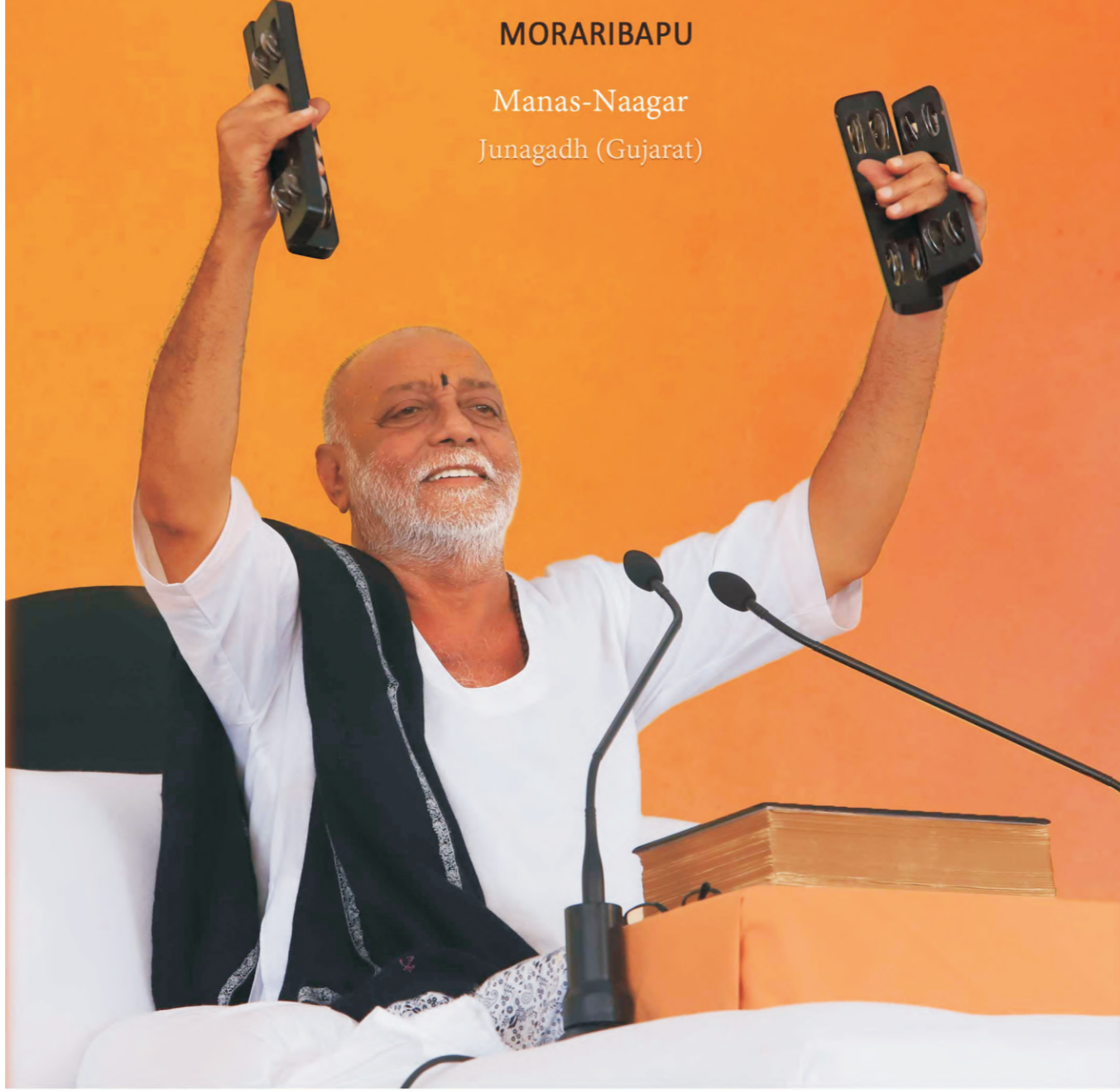


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# II RAM KATHA II

MORARIBAPU

Manas-Naagar  
Junagadh (Gujarat)



गुन सागर नागर बलबीरा। सुंदर स्यामल गौर सरीरा।।  
बिनय सील करुना गुन सागर। जयति बचन रचना अति नागर।।



## II RAM KATHA II

Manas-Naagar

### MORARIBAPU

Junagadh (Gujarat)

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## PREM PIYALA

From the 7<sup>th</sup> of October 2017 till the 15<sup>th</sup> of October 2017, Morari Bapu, recited the Ram-Katha at Junagadh (Gujarat), the place of the 'Adya-Kavi' of the Gujarati language, 'Narsih Mehta'; 'Naagar-Narsayya'. The Katha was focussed on the topic of 'Manas-Naagar' and Bapu described the intricate meanings of 'Naagar' on a very broad spectrum.

In the very beginning, Bapu made this submission that during the last twenty months his 'Vyasa-Peetha' has climbed two peaks, one is 'Rookhadd' and the other is 'Naagar'. As such, both of them are united into one, however, they also represent two different schools of thought, the first is a 'Margi' where as the second is 'Gargi'. Bapu said that by experience, a 'Rookhadd' can be 'Naagar' and vice-versa. The one who is prepared to undergo the travails of two should only venture into the spiritual field.

Bapu explained the different meanings of the word 'Naagar' as given in the 'Bhagwadgomandala' but he emphasised that 'Naagar' is not merely a clan, it is a thought process. Competent, well versed, astute and skilful is called 'Naagar'. The one who belongs to the 'Nagar' is a 'Naagar'. The civilized society is called 'Naagar'. The wise or prudent are called 'Naagar' but, if we see from the point of view of a thought process then a very bright and radiant thinking is called 'Naagar'.

Presenting 'Naagar' as a universal thought and further expounding on it, Bapu said that whatever inherent art or expertise one may have, honing of those skills is a 'Naagari' trait. If any sister or daughter is adept in cooking then she is a 'Naagar'. Any singer, who is an expert in his art and has complete command on the nuances of singing is a 'Naagar'. Any poet, who writes and articulates the thoughts in a very classical manner is also a 'Naagar'. A painter, who is deeply engrossed in his painting and depicts his/her art on the canvas as though they are real, is a 'Naagar'.

Instead of limiting the 'Naagar' as just a clan, Bapu presented it as a very evolved thought. The various characters of the 'Manas' in whom these qualities are seen are Lord Shankar, Maharaja Janaka, Rama-Lakhan, Nala-Neil, Angad etc, have been classified as 'Naagars' and side by side, in these personalities, where, when and how does the trait of the 'Naagar' takes shape was explained by him.

In the beginning of the 'Manas-Naagar' Ram-Katha, everyday one Pada of Sri 'Narsih Mehta' and a brief talk on the different characteristics of his divine life were also discussed. Subsequently, during the Katha, 'Kull ekottara taarya rey' was presented; eleven representative luminaries were honoured and 'Kunwarbaino Mamerun', play was also staged.

The one, who created a bridge between the 'Datta & Daataar', in the town of such a great personality, 'Naagar-Narsih' and in the lap of 'Girnar', during the Ram-Katha 'Manas-Naagar', there was a beautiful union of the emotional fervour as well as the greatness of ideological thought.

-Nitin Vadgama



Manas - Naagar : 1

## The one who can fill the entire ocean in a pot is a 'Naagar'

Guna sagar naagar balbeera| Sundar syamala gaur sareera||

Binaya seel karuna guna sagar| Jayati bachan Rachna ati naagar||

Baap! Where there is the seat of 'Bhagwan Guru Datta' and in between the Datta and the 'Daatar', though we cannot see it but the one who created this bridge, the 'Naagar-Shreshtha-Narsih', this is his town. The Navaratri festival has just ended a few days back. I was reciting the Katha at a 'Shakti-Peetha', 'Vindhyavasini'. I have no hesitation in saying this that for the Vaishnavas if there is any 'Bhakti-Peetha' then it is Junagadh. I had my own 'Manoratha' to recite the Katha here. When, all of a sudden from the 'Vyasa-Peetha' I say that I would like to speak on this topic at such and such a place then please understand that this is the 'Manoratha' of 'Talgajarda'. Someone comes forward to fulfil it, this for me is the grace of Hari. How was this seed of 'Manas-Naagar' sown, it was explained by my very dear 'Bhadrayu' Bhai.

This 'Naagari' Ganga is going to appear in Junagadh and the person who is going to take it on himself is my 'Jayanti Chandra'. It is a continuous flow (Dhaara). The Ganga sprung out from the Himalayas but this Ganga has come from 'Girnar'. 'Jayanti Bhai' and the entire Atul family is always ready to catch the ball. When I bowl a googly at times then it becomes a bit difficult to catch but they are ever ready to catch it however difficult it might be. This 'Yajmaan' family has been bestowed with the 'Naagari' blessings. I am feeling over joyed. One, it is the valley of 'Girnar' where Sri Datta is seated and it is the place of our dear 'Naagar'. One small edit from the 'Premananda' ballad tradition –

Naagar Narsih Mehto, Junagadhma Bhoodhar no bhakt,  
Katha kahun hun teni ray, tammey saambhalljo pretey|

He is our saint of Saurashtra. For him the ballad writer has written and that too a Marathi 'Saakhi'. What a wonderful 'Setubandha' has been created. So, Baap! So many sacred and holy feet are seated here. Who all do I call out by taking their names? All the great 'Girnar-Vibhootis' are seated here. I offer my humble 'Pranams' to them from the 'Vyasa-Peetha'. To all the great respected personalities from different walks of life who have come for this 'Naagar-Sabha', my dear listeners, it is not a 'Vidhan-Sabha' neither is it the 'Lok-Sabha' nor is it an election rally. In all these Sabha's, certain codes of conduct come into force, whereas here, we are creating the thought and its conduct. To all the brothers and sisters who have come for this 'Naagari-Sabha', I respectfully offer my 'Pranams'. 'Jai Siya Rama'.

So, Baap! In a span of one and a three fourth years my 'Vyasa-Peetha' has been able to catch two peaks. One is 'Rookhadd' and the other is 'Naagar'. Both will come together at one place but one follows the Margi tradition while the other follows the Gargi tradition. How beautifully this girl sings. I express the joy of the 'Vyasa-Peetha'. The various thoughts which have come together for this organisation, I welcome each and every one of them. This 'Ye kulla ekottara taarya' put forth this thought; Sadhu. Sadhu. Sadhu. I am very pleased by it. All this give me immense pleasure. Every day, one 'Pada' of our Mehta will be sung and the great scholars, highly educated commentators who have studied, researched and analysed Mehta will share their views for fifteen minutes which in a way is an exercise of filling the entire ocean in a pot. One definition of 'Naagar' is that the one who can fill the entire ocean in a pot is called a 'Naagar'. If you want to see it in the context of alliteration also then seven such 'Naagars' are there in the 'Ramcharitmanas' which have been found by 'Talgajarda', who have lived this thought through and through. I shall be talking to you about them under the leadership of my 'Narsayya-Naagar'. I shall be discussing about the characters of the Ramayana but their leader will be 'Naagar-Narsih'. The Acharya of the Vaishnava 'Bhakti-Peetha' is 'Narsih' Mehta.

Param 'Poojya Puneetacharyaji' has come. I am very glad that he is here. We have the blessed presence of all these saints and we are receiving their Maun blessings. Their joy is increasing our joy manifold. At that time, he was 'Rookhadd' and my experience tells me that the 'Rookhadd' can also become a 'Naagar' and vice-versa, i.e., a 'Naagar' by experience can become a 'Rookhadd'. The one who is prepared to become both should set foot on this spiritual path.

This is the presentation of seventy-one generations. I pray from the 'Vyasa-Peetha' that please hear the Katha but kindly take the prasad also. The entire Junagadh and the nearby places I invite you all to come in hordes and make him sell his factory. I don't have a share in his factory. Many rumour mongers spread this canard that since he organises so many Kathas of 'Morari Babu', which goes to prove that 'Morari Babu' has a share in 'Atul-Auto'. I am saying this from the 'Vyasa-Peetha' and by placing my hands on the Ramayana that I don't have a share but it is good fortune that such surrendered people are seated close to the 'Vyasa-Peetha' with their heads bowed down in humility. What share should I keep with him? The entire world is in my pocket. I have mentioned this so many times that even before I wake up, he is seen swiping the floor outside my 'Kuttiya'.

