have never done this in my life. Whatever I am, I am fine. An utmost holy thought is going on in my mind since many years now that we should be able to treat people without charging a single penny, while this is about to come true, I have come here to give a Kathā. Now the ball is in your court. I am ready whenever you tell me. Your convenience is my convenience. You decide the time and venue.

I should conclude now, as I am still to travel ahead. As for elders sitting here, may Lord grant them a long life so that they continue to guide us. Do envision such dreams. If you cannot envision then fortify such virtuous activities with the wealth of your worship. Whichever faith you may be following, offer your prayers for this task. Bhagvatikumar Sharma's poetry is worth comprehending especially in this age. I only know its two lines. The advantage I have when I recite only two lines is that listeners feel that due to lack of time Bāpu is not reciting the whole poem! Lord safeguards my honour! Lord, be kind to safeguard it always. Since Hareshbhai sang, I felt let me sing couple of lines as well.

*Hari, Mane Adhī Akṣara Śikhavāḍo...*

O the Supreme Godhead! Now, teach me two and half letters. I want nothing else.

*Hari, Mane Adhī Akṣara Śikhavāḍo!*

*Aeśīne Āre Āvyo Chu;*

*Māro Agara Jivāḍo!*

*Pothī Paṃḍita Banī Rīmgaṇā*

*PothīMā Ja Vaghāryā,*

*ŚabdaBrahmaNā Karī Cūthaṇā*

*Sāratattva Saṃhāryā.*

*Garabaḍa Karī Ganāne,  
GramthaNo Bhāra Tame Upāḍo!  
Hari, Mane Adhī Akśara Śikhavāḍo!*

A little bit applies to my VyāsaPīṭha as well. It's a beautiful composition, I won't sing the whole poem due to lack of time. Sāheb, genuine dreams will come true. Pranav just presented one definition of Truth, Love & Compassion. These three transcendental-words (*Śabda-Brahma*) are being explication in myriad ways. But the fact that this dream came true just within one year, is truth for me. Singing is also love. One cannot sing without love. Regardless of whether it's melodious or not, God will correct everything. There is a movie song for love,

*Hara Dila Jo Pyāra Karegā, Vo Gānā Gāyegā...*  
I present as many evidences from scriptures as possible, reference to context being mine,

*Hara Dila Jo Pyāra Karegā, Vo Gānā Gāyegā,  
Dīvānā Saikaḍo Mein Pehacānā Jāegā...*

Since Hareshbhai sang, love is covered. MansataSāheb and his entire team decided not to accept any money, which is hard-core compassion, Sāheb! What could be more compassionate than this? ŚivaSūtra in Saṃskṛta has an aphorism for compassion, '*Karuṇaiva Keli*', he whose very sport is compassion. We go for morning-walks. While going to office if we don't get a vehicle, we are bound to walk and we feel fatigued! But we don't feel fatigued after morning-walk, because we have accepted that activity. Even a man staying on seventh floor has to come down for walking. He cannot walk in a 10x10 room from one end to the other, one can only talk in that space! Neighbours have sharp ears. Or one can walk on terrace, but people are in constant stress! Walking in terrace is not recommended because almost everyone is tensed. One may walk by taking support of parapet walls. However, if someone gets a negative thought or

feels giddy then he would go down straight and his soul would go up! Thus, one should always go down for walking. Walking on ground in an open space can only make us lighter. Similarly, while we have constantly dwelled on the rooftop of intellect all our life, sometime in order to feel lighter one must indeed step-down in heart for a walk. Therefore, '*Hari, Mane Adhī Akśara Śikhavāḍo*', this compassion itself is a sport; compassion itself is the sport of spiritual-seekers. I feel that the commencement of this virtuous activity of treating patients free of cost with the sentiments of worship is the sport of compassion. I feel that this compassion is dancing sport.

I once again express my pleasure. I am completely with you. This does not mean that I am partially elsewhere! I have liked this idea from the bottom of my heart and mind. My intellect has decided how I want to recite this Kathā for this act. My subconscious-mind has become staunch on this point. And final reason, none of you are intoxicated by pride. So, my mind, intellect and subconscious-mind are propitiously oriented. Because no one is intoxicated by pride, this endeavour will get accomplished beautifully. Dream will come true. It's written in '*Rāmāyaṇa*' that,

*Ehi Kara Hoi Parama Kalyānā I UTK-108.01 I*  
O God! Do that which causes everyone's auspicious!

*Soi Karahu Aba KṛpāNidhānā II UTK-108.01 II*  
O Supreme Godhead! Now be kind to do this,

*Sarve Bhavantu Sukhinaḥ,  
Sarve Santu Nirāmayaḥ I*

I express my pleasure, Bāpa! I need not say again and again that I am expressing my pleasure, but only so that you come to know that Bāpu is pleased!

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॥ JAI SIYARAM ॥