So, Baap! This very different journey which started with 'Rookhadd' has today reached up to 'Manas-Naagar', for which I personally feel elated. It is such a beautiful arrangement. All these people have offered their 'Aahuti' in it. Each and every one according to the individual capacity of their pots, have experienced joy like that of the great ocean. When I say 'Gaagar mein Sagar', I am not referring to the size. Wherever 'Tulsi' has added 'Naagar' along with Rama, 'Bhadrayu' Bhai has added Sagar with it. The sea has a relationship with the pot which can be seen that such a 'Kumbhaja', who was born from a pot as 'Agastya', drank the entire ocean, in the same way 'Kumbhaja' drank the 'Ramcharitmanas'. I consider 'Kumbhaja' to be a 'Naagar'. I shall talk about him in the coming days. There are seven 'Naagars' in the Manas.

What to talk about me, seven generations are liberated.

'Jeevandas Mehta' basically was a 'Naagar'. My roots are here, that is why I feel an attachment with this place. 'Jeevandas Mehta' was a 'Naagar' from 'Konjanni' and 'Dhyana Swami Babu', a great and a unique saint came to Saurashtra. He went and took initiation from him but he said that you 'Jeevandas Mehta', means that you are a 'Naagar' and are bound in a particular clan, though I don't believe in any caste or clan, 'Hari kera deshma'; I am this type of a Sadhu, so I will initiate you on this condition that you cannot become a 'Virakta', you have to remain a 'Grihastha'. In the village 'Konjanni', the entire Mehta clan lives. Till yesterday, 'Yogendra Bhai Mehta', 'Yogini Bahen

Mehta' were theosophists. You will find the traits of the 'Naagar' tradition till date in 'Konjanni'. 'Konjanni' is two kms away from 'Talgajarda', via 'Pithoria-Hanuman'. 'Bhikhudan Bhai', no one used to smoke a 'Beedi' there. Apart from the 'Naagar' clan, no one used to have a 'Paan' there. I have seen all this with my own eyes. Now, the times have changed and they drink everything.

'Jeevandas Mehta' was principally a 'Naagar'. Our seven generations have been liberated. I can't say about seventy-one but I am certain about seven. 'Jeevandas Mehta' became a 'Grihastha' and 'Narayan Das Babu' was born. Then, 'Prema Das Babu' was born to him and he had 'Raghuram Babu'. He then had 'Tribhuvan das Dada' and from him was born 'Prabhu Das Babu'. Through him came 'Morari Babu'. In this way, our seven generations were liberated. Through the 'Manas-Naagar' I have come here to perform a grand 'Bhandaara' of 'Narsih Mehta'. The entire Junagadh should come and eat. It is my experience that in the case of 'Narsih Mehta' only one Hundi was accepted but my 'Thakur' has accepted so many Hundis of 'Talgajarda', I am sharing my personal experience of this twenty first century.

Why was I inspired to make a college in Junagadh? Instead of Junagadh, Bhavnagar was much closer but it came to my mind that if one wants to study further then one should study in Junagadh because my 'Naagar' was born here. This was the eagerness of my consciousness. Might be that 'Bahauddin College' did not give me admission. Like, when 'Narsih Mehta' went out in the Bazar of Junagadh to get some ghee for performing the 'Shraddha' of his father, the traders of Junagadh got to know that his money might come in months instead of days that is why, they refused to give him any ghee, in the same way the principal of 'Bahauddin College' instantly told me that with such low marks, you have come to seek admission in this college? Then 'Morari Babu' decided that may be the college in Junagadh might not teach me but I have to study in the Junagadh District, where my 'Naagari' consciousness is moving around. That is why, I studied in 'Shahpur'. The Junagadh district made me a PTC, a degree holder. Is being a PTC an easy thing? So, don't think that I am an idiot. I am a degree holder. The degree has its importance in the materialistic world today. In the spiritual world, you don't need a degree, instead you need a 'Vritti'.

Jeni surta Shyamalliya ney saath|

That is why, I have a 'Chaitasic' connection with Junagadh. I want to share certain things which I have never said before. When I came to Junagadh in relation to a certain thought process, I used to come from Shahpur, before that I used to come for doing the 'Lili-Parikrama'. I am very fond of 'Girnar' and because of that I used to come here seldom and whenever I came, I used to pass through the 'Naagarwada'

compulsorily. For me, those lanes and by lanes are a 'Teertha'. I feel that in some lifespan, this Jeeva must have rolled over here.

As a village, I like my 'Talgajarda' for there no other like it. I beg to be excused by the other villages, and out of all the towns on this planet, there is none like Junagadh. This is the eructation (Udgaar) of my heart, Baap! You can write commentaries on it, later if you like. From the entire 'Narsih Literature' if any line has been put in practice. Because I had understood it in advance that people's good wishes and interest will grow; the blessings of the saints will grow; the grace of the Guru will increase; the Bhajan will also grow somewhat; by the strength of the Guru, I will be able to tolerate all whatever is thrown at me by the people. Then, I used to repeat this one line of 'Narsih' –

Evaa rey ammey evaarey,  
tammey kahochho valli teva rey,  
Bhakti karta jo bhrashta thayishun  
toh karshun Damodarni sewarey|

This 'Pothi' has given me great strength. Even today, if possible, I would love to walk alone in the 'Naagarwada'. But now, I will not be allowed to go, even though, I know the way to the 'Naagarwada'. Some 'Chetna' surely has been tugging my heart strings, well; whatever the case maybe. It is the glory of 'Jeevan Das Mehta'. Our ancestors have been 'Naagars', even that must have an attraction and on top of it the 'Rookhadd' state. That is why my 'Vyasa-Peetha' says it to be the combination of Margi & Gargi.

Here, for me, there is the attraction of five 'Ga', that is why my 'Vyasa-Peetha' has come here with 'Manas-Naagar'. I always speak from the heart but here, I want to share quite a few things with you all. This gathering also is a 'Naagari-Sabha', something special and different. Truly speaking, the five 'Ga' have not attracted me but they have naturally come to my notice. To be influenced by someone is not a good thing. The best is to live by your own nature. The first 'Ga' is of 'Guru Datta'. After reaching that height, one has to be willing to accept good from wherever one can get it. He took it from twenty-four people or places or things. 'Aano Bhadra kritavo yantuvishwataha'. I like such a Guru. The ideal Guru or the one who is right at the top, 'Bhagwan Guru Datta's' 'Ga' is first on the list. The 'Ga' of 'Talgajarda' is right in the root, so most certainly it is there.

The second 'Ga' is of 'Gagan', which I like very much. Yesterday, I went for the Parikrama of 'Girnar'. The 'Pothiji' also did the Parikrama with me. Earlier, I have done the 'Lili' Parikrama as per the rules laid down for it. I walked the entire distance. I have eaten the 'Theplas' smeared with 'Kankooda'. Later on, along with 'Amar Das Babu' I have done the Parikrama partly on foot and the rest in a vehicle. Yesterday, we did the complete Parikrama of 'Girnar' and 'Daatar' by the car, then I had said that on a raised platform in the jungle, if

someone just gives me a straw mat to sleep then I shall be indebted for life to this person, because I like the 'Ga' of 'Gagan'. The 'Chhanddogya Upanishad' says that we don't get rasa in little so we seek the full rasa. 'Na alppey sukham asti'. What can be greater than the sky, can anyone tell me? That is why, our 'Sawa-Bhagat' says, if you want to play then this ground is too small, come let us go to the 'Gagan-Gadh' and play there.

So, the 'Ga' of Guru, the 'Ga' of 'Gagan', the third is the 'Ga' of 'Naagar'. In this word the 'Ga' is right in the centre. The other 'Ga' is of Junagadh and the last is the 'Ga' in Raga, especially Raga 'Kedar'. If you ask about the Gotra or the caste of 'Kedar', the musician will be able to tell you but since the time Mehta has sung it, it has become a Vaishnavi Raga. In other words, the different attractions of 'Ga' have all got collected here, that is why the name chosen is 'Manas-Naagar'. 'Bhadrayu' Bhai said that Meera addressed Lord Krishna as 'Naagar' and Mehta too addressed Him as 'Naagar'. Many people have addressed Him as 'Naagar'. 'Tulsiji' has addressed Lord Rama as 'Naagar'. There are eighteen characteristics of a Vaishnava whereas 'Vyasaji' while elaborating on the 'Vibhootis' of Lord Krishna says that amongst the Vaishnavas I am Shankar. By this logic, even my Shankar becomes a 'Naagar'. He is both, 'Rookhadd' as well as 'Naagar'. He combines the both so beautifully. My 'Pothiji' went up to the steps of 'Girnar', where Sri Hanuman is seated. Then the 'Bhavnath-Mandir' and then I did 'Aachaman' at the 'Damodara-Kunda' where my Mehta used to bathe, I took the 'Pothiji' to 'Sri Thakorji's' temple situated there. From there, we came for the darshan of 'Bhagwan-Haatakeshwara'.

At Baroda, when I had to speak on 'Narsih Mehta', I had said that the 'Naagar' clan outcasted 'Narsihji'. 'Gandhiji' too was outcasted by his own community. If one becomes a Sadhu 'Bawa', no one dare to outcaste you then. If you remain in the sphere of the caste and creed, then this possibility always remains. No one can outcaste any Sadhu or the 'Bawa'. The Sadhu does not belong to any caste or creed, he is away from all this. I had said at that time that most of the great personalities of their times were outcasted by the society blaming the person because they couldn't fathom their greatness.

Mehta had come here six hundred years ago. At that time to bring about such a great social revolution, other than my 'Naagar', who else could have done it? He would go up to the very last person standing and would sing Bhajan at his place. For doing this, he was outcasted, tortured and what not. I always think and my inner voice tells me that in 'Narsihji's' out casting, maybe, 'Haatakeshwara' Mahadeva willed it that way because it is written in the 'Ramcharitmanas', 'Buddhi preraka Shiva'. The 'Param-Tattva' who controls the Buddha is 'Bhagwan' Shankar. It is quite likely that Lord Shankar must have decided that he is

not the one who should be bound by the shackles of caste or creed. Free him from all boundaries and let him become the 'Vishwa-Manava'. So, maybe that 'Bhagwan-Haatkeshwara' was the one to put this idea in the minds of the 'Naagar' community to outcaste 'Mehtaji'. He came out of the 'Naagarwada' and became a world citizen and whatever might have missed out then was completed by Gandhi Babu through the two 'Padas', which became a part of his universal prayer.

So, we were talking about 'Kedar'. The 'Ga-Kaar' of this Raga is also very dear to me. The Raga which attracts Lord Krishna. Today, many people ask that would this have happened? Why not? Certain things are beyond the comprehension of the human mind. 'Kedar' has now become the Vaishnavi Raga. The musicians claim different origins of the same. Because Mehta sung it, it has become the Krishna Raga. That is why, it is a very important Raga. Here, 'Mehtaji' sang in such a way that Hari was compelled to come. This sacred place, purified this Raga so much that it attracted the 'Param-Shuddha-Param-Tattva' to appear here. In other words, these are a few 'Ga-Kaaras' which pull me to this place. I have been reciting the Katha for the past so many years by the grace of the saints but in most of the Kathas, I just stay for eight nights. At times, if I come a day earlier then it becomes nine nights but here, I will be staying for eleven nights.

So, we begin the 'Manas-Naagar' Katha at this 'Param-Vaishnavi-Bhakti-Peetha', which belongs to Param Acharya, my 'Narsayya'. One of the important traits of the 'Naagar', Hemant Bhai is this that generally, you will not see a 'Naagar' begging. The place and times have changed and it though has some affect, which is a different matter. A Brahmin might be called a 'Bhikshuk' but a 'Naagar' will generally not beg. If at all he will beg then it will be from 'Haatkesh', that too only in extraneous circumstances. Will I ask Rama Deva? If I do ask, I shall ask from the 'Haatak-Deva' or my 'Swarnnim-Deva'.

'Haatak' is also akin to the golden Lanka, I don't have any proof to give you but if you consider the 'Antahakarna-Pravritti' to be the proof, now I have stopped even saying this. What is the reliability of this 'Antahakarana'? Therefore, I have now started saying that it is not the Sadhu's 'Antahakarana-Pravritti', which is the proof but the ultimate proof lies in the Bhajan of the Sadhu. If I have this right by the grace of the saints then I would like to say that when Lord Shankar would go to Lanka for accepting 'Ravana's' worship then most likely at some point in time, 'Ravana' might have said that now you are not the 'Kailaseshwara', instead you are the 'Haatkeshwara' because you are in the golden Lanka and I am your disciple. I also worship such a 'Haatkeshwara'. I cannot provide any proof for it. The proof shall come out for sure; it might take some time. If you don't get one then please consider 'Talgajarda' to be enough.

How well the flow has been handled. When I went for the Darshan of 'Bhagwan-Haatkeshwara' then I enquired as to how many years old is it? To which, they said, so many years. I asked that 'Narsih Mehta' must also be coming here sometimes to offer 'Jal'. The 'Dhara' here is 'Hari-Hara'. How many different flows has my 'Naagara' bridged? I have used, 'Naagara', please excuse me for the same because it has come out from my heart. I am saying so because I consider him to be my very own. People might question out of decency that why is he saying 'Naagara' in place of 'Naagar'? It once so happened that I kept on saying 'Kabira-Kabira' and hearing that, one of his followers got offended. This was during the Katha at 'Daakor'. I am very fond of Kabir Sahib. I am very fond of 'Naagar' because I am also from the Mehta family and the tributaries should merge and even from the point of view of being of the same clan also, the 'Naagar' word appeals to me. I am not biased towards 'Naagar' but I am in love with it. The Sadhu is non-biased but he is lovingly inclined, indeed. If a flow of emotion is there, why should I obstruct it? Many a times people come up with such bizarre things that though un-wanting, we have to listen. In my presence they make this false claim that he was my class-mates here. It is so sinful to make such a false claim. At times, such false claims are made in my presence that what to say, I just smile and keep quiet. In my absence, God only knows, what all might be said.

I don't know why but since the last couple of days I feel that someone should abuse me in such a manner that in comparison all other abuses or insults seem insignificant. How long does it take for me to say; 'Aewa rey ammey aewa rey, tammey kaho chho valli ttewarey'. 'Tullya ninda stutirmauni'. Such an abuse which even the Police Dept. is unaware or even the 'Devi-Poojaka' don't know, some such abuse should be hurled at me, this is my 'Manorath'. Even otherwise, behind the back, people might be saying what not. But somehow, it is not so enjoyable because the 'Shastra' says that 'Adharma' has emanated from the back and the Dharma has come out from the chest. The one who comes face to face and says is respected whereas behind the back, it is 'Adharma'.

So, Baap! I am expressing my heartfelt joy. The way in which the Katha has been envisaged and given this shape. On the very first day, I get this feeling that this is what actually the 'Manas-Naagar' ought to be. It is indeed a beautiful arrangement. Here, there are blessings of the 'Naagar' families and the excitement of each and every one. I even had this request that the entire world longs to hear the Hindi Katha but my 'Adya-Kavi's' language was Gujarati and if I speak in Gujarati, only then it will sound good. However, I have taught Gujarati to the entire world by now. They can follow my Gujarati, so it will not be difficult. For a while, I thought that maybe Hindi will be more suitable

but the language of our 'Adya-Kavi' is Gujarati and we have assembled here to venerate him in his own language. Baap! To all of you as well as the mere instrumental 'Yajaman' family, my 'Pranams'. My 'Vyasa-Peetha' cordially invites you to come and hear the Katha, whatever you can listen, hear or else the 'Rasoda' is just next door, take full advantage of it. All are invited collectively. I am not saying this for the numbers because I have seen huge gatherings. At 'Chitrakut', if four or five people are sitting and we are just casually discussing on a topic for a couple of hours, in this way also one or two Kathas can be done, which are not counted. If two or three people are sitting around my 'Yagna-Kunda' and we are talking as the night goes by, for me it has the same importance like that of the Katha. I have nothing to do with the numbers. But you all are so eager to listen in such large numbers, undoubtedly, it is a matter of great joy. I invite you all.

This is the 'Naagar-Sabha' and it is a 'Naagari-Katha', that is why we shall be talking about 'Manas-Naagar' for the coming nine days. Supposedly, in the 'Manas', 'Tulsi' has used the word 'Naagar' thirteen times. 'Bhool-chook levi-devi'. Here, you will see that seven times 'Naagar' is used along with 'Sagar'. In other words, all the characteristics of the ocean are there in the 'Naagar' and vice-versa. They are all possible to be fulfilled. They are not such that we cannot reach them but if we are fond of being a pygmy then God help. Try to rise up a little, the rest Sri 'Thakorji' will lift us so that we can catch the fruit by our hands.

Following an ever-evolving tradition, I shall do the 'Mangalacharana' and then I shall conclude today's discussion. Who is ignorant about the 'Ramcharitmanas' anymore? Who has not heard anything about it? But, as a rule, on the first day, the 'Mahatmya' of the sacred text or the Katha, is discussed. 'Talgajarda' interprets this that the speaker needs to introduce the text to his listeners on the first day. Not by describing any miracles but talking about its reality or putting it right in front of their eyes to see. The text can also be introduced by talking about certain miracles but somehow, I am not interested in miracles, which is now a well-known fact. I would like to present before you the characters and the topics of this sacred text, how many parts it has, etc. What Sri Valmiki has written is known as the Ramayana. What Sri 'Tulsiji' has written and what is our subject matter is the 'Ramcharitmanas'. 'Tulsiji' writes –

Ramcharitmanas aehi naama|  
Sunat Shraavan paaiya bishrama||

As the benefit of hearing the 'Ramcharitmanas', no chocolatey miracles have been described like to attain Swarga or to attain 'Punya', instead the sole purpose is to attain 'Prema' or divine love. Here, there is also no expectation of attaining 'Prema', it is to share or distribute 'Prema'. It is named 'Ramcharitmanas'. 'Adi-Kavi' Valmiki wrote it in Sanskrit 'Shloka' whereas, this is 'Lok'. Lord Shankar, the 'Anadi-Kavi' is its creator. Lord Shankar did not create it to be kept in a close cupboard or keeping the tiny 'Gutka' in your bag. He created it to be kept in one's



heart. Keep it in your heart or the cupboard of belief and establish it in the mansion of a complete trust.

I make an open declaration that if you hear the Katha then be dead sure that you are not going to attain Swarga. Your desire of Swarga will be totally eradicated. If you hear the Katha, most certainly you will earn 'Punya' or will become virtuous. I say that you are virtuous already, so you could come to the Katha. 'Tulsiji' says that if you hear it, most certainly you will get 'Vishram' or tranquillity. How much, that depends upon our state. The listeners do feel at rest or peace, that is why they come, simple. Today, there is a live telecast of each and every Katha, still why do people come in such large numbers? Can they not enjoy at home with their legs stretched out and sipping their favourite cup of tea? But still, they throng to the venues to hear the Katha, live. This indicates that people are interested to hear. The critics will of course say that what is there in the Katha? Those poor people couldn't come so what do they know? So, Baap! You will attain tranquillity. 'Roopala' Sahib made a very pertinent point that this medium is proving to be very effective and doing great service. Well, one feels relaxed and restful, what to talk of others, I experience it myself completely.

There are seven 'Sopans' in it. Valmiki calls them Kanda. Though, we too in our daily parlance refer to it as the first Kanda is the 'Bal-Kanda', but 'Tulsi' does not use the word Kanda, he says 'Sopan'. He has created a ladder for the Sadhana to move upwards. To reach the Ultimate Reality, it is a seven-step ladder. 'Tulsiji' has given this ladder to each and every household so that whoever wants can climb up and the one who has been able to get there can come down and go out and distribute it to the society at large. It is such a beautiful ladder which helps you climb up and also gives you the liberty to be amidst the people as well.

He has created seven such 'Sopans' or steps. In the 'Pratham-Sopan', he wrote seven shlokas of the 'Mangalacharana' in Sanskrit. He venerates Lord Shankar, Ma Bhawani, Sri Ganesh, Sri Hanuman and Sri Sita-Rama, but two things draw my attention in particular that when he began the text, he says, 'Vandey Vani Vinayakkau'. Till date, starting from the 'Veda-Vani' till the 'Sant-Vani', this tradition continues. Sri Hanuman is the main or the principal listener. Hereto, when 'Tulsi' does the veneration, he first venerates the 'Kavishwara' followed by 'Kavishwara'. He has given prominence to Vani and Kavi.

There are seven mantras of veneration. Then, in order to take the Shloka to the Lok, he took the help of the simple local dialect of his times. Like Kabir Sahib used the 'Sadhukaddi' words, 'Bhagwan Tathagata Buddha' used Pali, 'Bhagwan Mahavira' used 'Prakrit' to reach up to the masses, in the same way 'Tulsi' begins the five 'Sorthas' in the 'Lok-Bhasha' or the 'Khadi-

Boli'. He venerated the 'Panchdeva' first. By bringing the philosophy of Adi Jagadguru Shankaracharya right in the very beginning of this Vaishnavi text, 'Tulsi' has built a 'Setu' or a bridge between two different ideologies. Ganesh, Durga, Shankar, Vishnu and Surya, he venerated them. The embodiment of all the five, provided you have that devotion or 'Nishtha' is the Guru. Thus, he venerates the Guru. For the devoted disciple, the Guru is Gauri. Not as a person but the 'Pada' is very glorious. The Guru cannot be bound in an individual frame. He is 'Gagansadrusham'. He is vast like the sky; from this we can conclude when the personality of the person expands and touches the existence or the ultimate reality then you can be sure that you have got a 'Tribhuvan-Guru'. 'Tulsi' has recited the glories of such a Guru as the very first topic of the 'Ramcharitmanas' and 'Talgajarda' calls it the 'Guru-Gita'. A few lines –

Banddau Gurupada padum paraga|  
Suruchi subaas saras anuraga||  
Sri Guru padanakh mani gana jyoti|  
Sumirat divya Drishti heeya hoti||

The very first 'Chaupai' of the Manas begins with the veneration of the Guru Mahima. 'Tulsi' says that I am using the pollen dust of the sacred Lotus Feet of my Guru to cleanse my eyes and vision to go on to write the 'Ramcharitmanas'. The one who has a cleansed or a purified vision by the grace of his/her Guru is free to use his vocabulary. The one whose vision is tainted; the words too will be confusing. They might impress but will not be able to exhibit the true nature or insight. Just with a tiny wee bit grace of my Guru I have cleansed my eyes and am now going to recite the Ram-Katha. But he could not sing because such a big topic came in between. The resolve was to sing the Ram-Katha but before that, he salutes the Devas of the Earth, the Brahmins. The noblemen & women of the society and the great personalities were venerated. Then the 'Sadhu-Samaj' was compared to a moving 'Teerthraj-Prayaga'. The wicked, the gentle, demons, evil persons, villains, rascals, civilized, uncivilized, 'Tulsi' salutes one and all.

Two things are becoming more and more certain. The first thing is that till such time we see that the other person is an arrant and we are good, or we see faults in others and consider ourselves to be faultless then it is a clear indication that our eyesight is very weak because of the cataract of differentiation. The second thing which I have now started feeling is that till we feel the other person to be inferior to us, then it is clear that the mind is still polluted otherwise my 'Narsayya' would not have said, 'Sakal lok ma sahuney vandey'. I have no hesitation in saying and absolutely no exaggeration that Mehta seems to be far ahead of 'Tulsi'. He is nearly six hundred years old by now, whereas 'Tulsi' is four hundred and fifty or five hundred years, thereabouts. Therefore, I have no problem in saying that quite a few of 'Narsihji's' 'Sutras'

have been taken down as 'Chaupais' by 'Tulsi'. After all, the 'Chaitic' connection transcends all limits or boundaries, which is beyond comprehension. Whether 'Tulsidasji' came to Gujarat, I don't know but I know this much that today, in mostly all the Gujarati households the Ramayana is there and it has a very wide reach all across the globe. But the great personalities are connected somewhere somehow, who knows?

Pardukkhey upkaar karrey tohye  
mann abhimaan na aanney rey ...  
Para-upkaar bachan mann|

As the singer of Ramayana and by your grace if I say that mostly all the lines of 'Narsih Mehta' are reflected in it, then I feel that it will not be wrong on my part at all. By trying to appreciate or praise the scripture of your choice or revere it over the others just to make it sound big in my opinion, is not the right thing to do. I am sure, my 'Tulsiji' will feel happy in this exercise being done by us here. The so called 'Tulsi' traditionalists might be unhappy. I shall count them out and place them before you the lines where there is a glaring similarity between the lines of 'Narsih Mehta' and the 'Chaupais' of the Ramayana. I have spoken about it before. I have kept all the Sutras and compared them with the lines of the Ramayana. I am not trying to praise but I willingly accept it. In the spiritual world if someone asks me then I will say that there is no 'Maha-Mantra' other than accepting unconditionally. In refusal there is friction whereas in acceptance there is Shanti. We need to put across our viewpoint. If the other person says that he doesn't agree then just leave it. Just accept it as it is.

Sakal lokma sahunney vandey|

It is ascribed to 'Narsih Mehta', but the roots might be in the Upanishads. 'Sarvam khalu iddam Brahman'. All this is the expansion of Brahman. The scriptures proclaim that one whose eyes have opened, he cannot see any evil, for him everything is auspicious. The one who has a jaundiced vision will say that it is yellow. But the one whose eyes have been cleansed will just see clear and bright light everywhere. He will see the colours the way they are. The entire world appeared to 'Tulsi' as an integral part of Brahman. He went on to venerate one and all then he goes on to introduce the principal characters of the text, wherein first of all, he venerates Mata 'Kaushallya'.

So, Baap! The entire universe seems to be the manifestation of Brahman. I would like to tell my listeners from the core of my heart that till such time

you feel the other person smaller than you or inferior to you or is at a lower level or less educated or less knowledgeable or comes from a low caste, etc, then be certain that your mind is full of impurities. When it is cleansed and becomes pure then you will see Brahman in each and every one, everywhere. For an awakened person everything becomes auspicious. There is nothing which is unholy. So, 'Tulsi' got this pure vision of Brahman. He venerated one and all.

'Tulsi' says that Mata 'Kaushallya' is the Prachi or the East. She is not just any woman, instead she is the glory. The mother of my land is very glorious. 'Tulsi' has called her the East and maybe this thought might have crossed his mind that –

Uggamna orddawalli, bhajjun tenney bhelliavalli,  
Sonal Ma aabhkapaalli, bahjjun tenney bhelliawalli|

See, where all the soul connection or the 'Chaitasic' conjunction takes place. The one whose forehead is like this then for it the moon, the sun all will be too small. 'Avinash Vyasa' is also a 'Naagar'. That is just the brushing or showering of his 'Kumkum' or in other words the Sunrise –

Maaddi taarun kankun kharryun ney suraj oogyo,  
Jaga maathey Janney prabhuttaye paga mukkyo,

Kankun kharryun ney suraj oogyo|

Thus, he sang the glories of Mata 'Kaushallya'.

He saluted the other queens. He established Maharaja Dashrath as the lover of Lord Rama and then introduced Maharaja Janaka who has kept his yoga concealed by his 'Bhoga', who is the 'Videharaj Janaka', I offer my 'Pranams'. Then he venerates Saint Sri Bharat, Sri Lakhan and Sri 'Shatrughna'. Finally, he salutes Sri Sita-Rama. In between, he venerates Sri Hanuman. I conclude the first day's Katha with the 'Hanumant-Vandana'. 'Goswamiji' is venerating 'Hanumanji' Maharaj-

Mahabeera binvaun Hanumana|  
Rama jaasu jasa aap bakhana||  
Prannavaun Pawan Kumar  
khal bala paavak gyan ghana|  
Jaasu hridaya agaara bassahin  
Rama sara-chaap dhara||

A Pada from 'Tulsiji's' 'Vinaya-Patrika' –

Mangala-moorti Maarut Nandana|  
Sakal amangala moola nikandana||

In the 'Vandana-Prakarna', he did the Vandana of Sri Hanuman., followed by the friends of the Lord serially. Now, he does the Vandana of Sri Sita-Ramji. In nine 'Dohas' or seventy-two 'Chaupais', he does the Vandana of 'Ramnaam Maharaj'.

*In a year and a three quarter, my 'Vyasa-Peetha' has got hold of two peaks. One is 'Rookhadd' and the other is 'Naagar'. Both of them have to be together in one place, one's tradition is Margi, whereas the other is Gargi. One definition of 'Naagar' is also that the one who can fill the entire ocean in a pot is a 'Naagar'. If you want to count it by the 'Praas' or even otherwise, 'Talgajarda' has found out such seven 'Naagars' in the 'Ramcharitmanas', who are permeated with this ideology and have lived it. I shall be discussing about them under the aegis of my 'Narsih Naagar'. I shall be talking about the characters of the Ramayana but my 'Naagara Narsih' will lead them. The Acharya of this Vaishnavi 'Bhakti-Peetha' is 'Nrasih'.*



Manas - Naagar : 2

### 'Narsih Mehta' has combined all the different belief systems into one and is seated as the 'Premadvaitin'

Baap! 'Monghamoolna-Maanvi'; this very beautiful book has just been released in this sacred land of 'Narsih'. In my opinion, the one who has presented this wonderful text is undoubtedly a very outstanding individual. His support, his erudition and along with all this, his humility which walks two steps ahead; I will say, 'Jai Mataji', Baap! I am overjoyed. To have so many qualities in one individual is very rare thing. One such revered my very dear 'Vasant Bhai Gadhvi' is present with us. I express my happiness and venerate your humility. Always smiling and filled with joy, in height who is as tall as Ganesh, the one who is conducting the proceedings, our dear 'Bhadrayu' Bhai; under his Naagari' guidance, yesterday 'Bahen Gargi' enthralled us by her beautiful singing and today 'Bahen Dhairya' sang for us one piece written by 'Narsihji'. 'Khush raho, Beta.' I express my happiness. In the same order, 'Bahen Margi Hathi', with her study and practice filled up the ocean in a tiny pot within the fifteen minutes given to her and presented her thoughts. She mentioned that 'Narsih' is not just a name or a proper noun, instead, it is a 'Teertha'. I very much appreciate this thought. The one who declared, 'Sakal teerath aena tannma rey'. The one who can say this, is undoubtedly himself a 'Teertha'. We were all blessed with some excellent speeches.

In the Manas there are seven 'Manas-Naagars'. One of them is Maharaja Janaka. He is a 'Naagar' in every sense of the word but not as member of the clan. We don't want to narrow-down its meaning just by calling it a particular clan. Though, I am proud of the clan and the 'Naagar' community as a whole. But what is glorious or commands a place of pride in our hearts, we don't want to narrow down its meaning. We need to preserve its uniqueness as well as its vast nature.

We shall be doing the sacred remembrance of seven 'Naagars'. When Mata Sita's 'Swayam Vara' is organised at 'Janakpuri' then all the kings and rulers from all over the globe assembled there. Maharaj 'Shatananda', the 'Kul-Guru' of Maharaja Janaka, personally goes to request Maharaj 'Vishwamitra' to come to the grand arena along with the princes of 'Ayodhya' and his group of Rishi-Munis as 'Mithilesha' Janaka is waiting for you. The decision of Janaki's future is going to take place so please come with me. Maharishi Kaushik, means Vishwamitra, along with Sri Rama-Lakhan and all the accompanying sages proceeds to the arena and at that moment, 'Goswamiji' paints a beautiful picture by his words. There is a 'Chaupaai' -

Rajkunwar tehi avasara aaye| Manahun manoharta tana chhaye||  
Guna sagar naagar bara beera| Sundar syamala gaur sareera||

In order to express the Divine form of Sri Rama as though the entire beauty of the universe has been captured and filtered in His persona, 'Tulsi' wrote this line. The ocean of the Guna, the two brothers who are 'Naagar', 'Tulsi' says that their beauty is incomparable. One is dark complexioned and the other is fair. They both enter the arena together. Just see it from the point of Kavita, Sahib. If you want to see the nine Rasas in the Manas then this is the very first amongst them. When Lord Rama enters the arena then who sees Him in what way? To the valiant, He appears as the embodiment of all the valour. For Maharaja Janaka, his queen and relatives were filled with affection, seeing Him. Each and every one, is visualising Him according to their own mental make-up. For some, the 'Shringara-Rasa' was prominent, for some others it was the 'Bhayanak-Rasa' and for a few the 'Adbhut-Rasa' was predominant. It was an amalgamation of all the nine Rasas in one. 'Tulsiji' says that each and every one viewed Him depending of their feelings or emotions. For the valiant, 'Veer-Rasa'; for the Rasika, 'Shringara-Rasa'; for the jovial, 'Haasya-Rasa'; for some 'Bheebatsa', for another 'Bhayanaka' and so on. The line written for this topic, the 'Vyasa-Peetha' is taking up for our discussion that both the brothers are the ocean of virtues and are 'Naagar'. In that very arena, a 'Trigunateeta' Sadhu like 'Tulsi' sees the different forms of the Lord as seen by those present. The

next statement though is not beyond the realm of the Guna but through the eyes filled with 'Tamoguna', as seen by Sri 'Parashurama'. If a sattvic person addresses by saying that he is a 'Naagar', it can be understood but in the truest sense when a 'Tamoguni' says that he is a 'Naagar', then it proves that yes, here the 'Naagar' adjective is true for sure.

The 'Dhanush-Yagna' has begun. Thousands of kings and others assembled all failed, seeing this Maharaja Janaka expressed his disappointment. Guru Vishwamitra tells Sri Rama, 'Uttishthata jaagrata praapya varannibodhata'. Now just see, how the Mantra of the Upanishad is being touched upon here. 'Uttishthata', Guru Vishwamitra tells Sri Rama, 'Jaagrata', he tells Lakshmana because he is the one who is awake. The purpose for which we have come, go ahead and fulfil it, though it is difficult as if walking on an edge of the sword. 'Kshurasya dhara nishita durratyaya durggam pathastat kavayo vadanti'. This was the 'Mool-Mantra' of Swami Vivekananda.

Utthahun Rama bhanjahu bhava chaapa|

Raghav, arise. Whatever might have been the height of that stage, it appeared as though a lion is coming down from the top of a mountain, when Sri Rama was getting down from the steps. So, the Lord comes to break the bow. The 'Dhanush-Bhanga' in itself is an independent topic for discussion.

Tehi avasara suni Sivadhanu bhanga|  
Aayahu Bhrigukula Kamal patanga||

As the thunder of the breaking of the bow reverberated across the entire creation, hearing it the one steered in 'Tamoguna' 'Maha-Muni', who is called the 'Aveshavatar' in the Avatar tradition, Sri 'Parashuramji' came down following the direction of the thunder wondering what was this deafening sound? In the arena when that line mentioning the 'Naagar' came up, 'Tulsiji' writes -

Uddgana mahun janu juga bidhu poorey||

Seeing the two 'Naagars' come into the arena, it seemed as though two moons have arisen amidst the countless stars. Here, 'Tulsi' in his Kavita has said two moons and now -

Udit udaya giri mancha para Raghubara baalpattang|

When my Raghav arose from His seat to come down for breaking the bow, He was radiant liking the rising Sun and when 'Parashuram' comes, then 'Aaye Bhrigukula Kamal patanga', he looked like the afternoon Sun. Here, two Suns have been brought together. The Kavi is unbridled and free; wherever he wants to do the conjunction, he can do it. 'Hey Jadd Janaka. Why have you collected so many people here?' Maharaja Janaka narrates the entire episode as it had unfolded saying, 'Baapji. This is all what happened'. 'Who broke the bow of Shiva'? Now, it became a delicate question for 'Janakaraj' to reply. How can he say, because it was the question of his daughters

'Suhaag' and after all he is a very violent personality. Sri Vishwamitra, takes both the brothers along with him and makes them bow down to him. Seeing Sri Rama, Parashuram was dumb-struck; who is He? There was a lot of discussion, argument and counter arguments but when Parashuram realised the greatness of Sri Rama, by His words, he could gauge His nature; breaking of the bow was the use of His power and in front of Parashuram, He shows His piety or 'Sheel'; subsequently, in the 'Stuti' recited by 'Parashuramji', he uses the word 'Naagar'. When He broke the bow, he thought that He must be very powerful, but the way He has spoken to me, it goes on to prove that He is a 'Naagar'. In this way, ultimately, he uses 'Jai' nine times in his 'Stuti' and his violent nature became non-violent. The company of the 'Satt-Purushas' changes the person completely. There is a Ghazal by 'Gunny Dahiwala' -

Badlaai bahu gayo chhun, tammney mallya pachhi|  
Maro matti gayo chhun, tammney mallya pachhi|

Where was Parashuram's 'Tamas' and how he changed to be so humble in front of Sri Rama? After seeing the piety of the Lord, the doors of 'Parashuramji's' Buddhi opened.

So, in the discussion of 'Manas-Naagar', our effort is to grow internally and thereby attaining 'Wishram'. When the 'Vyasa-Peetha' is engaged in a Sattvic discussion then you should consider it to be 'Margi' and when it discusses the Tattva then it is Gargi. The point where these two paths meet, becomes the 'Pathless Path' of J. Krishnamurthy, neither rightist nor leftist, the 'Madhyam-Marg' or the middle path of Buddha, neither above nor below. It is not of any one corner of the world, it is universal.

My young brothers and sisters, you spend money in the Katha, you give your time, your energy in doing service that tires you at the end of the day, yet you go on doing it, all this will not go waste. Let us increase the quantum of truth. Who will remember the account of a year, but from this morning till tomorrow morning you can count how many times you have lied? This is a part of your Sadhana, what else will it be? As the quantum of these three will increase, the Existence or the Ultimate Reality shall applaud it. So, such a path is the pathless path. Now, I feel that there is no more need of starting new-new 'Panthas' or sects in our country. I am in search of such a path, which has no path to enter and when you exit, you leave no path behind, or in other words, you are not creating any new path or any new group or a sect but when you leave you have different options open before you. All this will need lots of reforms. All the traditions need to change according to the need of the times.

Someone asked me that so many ashrams are coming up every day. What do we have to do with that? The ashram should remain an ashram, it should not become a guest-house. The ashram should be a place of

Sadhana for the 'Sadhaka'. For the sensualist, there are no dearth of hotels or resorts. There is an arrangement for the guests, but I feel that there should be reforms. Our 'Harsh Brahma-Bhatt' Sahib says –

Shram karo O santji, ashram nahin|

O' Saint. Kindly put in some labour instead of making ashrams. Ashram is a very sacred word. In comparison, the biggest ashram is our 'Grihastha-ashram'. All the ashrams have to come to us. The 'Brahmacharya-Ashram' has to come, the 'Vanaprastha' has to come, the Sannyasin cannot touch fire, such is the rule, so he has to come for the 'Bhiksha'. We all get so involved with all this in the ashram that we get busy in making arrangements for the guests, thereby forgetting the Bhajan.

So, the reform is necessary. They are not my words but the expression is mine. 'Veda-Shaashtra vishuddhikritam'. In the 'Mahatmya' of 'Srimad-Bhagwat' the characteristics of the 'Vakta' or the speaker are given. He should try and reform or amend the texts from time to time. Many different 'Margas' have come in front of us. It must have also happened during the time of Kabir Sahib that is why he must have said that he wants to see such a path which in reality is not a path.

So, Baap! We are discussing 'Manas-Naagar'. According to the 'Shabdakosha', 'Na' means the 'Nabhi' or Navel. There are two separate meanings, 'Na' means 'Nabhi' and 'Na' means 'Manushya'. 'Ga' means 'Geet' or 'Gaan' or to sing. The third note in the 'Sapta-Sur' or the seven notes in music is 'Gaandhar'. 'Ra' means 'Tej', rapid, Veda, light or brightness. The 'Vyasa-Peetha' would like to interpret it that the one who sings from the navel and gives pleasure to one and all is a 'Naagar'. So, 'Na' means navel, 'Ga' means to sing and 'Ra' means at times high or at times low but being pleasing to the ears. When 'Bhartuhari' did the 'Mangalacharana', he said, 'Namaha shaantaaya tejassey'. 'Sachiddananda Bapu' of 'Dantaali' in the 'Mangalacharana' also says, 'Namaha shaantaaya tejassey'; I bow down to this mellow or serene splendour. Thus, name and form were removed. Originally, it was of 'Bhartuhari'. All of us can't even look at or bow down to a very aggressive or very blinding splendour. We all seek splendour but it should be very serene. If it is very bright then in spite of having eyes, we will get blinded with the brilliance. So, if any song is sung from the depths of the navel, and the notes move in such a way that they pour nectar into our ears thereby giving us bliss. The one, who can perform this magic, is the 'Naagar'.

Yesterday, I casually had said, 'Gaagar mein Sagar', because in a short span of fifteen minutes you have to speak all that you want to convey. 'Naagar' maybe referring to a particular clan but the one who can convey the precise meaning in short is the 'Naagar'. I would now like to say that there are five

characteristics of the 'Gaagar'. The first sign, now please come back seventy years with me. At our place, mostly, the 'Gaagar' used to be made of copper. Then came brass followed by steel, am I right? I have seen it during my childhood that in 'Savitri' Ma's 'Pansaal' (The area where water used to be stored), the pot or the utensil to keep the water was made out of copper. Copper is supposed to be a pure metal. Gold, silver, iron, Kansa, brass and the other metals are not 'Naagar'. In the metal world, the 'Naagar' is copper. That 'Naagar' used to bathe in the 'Yamuna-Jal' kept in the copper 'Gaagar' and in this way the 'Naagar' and 'Gaagar' used to meet. The copper pot helps in instilling the traits of the 'Naagar'. In the olden days, whenever the 'Kalash' used to be mounted on the temples, it always used to be of copper. The Gold and Silver Kalash came into vogue much later. If these metals are used, it is good but the 'Naagar' in all the metals is copper. In our day-to-day use things, somewhere or the other, 'Naagar' is there. If we look for those hidden traits of 'Naagar' therein, this Katha is meant to show a mirror to us.

The second characteristic; the 'Gaagar' will not be at the bottom, it shall always be placed on top of the 'Handa'. The pot is bigger in size, it's mouth and the belly is larger but it always remains at the bottom. If anyone has ever stopped the pot to spill over, it is the 'Gaagar'. No one closed the mouth of the 'Handa' by using 'Fevicol', but since it is full up to the brim and if anything has stopped it from spilling over, it is the 'Naagari-Gaagar'. Sri Radha has been addressed as 'Naagari'. If you see the Padas of our Vaishnav Marg, therein Sri 'Radhey' and the 'Gopis' have been addressed as 'Naagari'. 'Naagar Nandji na Laal'. Here, Sri Krishna is no doubt, the 'Naagar' but the 'Gopis' too are 'Naagari'. It prevents the pot from spilling over. The 'Handa' is full up to the brim, the 'Gaagar' is not jealous of this fact but since it is joined with it, if it spills over and is criticised for the same by someone then the 'Gaagar' will not like it. I stop you from spilling over and enhance your beauty. The third point is that the 'Gaagar' has a large cover over its mouth.

Hail bhari hallun utaavalli rey,  
Ae marrey hruddaey harakh na samaay,  
Marrey gher mehmaan aavya|

The 'Gaagar' enhances the beauty of the pot. When the 'Mandap' of our Vaishnava Sadhus is made then along with the 'Handas' the 'Gaagar' is also placed. At one time, even the pot used to be of copper only. The third characteristic is that it prevents the pot from spilling over but it spills on its own and this as though is trying to cover that since we are small, the spillage happens. There was a time when we didn't even have a copper 'Kalash' at our homes. During any 'Karma-Kanda', the Purohit used to bring the copper Kalash with him. When the Kalash used to be consecrated, then for the consecration of the 'Deva' we used to use

our 'Gaagar'. For the 'Handa' you require a 'Genduri' to place it but the 'Gaagar' does not need any support. The health sciences have also proven that drinking the water stored in a copper vessel is good for health. My dear young children, early in the morning, drink the water stored in a copper vessel overnight. It no longer remains water, it becomes 'Jal'. To convert the water into 'Jal', its initiation process is there with the copper. The one, who has these five characteristics is a 'Naagar'. This metal in itself is pure. The time and age catch up with everyone but the clan in which 'Narsih Mehta' is sacred that is why he sang, 'Aena kula ekottara taarya'. This 'Gaagar' Tattva is greater than the clan.

Amongst the Brahmins, all are respected and revered. Yesterday, I had said that it is rare to see a 'Naagar' as a 'Bhikshuk'. The Brahmin 'Devata' or we all 'Bawa'-Sadhus ask for 'Ata' and it is not bad. 'Bhiksha' is a wonderful path. When I am at 'Talgajarda', then I go to the 'Ramji-Mandir' every day. I had once said in some Katha that once again, I want to go out in 'Talgajarda' and ask for some 'Ata'. Whatever I say, somehow or the other the Divine fulfils it. So, I felt that lest we forget, once again I should go and ask for 'Ata'. In our village now no Brahmin 'Devata' comes out to ask for 'Ata' and none of us go out to ask for 'Ata'. 'Ateet Goswami' is the Pujari of out 'Trilinga' Mahadeva, one of the brothers from his family goes out every day for this 'Madhukari'. The Sadhu or Brahmins mostly go in the morning whereas the 'Goswamis' go in the evening; this is the custom. When I would go for the darshan in the morning, he would not be there that is why I would say that whatever gets collected in the 'Taambaddi', kindly prepare two Rotis for me out of that, I would give the Ganga-Jal and he would give it to me in the evening.

The Brahmin asks for 'Bhiksha' but the 'Naagar' Brahmin is a pure metal, even if you consider it from the point of view of the caste. Then, according to the time and place is a different matter. But in the true sense it is copper and it is the beauty of the 'Gaagar'. Secondly, most of the senior posts are occupied by the 'Naagar' like the 'Gaagars'. The 'Deewan' is a 'Naagar', on other senior positions we see them as the Collector and at one time, as though they had a monopoly to occupy all the senior posts. They consider themselves as the 'Sevak' of 'Haatkeshwar' for we all are very small people but they occupy the place above the pot. The 'Gaagars' might be small in numbers but they occupy the plum positions because they are placed on top of the pots. 'Prabhashankar Pattani' Sahib will not let 'Bhaavsinghji', spill over. These 'Naagars' didn't let the pots spill. The states which had the good fortune of having noble Dewans, their references are given in the Kathas. Our 'Ganga-Sati' said –

Kupaatra ni aagall vastu na vaaviye rey  
Samjhi ney rahiye choop|  
Marnney avinney dhan no dhaglo karrey,  
Bhalley hoya motto bhooprey|

The 'Naagars' decorated high posts. 'Kula ekottara taarya'. Just see the posts they were in. They all are 'Punnya-Shloka'.

Punnyashloko Nalo Raja  
punnyashloko Yudhishtara|

Now, there needs to be some changes in it. Don't hesitate to call such luminaries as 'Punnya-Shloka'. I have called 'Maan-Dada', 'Punnya-Shloka', the 'Sevak' at the 'Shishu-Vihar' of Bhavnagar. Every year an award is given and I went there and said, 'Punnya-Shloka-Maan-Dada'. 'Uttam-Shloka' can only be Lord Krishna and none other. In the 'Srimad-Bhagwat', 'Shukadevi' says that my 'Chitta' is all the time engrossed in the formless or the 'Nirguna' but 'Uttamshloka leelaya'. This 'Uttam-Shloka', 'Leela-Dhar' has captured my 'Chitta' in such a way that my 'Avadhooti' is now in danger. They are all the new awardees of the 'Punnya-Shloka'. The other awards are given by the Government of India, they too are good. The deserving personalities must be honoured. But, some 'Punnya-Shlokas' are so divine in nature that they are worth remembering every early morning. They are all like the 'Gaagar' on the top of the pot. Here, the pot means the post; in this land, the 'Naagars' who occupied senior positions and were eternal 'Kavis' who used to render the right advice to the princely states they were attached to. Their base was very pious. A large belly and a small mouth, is the third characteristic. The 'Gaagar' has a small mouth but its midriff is large; this in other words means that they are filled from within but will not do unnecessary gossip. We see many people who are blank from the inside but can never keep quiet. The small mouth here means that will never boast but if some one tries to praise them, very politely they will say that after all, we are small people, Baap!

Ammey toh taaran anga kehvaaiye,  
Jeevann konney aasharrey jaaiye|

We are your limbs and you are the body. Just see how simply the Vedanta has been put across by 'Majaadar'. We see 'Narsihji' living Vedanta.

I have a question with me, 'Bapu. Will you consider 'Narsih' as a 'Vedantin' or an 'Advaitin'? Which philosophy will you consider him to be in? It has been asked by a 'Naagar' youth. To the extent I have been able to understand 'Narsih Mehta', allow me to speak from there; firstly, it is very difficult to understand him, in comparison, climbing the 'Girnar' seems easier. This 'Naagar' is very tall, Sahib. We have climbed and got down 'Girnar' a number of times. 'Narsih Mehta' is an 'Advaitin'. In many of his Padas, the 'Advaita' philosophy is reflected. 'Narsih Mehta' is an 'Advaitin' but 'Narsayya's' certain Padas, reflect 'Vishishtha-Advaita'. You will find something different and special in them. You will feel that he is an incarnation of all the Acharyas into one. This



Vaishnava, of six hundred years ago is the Acharya of the 'Bhajan-Peetha' and you will see 'Dvait-Advait' also in him. That is why, he can say –

Jaagney jaadava, Krishna gowallia|

Principally, 'Narsih' wanted to awaken his soul so that the cows representing his sense organs should not go to graze in someone else's field so he is invoking the Gopal, who is seated in his soul saying, 'O the protector of my sense organs, please wake up. Here, you will see 'Vishishtha-Advaita' also. If I find time then in between, I shall talk about it with proof. He is an 'Advaitavadin', 'Vishishtha-Advaitin', 'Shuddha-Advaitin' and 'Dvait-Advaitin'. But, if Morari Babu has to give his opinion then he would like to say that he has combined all these philosophies into one and to me, he is a 'Premadvaitin'. His 'Dvaita' is right but is 'Rasaal' or filled with rasa. I had said this during the 'Narsih' award function also that if you consider 'Narsih Mehta' to be a 'Vishayi' then he is a Kavi.

Ae rasno swad Shankar Janney,

Kay Janney Shukjogi ray;

Koi ek Janney Vrajni banita,

Bhanney Narsayyo bhogi ray|

If you take the 'Raas' of the 'Sharad-Poonam', the person of that 'Raas' and when he must be witnessing the 'Maha-Raas' then he is, 'Rasso vai saha'. 'Raas', Rasa and 'Maha-Raas', he is filtered from all the three. 'Vishayi', 'Sadhaka', Siddha and finally he comes out as a 'Shuddha'.

So, if we come out and say something as a spill over effect then please note that we are the 'Gaagar'. He speaks a few harsh words to Sri Krishna but then sitting all alone near the 'Damodar-Kunda' he weeps, saying that he was faced with difficulties at home. After all, we are Jeeva, if we say a few words here and there, please don't mind and excuse us. Just imagine that scene for a moment that when he performs the 'Shraadh' of his father and after the ceremony got done and everyone had left after eating and in the end 'Narsayya' comes to know that 'Dwarikadheesha' did everything for him and left. He runs to the 'Damodar-Kunda'. 'Mehti'. The one who came and did everything for me, where is He? His wife says that He was none other than yourself, who told me that you were feeling a bit tired so will have bath in the 'Damodar-Kunda' and return. He must have picked up his 'Kartaal' and ran towards the 'Damodar-Kunda'. He has to come. I am not a believer in miracles. I have my own 'Masti', but this is possible. If we can't recognise Him, it is a different matter.

Shraddhano ho vishaya toh puravaani she jaroor?

Kurranma toh kyanyi Payambarni sahi nathil|

-Jallan Matri

So, first the metal is pure or sacred. The mouth is small. It does not blabber. The core essence of 'Naagar' is the beatific smile. So, the pedigree is very loving. The 'Gaagar' says that even if I spill over, I am yours only. Our seat is so big. We are sitting on your

'Asana', please excuse us. This is the third characteristic. Depending on the time and place, it must have had an effect, because now the human mind has got polluted and even the times are bad; at such times we should not get fooled but must surely know the 'Mool-Tattva'.

So, Baap! It is placed with purity. The 'Naagar' is very disciplined. Have you ever seen that some mango leaves have been put on the mouth of a pot and a coconut has been placed on top? The coconut will not stay there, it will go inside the pot but if you place the mango leaves on the mouth of a copper 'Gaagar' and place a coconut on it, it looks beautiful and divine. The one whose beauty goes on increasing day by day, intelligence wise as well as physically, the piety and wisdom, all grow. This increasing beauty is the quality of the 'Naagar'. Maybe, on top of the 'Gaagar' is placed the 'Samode-Sagar'. Where is a 'Gaagar' and where is the Sagar? The difference is that the ocean has a lot of water but in the 'Gaagar' the water becomes 'Jal'.

I will mention the five traits of Sagar in brief.

One, it is very deep. Second, it is very vast. The third is that on the shore we feel that the wave has crashed but on the other side a new wave has already formed. We feel that it is 'Naagar'. But see the high tide; hear it roar; see the grace of 'Haatkesha' on it and the kindness of 'Damodar' on it. The moment it sees the moon, it begins to roar. This is the fourth trait. The fifth is that it has stored so many jewels within. These are also the traits of the 'Naagar'. Just see the worthiness. The one who has the depth of the sea, is a 'Naagar'. Bhagat Babu says –

Soso naddiyon urrma samaanni,

Saagar jall Gambhir,

Jagma aenu naam Fakir|

He has a great depth which cannot be fathomed. He is very vast. He is not shallow or narrow minded but is big hearted or generous. Basically, the 'Naagars' have a lot of depth in their character. But, according to the time and age, things change. You might see that the 'Naagar' has been defeated but on the opposite side, he is jumping with joy. Seeing the moon, he becomes mad. It is no ordinary moon but He has seen the 'Krishna-Chandra'. The 'Garbi' of the 'Naagar' is different, their Raas is also different. It has to be something special. The 'Shabdakosha' says that the sisters and daughters of the 'Naagar' are mostly very innocent, they are very open and come across as they are without any pretensions. They are very generous, we feel that they have fallen down but on the other side, they are over flowing. Physically, they may be old but mentally they would be dancing. When the mind is old then the Buddhi takes flight towards wisdom and when the wisdom grows beyond limits then maybe the ego will pull it down. Within the 'Naagar' all the jewels are present sans any poison. The Sagar of the 'Naagar', if

churned will give out jewels but as much you may churn, it will not give poison. Such qualities of the 'Sagar' can be seen in the 'Naagar'.

After doing this bit of Sattvic & 'Tattvic' discussion about 'Manas-Naagar', now let me take up a little bit of the Katha. In the 'Vandana-Prakarna' of the 'Bal-Kanda' i.e., the first 'Sopan' of the Manas, after the veneration of Sri Sita-Rama, he starts the veneration of the 'Ramnaam' Maharaj.

Banddau Rama naam Raghubar ko|

Hetu Krisanu Bhanu Himkar ko||

'Goswamiji' says that 'Raghu Var' has many names but out of the many, I bow down to the name Rama. It is a name as well as the 'Maha-Mantra'. If you do the 'Japa' of the 'Ramnaam' as a Mantra then you get the result of the 'Maha-Mantra' and when you repeat it as the Divine Name then no dos and don'ts apply. Sitting, walking, standing, you can chant the 'Ramnaam' as you like. The 'Ramnaam' is equally effective either way. For the 'Sadhakas' and Siddhas it is the 'Maha-Mantra' and for ordinary 'Jeevas' like us it is the Divine Name. the result in both the cases is the same.

Lord Shiva takes it as the 'Maha-Mantra' and seated as Vishwanath at Kashi, He gives it as the name and form to each and every one like a 'Bhandara'. 'Tulsiji' says that the 'Ramnaam' is synonymous with Omkar or 'Pranav'. In the 'Ramnaam' the Divine trinity of their Lordships Brahma, Vishnu and Shiva reside. The glories of the 'Ra-Kaar', 'A-Kaar' and 'Ma-Kaar' have been studied and expounded by the great scholars; but it is a bit difficult to understand for the ordinary mortals like us. Gandhi Babu attributed whatever he attained in his life only to the 'Ramnaam'.

'Ganpati' understood the greatness of the Divine Name and He wrote 'Rama' on the earth and did the 'Parikrama', thereby becoming the deity who is worshipped first during any Pooja. 'Adi-Kavi' Valmiki could not say 'Rama-Rama' initially and instead started repeating 'Mara-Mara', this is an indication by the 'Maha-Muni' for people like us that you can take the name the way you like. Whether you say 'Rama-Rama' or 'Mara-Mara'; if it comes from the depths of our navel, the doors of the entire 'Brahmanda' shall open up.

In the 'Treta-Yuga', Lord Rama was there but today in this age of Kali we have His Divine Name visibly present with us. Whatever was done by Lord Rama in the 'Treta-Yuga', more than that is done by His

name in the present. Lord Rama liberated 'Ahallya' then, today His name is liberating our Buddhi which has become inert because of the influence of 'Rajoguna'. Lord Rama broke one 'Dhanush' of Lord Shiva but today His name breaks the 'Tamasic-Dhanush' of our egos. Lord Rama during His Leela, liberated 'Shabari, Geedha' and many deprived, disregarded and despised souls who used to be neglected by the followers of the Veda, He uplifted them and by embracing them raised their stature above that of Vedas. The Vedas declare Rama as the Almighty and He has turned so many towards the path of truth. In the 'Sat-Yuga' people used to attain God by Dhyana because that was the predominant path then but we don't have it in us to do Dhyana. I cannot do Dhyana. If we ask someone, what were you doing then pat comes the reply, I was doing Dhyana. Till such time as 'I' remains, there can be no Dhyana. 'Narsayya' says it vehemently and very openly –

Hun karun, hun karun aeja agyaanta,

Shakatno bhaar jyem shvaan tanney,

Srishti manddaann chhey sarva aelli perey,

Jogi-Jogeshwara k'ok jaanney|

The 'Sat-Yuga' was the age of Dhyana.

Whenever is the season for the Peanuts, one has to sow it only then; if you sow it without the proper season, your crop will not be as good. In the 'Treta-Yuga' great Yagnas were performed with 'Puranic-Mantras' and 'Vedic-Mantras'. The 'Dvapara-Yuga' was the age of 'Rajoguna' and people used to spend hours doing Pooja and experience Ananda. In this 'Kali-Yuga', the people who do Dhyana, I bow down to them, the ones who do Yagna are revered, the ones who can do pooja for hours are indeed great but for people like us, 'Tulsi' says –

Nahi Kali karam na bhagati bibeku|

Ramnaam avalambana aeku||

In the 'Kali-Yuga', we take the simpler and easier route, i.e., 'Harinaam'. Whoever is your 'Ishta', take their name, what difference does it make?

Kabira kooan ek hai, panihaari aneka|

Bartana saba nyaarey bhaye, paani saba mein ek||

So, 'Kali-Yuga' is the season of the Divine Name. Whether with emotion or without emotion or lazily or however you can take it. 'Tulsiji' has sung the invaluable and priceless glory of the 'Ramnaam'. Even if Rama himself sits down to sing the glories of His name, He will not be able to do so, such is the Lord's name, this was discussed at length by my 'Goswamiji'.

*I have a question with me, 'Babu! Will you consider 'Narsih' as an 'Advaitin' or a 'Vedantin'? In which Vaad will he come?' 'Narsih Mehta' is basically an 'Advaitvaadi'. In many of his padas, 'Advaita' is reflected. 'Narsih Mehta' is an 'Advaitavaadi' but certain padas of my 'Narsayya', point towards 'Vishishtheadvaitvaad'. You will find something special in them. You will see the Avatar of all the Acharyas in him. This six hundred years old, the Acharya of the Vaishnava 'Bhajan-Peetha', you will see 'Dvaitadvaita' in him. But, if Morari Babu has to say then including all these thoughts within him, he to me seems to be basically a 'Premadvaitin'. He has 'Dvaita' but it is 'Rasaal' or full of Rasa.*



Manas - Naagar : 3

### 'Naagar' is a universal thought

Baap! Keeping the consciousness of 'Narsih Mehta' which was always in an ascending mode at the centre, 'Guru-Dutta' and 'Daatar' who reside on the peak and all the vibrant consciousnesses that reside all around I offer my 'Pranams' from the 'Vyasa-Peetha'. Today, when we are beginning the third day's Katha, 'Manas-Naagar' then I would like to offer my obeisance to all the revered Lotus Feet present here. Arts, Education and the Sahitya field, all those engaged in the social service, to all my brothers and sisters who are present in this 'Naagar-Sabha' and to all those watching and hearing this Katha all over the world wherever it is being televised or broadcast, I offer my humble 'Pranams' from the 'Vyasa-Peetha'.

I would like to share with you three instances of great pleasure. One, out of the shining stars and great luminaries of the 'Naagari-Sky', we selected eleven out of the many and called them here over this stage to honour them and share our loving respects for them. All those who came as their representatives have very kindly accepted our Vandana very graciously and expressed their happiness and eulogy here. As such there are innumerable shining stars of the 'Naagari-Sky' which illumine it, but how do we recognize each one of them? How many of them might get left out, yet the idea with which we are moving ahead let us take it that this 'Vandana' includes one and all just as our token of respect. Please read more in little and accept our worship. This is our service for all of you.

Yesterday, I was late by about fifteen minutes in coming here, which in a way was my loss but in another way it proved beneficial. The loss was that in this Katha I wanted to talk about the fulfilling of the 'Kunwar Bai's' 'Maayra's' legend or the folklore in front of you, but 'Bhujwala' presented the beautiful folk presentation. If I would have attempted then I am sure it would not have been so beautiful. In a few dialogues of his, though I will not say that I have any objection but I am free to have my opinion about them. I would like to make this small request to him; in the Katha, the references of the Puranas are there to the extent whatever I have noticed; heard various saints and scholars; the litterateurs, poets and the 'Lok-Kavis', whatever I like from them, I go on doing, 'Gamttanon Gulal'. When you get this feeling that where did this come from, then with complete responsibility for the same take it that is must be from 'Talgajarda'. That is why, 'Tulsi' has told me in advance –

Nana purana nigam aagam sammattam yadd  
Ramayanney nigadittam kvachidanyatohapi||

In the Ramayana the 'Aagama', 'Nigam', 'Aarannyak', 'Brahmin-Grantha', 'Maha-Kavya', the 'Sahitya', all are included. 'Tulsi' has kept their reference but one word of his just makes me ecstatic and i.e., 'Kvachidanyatohapi'. Which means that there might be somethings which you will not find anywhere. For this, the speaker is fully responsible for his statement, that is why this 'Anya-Ko-Api' is my 'Talgajarda'; there I have my right of privacy and it is my responsibility. Then, how do you interpret and use it, becomes your responsibility.

I was speaking in the 'Kedarnath-Katha'. I was asked by 'Phoolchaab's' Kaushik Bhai that, 'Bapu. Three years of their rule have been completed. So, during the tenure of the present government, what will you say about the result of these three years?' I said that politics is not my sphere at all. Though, as an Indian and living in India, I keep my safe distance from everyone. If you want a photograph with me, it is entirely your choice but I maintain a reasonable distance from everyone. I keep my distance from all the spheres. At that time, I had said that whatever else it might be, I am not aware but no one can point a finger at this person's patriotism. This is my understanding and so I said. I even said that during these three years no such scam has surfaced like so many scams were noticed in the past. If someone performs well them my soul agrees to it and as a citizen of India, I say whatever I feel. Now, if

some so called political parties want to make use of it during their election rallies or circulate the video or audio clip to suit your interests then you are misutilising a Sadhu, that's it.

Let the world understand this fact very clearly that Sadhu is not the means, he is the object of accomplishment. The ones who have used the Sadhu as their means have failed. I was informed that the clipping of my statement made at 'Kedar' has gone viral and is being misused in the election propaganda. Baap! All are respectable for me, for it is my country, you all are mine, for that matter the entire world is mine. Whatever I felt, I said but it should not be used the way it is being done now. As such, I might have said many a times things which might not have been so pleasing, why don't you circulate that as well. I have knocked and spelt out my views about the 'Lokpal-Bill' very openly. That day, there was such a hue and cry about it now why it is not even being discussed? I can at least ask a question as the citizen of this country. The methodology is such that whatever suits one's own interest is just picked out and the rest is left alone. A few people make a wonderful use of my words. I have seen such clippings. If you show the entire 'Pravachan' then it makes sense but these 'Chiranjeevis' are such master editors that they only use the words which would make the maximum impact. No, Baap! Please don't drag me into any party or side, it will not be of any use. The Sadhu is not the means, he is the purpose.

Second, you all use WhatsApp and Facebook, I would like to humbly request that please don't misquote me using the words spoken by someone else. In many cases, the words are of 'Osho' but are represented as though, they are the words of 'Morari Bapu'. This will be considered as an offence on my part towards 'Osho' and whatever is not mine, I get very much disturbed by this misrepresentation. If at all you want to quote then use only and only the words spoken by me. The words are of a litterateur and very nicely you put it in my name. I respect your feelings but they should not become an offence, please. I am reminded of that line of 'Narsih Mehta' –

Ammey aparadhi kyaanyi na samjhya,  
Na ollkhyha Bhagwant ney|  
Jallkamall chaandi ja rey Balla.

It is your newly blossoming consciousness, please get out of this hell. The Upanishads say that either command your son or the disciple. Give a teaching either to your lineage or the 'Naad-Parampara'. Why am I particularly addressing the youth? Because, they are the nascent consciousnesses. I invite them to the Katha. Not just my Katha but wherever there is a Katha or any Divine discussion is taking place or to any Satsang, any good 'Mushaira' or a good play or read good literature or poetry. Instead of reading the newspaper randomly, read the good informative articles therein. If someone has churned

from within and has written certain beautiful insights on different topics, read them.

So, O' child. Just get out of this mire. This does not mean that in the childhood itself we initiate them to be 'Tyagi or Vairagi'. I am not at all in its favour. My work is not to strike on any one's faith and if some one has a thrust of renunciation and wants to leave everything then I pray to the respected Gurus and Acharyas to dissuade the youngster saying, 'Beta. I will surely initiate you, but first get married, have one or two kids, understand what the world is all about then come to me for initiation.' The Gurus and the Acharyas must have the capacity to say it. Please don't be ready to shave off his head the moment he enters.

The day before yesterday, I went to the 'Dama-Kunda' for darshan. At the moment, everything is very nice. Junagadh or the 'Bhavnath-Panchayat' or the Municipality they all should strive to maintain the purity of the waters of the 'Damodar-Kunda'. The flow should continue to flow at any cost. If you can get the 'Neer' here then please get it in the 'Dama-Kunda'. You can perform 'Tarpan' and 'Havana' there, put flowers in it, it depends on your faith and I respect it. But at that time, it becomes the duty of the Acharyas who are getting the Pooja done that no need to put all the flowers in there, as a token of respect just offer a petal only, it will do, offer just one grain of rice, it will suffice. If the Acharyas do this, it will help in maintaining the cleanliness. The 'Yajman' will also not mind and you will not lose anything. He will do as you direct him. Where does he know any Vidhi? Let us not become a party in creating this mess all around. In the Vidhi, we can avoid using many things, in the same way let us all awaken towards cleansing the environs of our 'Teerthas'.

Na koi Guru, na koi 'Chela'|  
Meley mein akela, Akeley mein mela|

It is Sher of 'Majboor' Sahib. According to him, neither am I anybody's Guru, nor do I have any disciples. If anybody makes any statement to the contrary then it is a complete lie. I am no one's Guru and no one is my disciple. Though, the 'Paaghadi' of 'Talgajarda' became the 'Jatta' of Lord Shankar for me and the different tributaries of the Ganga that came out from it in the form of 'Tribhuvan Das Naagar'. Many people asked me that you are calling 'Jeevan Das Dada' as 'Naagar'. Baap! 'Jeevan Das Mehta' was a 'Naagar'. He was a 'Sadd-Grihastha' of 'Konjanni' village and was not married then. He had a wave of 'Vairagya' overcome his being. He took initiation. But 'Dhyana Swami Bapa', ages ago was so practical in his approach that he said, 'Hey 'Naagar'. You, are the son of your parents and I feel that your enlightenment is just knocking at the doors of your heart and hence you want to surrender at the Lotus Feet of a 'Sadguru', I am ready to initiate you and take you in my fold but the condition is that you will have to get married and start a

family. This was the revolution started at 'Senjall'. This is the fact. He could have shaved off his head and told everyone that this 'Naagar' is my disciple and could have got so much of glory in those days. 'Dhyana Swami Bapa' refused and said, 'Jeevan Das Mehta', I will make you a Sadhu but prior to that become a 'Grihastha' first. He initiated him and made him a 'Grihastha'. That 'Jeevan Das Mehta' did become a Sadhu and 'Hari-Vyasi' was given as the title to him which in time the corrupt form of the same word became 'Hariyanni'.

I am surrendered to the 'Paaghadi' and I am his disciple. Please don't become my disciple because it will be a losing proposition. Don't ask me to come for inauguration, your business will not run. Please don't invite me to any wedding, or else there will be a divorce within a year. The one who has four hands, we worship Him but in order to love someone, he must be two armed. Worship Vishnu. Maybe, people might be loving Vishnu. If so then He will mount His 'Chakra' in one hand. You can love another human who has two hands. If there is a tight knot tied from before then it becomes very difficult to un-knot it. This Sutra has been there for centuries. Ma Lakshmi and Narayana both have four-four hands, from one hand the wealth flows, one hand blesses and one hand holds a lotus. Have you ever seen 'Lakshmi & Narayana' loving each other? No, the four armed cannot Love. My Radha & Krishna have two-two hands that is why in the 'Kunj-Gullies' reverberate with their sounds till date. My Rama & Sita, both have two-two hands. The 'Vanvaasi Rama', the 'Valkala-Dhaari Rama', the 'Udaseena-Vrat-Dhari Rama' is Grihastha. We need a two-armed God.

In the 'Arannya-Kanda' of the Manas, the very first topic is filled 'Shringara-Rasa'. Sri Laxhan has gone to the forests and their Lordships are just sitting very casually. Sri Rama is picking up the flowers and using some dried twigs to string them together like the garlands made by the 'Pushthi-Margis', my Raghav made a Vaishnavi garland to adorn Mata Sita. Ma Janaki wore two armlets, two anklets and a garland made from fresh fragrant flowers. See, how lovingly the two Divinities are seated. Lord Rama made all these with His own hands.

The one who possesses an inbuilt art and he/she becomes an expert in it then he is called 'Naagar'. If our sister or daughter is adept in cooking then she too is a 'Naagar'. If a singer is an expert in singing then he/she is also a 'Naagar'. If a poet, follows the various tenets of composing a good poetry then he is a 'Naagar'. A farmer, who tills his land with so much care and looks after the crop with deftness then he too is a 'Naagar'. A painter, who is deeply engrossed in painting and the brush in his hand flows like water on the canvas and thereby paints an amazing picture, then he also is a 'Naagar'. There is no hesitation in calling

'Picasso' a 'Naagar', maybe, he is not of the same clan. I am repeating it once again that for the 'Naagar' clan, I share a bond of divine love with them. Can this ideology be bound by any boundaries? Just let it flow out from the 'Jatta' of Mahadeva and make it 'Jatta-Shankari'. This ideology is the redeemer of this 'Tribhuvan'. There has been a lot of discussion on this that is 'Naagar' an ideology or something else?

Even 'Narsih Mehta' would not have felt so elated the amount your 'Morari Babu' felt yesterday. Where shall we get to see such a scene or a view? So many of our 'Naagar' daughters and sisters and the 'Naagars' were all wearing the 'Pitamber' yesterday. It appeared that after six hundred years, the Junagadh has taken a turn to the other side and as though a new Junagadh can be seen. I am truly, overwhelmed. Even if you say it from the point of view of the clan, I like it very much but 'Naagar' is a universal thought. This thought, I feel should be accepted without the slightest of hesitation. Why should we try to narrow it down? If this body has been born in the family of 'Jeevan Das Mehta' then will I not be proud of my lineage? I will be overwhelmed. But because of Sadhu nature, I cannot become narrow minded.

It is an opportunity to widen our horizons. Not my Katha but the Katha told by my 'Narsih Mehta', after six hundred years the flambeau will be reignited. The journey from a tiny lamp to a burning flambeau is 'Naagar'. It has to expand. There is swing in the houses of the 'Naagars' because they are not 'Jadd' and they keep on swinging. How many old and dilapidated swings were there. It is not there anymore but if it was still there then it would have been a priceless gift for me. The sofa set is inert. The 'Naagars' sit on the swing which indicates that we can go forward as well as backwards. We are the reformers. On one end the wave crashes into the shore whereas another is rising from behind. If the waves are formed on this end, then it shall crash on the other end. This is the typical characteristic of the ocean. All this must have flowed into my nature very naturally. I also eat sitting on the swing. Most of the time, I am sitting on the swing only. At times, I even sleep on it. As the clan the greatness is natural, however we should not let it become strewed. When the characteristics of Sadhu combine with it then even a mere droplet becomes vast like the sky. You cannot measure its vastness.

Basically, I am expressing my happiness. We offered our 'Pranams' to the representatives of these eleven luminaries and the saviours by honouring them and I am verily pleased for having been a part of it. You also might have felt so elated but I am so very ecstatic by this that I cannot describe it. If I say that my Ananda is as much as that of 'Narsih Mehta' or if I say it is even more than that, it will not be an exaggeration. 'Narsih Mehta' will never have any ill-feeling but he might feel that these very people outcasted me. In fact, they did

not outcaste me, I was held in a tight embrace by the Lord. So, count this as the first reason for my Ananda. 'Kunwar Bainu Maameru'; the staging of this play is undoubtedly the second reason behind my joy. I think, it was so beautifully enacted that not a single eye must have been there which might have been dry, Sahib. Though, certain dialogues did not appeal to 'Talgajarda', that is the prerogative of the playwright. Even if the daughter is living in a hut, she will never taunt her father. There was an indirect taunt towards the father but a poor man's daughter will lay down her life but never taunt or disrespect her father and that too 'Narsih Mehta's' daughter. This particular thing did upset me and forced me to think about it. If I would have been the script writer, I would never let this sort of a thing come in. The daughter churns the heart of her father. The problem comes when she hears all the taunts hurled at her by her in-laws but how can she tell her father anything? This can only be understood by the one who has a daughter. The ones who go to abort the girl child will not even dream of this, Sahib. Marriage is now just left to be a mere formality but those who might have performed the 'Kanyadaan' sixty-seventy years ago must be knowing that at that time while holding the daughter's hand, how their hands must have trembled.

Someone asked me that what was the name of 'Narsih Mehta's' Guru? I shall think and tell you. But if I want to tell you instantly then his 'Bhabhi' must have been his Guru. She was the one to have taunted him and that took him straight at the Lotus Feet of the Lord. His Bhabhi is the first Guru who taunted him that you are good for nothing. The ones who are elder, have the right to scold. My dear daughters, please be tolerant and tolerate it. The Mom-in-Law speaks only for your ultimate good only. Even if she speaks a bit differently, just quietly listen. The father-in-Law of 'Kunwar' is so good. Whichever family you go and even if the entire household is opposed to you, the Divine will surely put in one or two such people who will stand by you or else His Divinity will be at stake.

Jaan gai Janney lainney havvey  
hun toh suno maandavddo]

Kallja kero kattko maaro gaanththi chooti gyo]

Kavi 'Daad Babu', this has come out from his innocent or a very mature mind. Who makes you cry? The attachment makes us cry, no one else can do that. The equanimity provides joy whereas attachment makes one cry. It has become a universal law that wherever there is attachment, you will see the father shedding tears. 'The Mamata cries.' The daughter just rips apart the father's heart. But, in the nature of we Indians, a daughter is the daughter. That is why, when she holds the hand of a new person in her life, leaving her father's, she trembles and there are many reasons behind it. The relation of the daughter and her father and that too what to talk about a Saint's daughter?

Now, I have to talk about it taking complete responsibility of my words. If anyone wants to question, please ask me. If I am unable to answer then you win and I shall accept my defeat with all humility. Do you think that this 'Narsih' was not sensitive? The heart of a saint or a bhakta can never be insensitive. He might not have Veda but even the greatest of Pandits might not have seen such sensitivity, he was so sensitive. Can it ever be possible that 'Narsih Mehta' was insensitive? He will say –

Bhalu thayyun bhaangi janjaal,  
sukhey bhajshyun Sri Gopal]

His wife has died and he will be so stony that he has no feelings? There is some injustice happening somewhere. The meaning will have to be changed. The son like 'Shamall' passes away and his father remains insensitive? Ask 'Tulsi' about the heart of the Sadhu –

Sant hridaya Navneet samaanal]

'Kunwar bai', 'Meerabai' and 'Lakshmannabai', whom I say to be the daughter of 'Talgajarda'. 'Saamba & Lakshman' had ten sons and ten daughters. Lord Krishna's centenary celebrations were already held in 'Dwarika'. The last twenty-six years of His divine life were remaining. For how many years would she have been married and come to 'Dwarika'? 'Saamba' asks her that don't you remember your parents and don't feel like going to see them? 'Lakshman' replies, 'My father, 'Yogeshwara' is right here with me, leaving Him, I don't want to go anywhere'.

'Bettiyon. Bahubettiyon.' Please learn from this. The Katha is not a Dharmic gathering. The Katha is a very powerful 'Swachhata Abhiyaan'. 'Lakshman' never went to her 'Peehar', Sahib. I bow down to her. Will a daughter not remember her parents and her siblings? One of 'Lakshman's' friends asked her that did your husband ever say something about your daughters who are marriageable age now? She said that if I discuss this with my husband, he will feel hurt. I am his wife; I should not do or say anything which might hurt him. My elder, Lord Krishna is here. The Katha says that she did not let even the slightest thing come in front of 'Saamba' that might hurt him, otherwise, 'Saamba's' character was not very good, so to speak. 'Lakshman' is a very powerful character. Talking of 'Saamba', if he sits on one pan of the balance and she just places her nose ring in the other, it will put her pan down. She is such a great personality. But she never went back to her 'Peehar'. This does not mean that the daughters should not go to their 'Peehar' and the mom-in-laws should also not interpret that the daughters-in-law should not be allowed to go to her 'Peehar'.

I find the topics of 'Shamall' and 'Manek' to be equally sensitive. The wife passes away and Mehta would say, 'Bhalu thayyun bhaangi janjaal'. We need to think on this point in depth. The Sadhu is the ocean of

sensitivity. If someone is hurt a hundred miles away, he will have tears in his eyes. 'Sant hridaya Navneet samaana'. 'Tulsiji' says that the heart of a saint is just like butter. When you take the butter close to the fire, it starts melting but the Sadhu melts with the pain of others. He is much higher than butter, in my opinion. That is why, I will not say that 'Narsih Mehta' was insensitive.

Yesterday, 'Kunwarbai's' Katha was wonderful. This should happen here. What an amazing presentation. I think that each and everyone present had tears in their eyes. Even the person playing the role of 'Narsayya' was indeed very good. In fact, I should play that role. I will shave off my beard for it. This keeps on happening to me. Why does it happen?

Amthun amthun heta,

Hari per amthun amthun heta|

What happens without any reason will be called Sneha. If it is for a purpose then it can't be called Sneha. This only my Ramesh Parekh can do –

Hun angootha jewdi,

maari whallup bambbey went|

This is Ramesh Parekh's introduction. He has not congratulated the other person without any reason. I am as big as the thumb. The soul or the Atman is supposed to be as big as the thumb. The divine love for the Divine is two-two outstretched palms away from me.

Yesterday, I had thought that the Sadhu's part I will only get to play. The Drama company people, now don't come to me. I am not a Nautanki. Neither am I any 'Traattakwala'. I am the gatekeeper. The society should not meet with any accident so I close and open the gate gauging the situation. Many people say that before beginning the Katha, Babu looks all around as though he is locking up everything around him. I feel like seeing my listeners. I do the darshan of my listeners up to the point my eyes go. I am reminded of 'Kalaapi'. All these people are not my followers, instead they are my flowers.

Jyan jyan nazar maari tharrey,

yaadi bhari tyan aapni,

Aansu mahin ae aankhthi yaadi jharrey chhey aapni.

Maashumona gaalni laali mahin laali anney,

Jyan jyan chaman jyan jyan gullo

ttyan tyan nishaani aapni|

There is no need to of focussing your vision here but one needs to focus on one's 'Pinda'. Who has ever succeeded in tying up the world up till now? Do you know, when you come to the Katha, how beautiful you become. May no one's evil eye ever affect you, so I will try to ward away any ill effect there may be, by doing this traditional diablery.

So, Baap! Yesterday, we thoroughly enjoyed ourselves, this is the second reason for my joy. If the words are of 'Premananda' then what is left to be said, Sahib. The third reason of joy is that the respected

mothers, sisters and the youth, the entire Ganga of the 'Naagar' clan was seated here, the joy of their darshan is inexplicable. This is just pertaining to yesterday. Today's is just beginning to flow. Now, one thing most certainly is decided that I do not manage the Katha, instead the Katha manages me. Because, I just don't know where we are headed?

Today, the third day's Katha has just begun under the amiable conduct and 'Bahen Nidhi' recited a beautiful Pada of 'Mehtaji'. 'Harshal' spoke so well. 'From Kewat till Chhewat'. The entire discourse was contained in just one sentence. I feel that in our 'Asmita-Parva', we should give an opportunity to such youngsters. Now the old age should give their blessings and genuinely participate in it. If one is only present during his own presentation and goes away when the turn of others comes then the murti of authenticity gets damaged. We need to look out for such boys and call them and the most excellent who have mastered the art of speaking, who have given all of us a cup of 'Kasumba', without keeping anything for themselves, they too will be verily pleased.

These daughters and sisters spoke so well on the 'Devi-Vimarsha' in Sanskrit Mantras. If one or two statements are of this type, so what? But the new generation should come on the stage. All the 'Chetnas' of various fields are fresh after the holy bath and waiting to be unleashed. Just see the way my youngsters are writing in the field of Sahitya. How beautifully they speak. They crack a joke also in such a dignified manner. This world is worth living and now even more so. Please don't be in a haste to die. Please put a stop to all the melancholic songs. Bring new songs filled with excitement; live fully and enjoy the world. The world is there to enjoy and experience bliss. I am not in any dharmic field, I am a part of the spiritual field. If you say that I am a part of any dharmic sect then I am sorry to say that you don't know me.

So, Baap! Please be simple and easy going in life. There is nothing in us which needs us to be so serious. The Dharma Guru should always be smiling. The politicians, social servants and the litterateurs should all be smiling. The Dharma Gurus have stopped smiling. The great personality like Maharishi 'Yagyavalka', smiled before beginning the discourse, if anyone talks to him, he smiles first, if I speak on the basis of Guru Valmiki then Sri Rama spoke smilingly.

This country should laugh and smile. To live a full life smilingly is the greatest liberation or Mukti. 'Kavi-Vara-Tagore' said that the gradual opening of the petals of a Lotus is Moksha. An officer who occupies a high post should be smiling. The Mahants, the Acharyas seated on so many 'Peethas', the devotees of different 'Lok-Vidhya's' and the poets should all be smiling. Lord Krishna passed through such serious situations but the world bewitching smile never left His lips.

'Dwarika' celebrated the centenary and the guests started to leave. 'Sudama' was also there. He just made one request, Hey Krishna. I am your friend, when you had come to Porbandar, I had washed your Divine Lotus Feet, but my dear friend, you are now hundred years old. I request you that please allow me to wash your feet today. I am older and a Brahmin, that is why you won't let me touch your feet but who is more erudite and humbler than you? It is my 'Manoratha', I shall not be there tomorrow, please fulfil my desire. In the centenary celebrations Sri 'Narada' had also come. Every night 'Uddhava & Narada' would go to see the state of 'Dwarika', the capital of Sri Krishna. The centenarian Krishna had one disappointment that I had come to establish dharma but I couldn't do it in my own capital. The elders of the family are anguished when they see their values and ideals being eroded in front of their eyes. Then they start feeling that for what am I living? Just imagine the pain of the Lord.

Twenty-five years have gone by more. The one hundred- and twenty-five-year's celebration was done. Everyone had come for it. One by one the guests left. The 'Param-Naagar' in this world is Lord Krishna. 'Shankaracharya' says, Namami Krishna naagamam'. Meera too said it but Shankaracharya spoke ages ago. Sri Krishna knew that just one year remained for His departure.

Lord Krishna is separate from the festivities, He is the 'Param-Tattva', but He is seeing all those who came to His mind at that time. He sends the message through 'Uddhava' that I need to say sorry to these many people. This 'Param-Naagar' says that I need to say sorry to Karna's wife. He is called an Avatar. In the end, all are said to be the signs of an Avatar but they don't have the main root in them. Some views of different people are there. The main root is my Krishna. He is forever young but in the Leela, the body will have the tell-tale signs of age. 'Lakshmana', the daughter of 'Duryodhana' and Sri Krishna's daughter-in-law when the Lord was about to retire for the night gets a bowl of milk with some saffron leaves and turmeric added in it and as she goes to offer it to Him, the hands which are known to be the 'Chakrapani', the little finger that had upheld the Giriraj, is trembling today.

All the guests had left the place of this 'Param-Naagar'. When something which will tear apart the heart was about to happen, then 'Uddhava' seeks permission to leave, Lord, may I leave? Mahatma Gandhi has chosen one word from the Gita and i.e., 'Anasakti-Yoga'. The great personality who had declared this 'Sutra' says that, 'Yes. Let everyone leave but 'Uddhava', please do this work for me. Please get about a hundred bullock-cart load of green grass from



'Braja'. On hearing this anyone will feel hurt when He says that it is not for any Yagna but this Yagna like life is about to end. Out of the eight, one of my 'Priya' is Sri Yamuna, please get some Yamuna-Jal in a copper pot. Sri 'Uddhava' was perplexed, he says, Lord. What do you mean by all this? Sri Krishna says, that please hurry up, there is no time now. I want that this body should go from the 'Prabhaas-Kshetra', close by but in funeral pyre, the grass from my Vrindavan should be used. The cow-dung of my cows and the cow-dung pat made by my 'Gopijana' and my Yamuna-Jal, please get it for me.

This particular form of Sri Krishna. I would like to share with you that at one time, I used to live in a state of poverty. It was impossible for me to even send a Five Rupees money-order but this made me cry so much that it is beyond words. This black shawl on my shoulders, has many meanings attached to it. One meaning is that it is a shawl of grief of Sri Krishna's departure. It is His memory, which doesn't allow me to forget Him for a moment. In fact, His memory is happiness and forgetting Him is misery. My grandmother, 'Amrit Ma', even when Dada was there, she always wore a black saree. One day, out of my childish nature I asked her that Ma everyone else wear such colourful sarees, why don't you also wear them? On hearing this, she cried and said, 'Beta. I wear this in the memory of my Krishna.' In our tradition the main worship is of Sri Radha-Krishna. But I eat the Roti of this, Ram-Katha. Many people ask that who have given this 'Kali-Kamli' to Babu? My Dadi-Ma gave it to me. No Dharma-Acharya has given it. In those days, shawl was not in vogue. But my Amrit Ma used to cover me with her black saree. That did not just cover my body, but it has covered my soul too.

Hun toh oddhun kaalli kaamli  
jema dujo rang na laagey koi|

Mata Yashoda and Nanda Baba lived as long they did only with the help of the 'Smriti' of the Lord, for they knew that Krishna would not return.

My dear young brothers and sisters, you watch TV, see good educative programs, dance, plays, music, kindly keep in mind the dignity of our Motherland and then enjoy, excel in your sphere of work and attain the 'Naagar-Pada'; do farming, go to your office in the morning and return home at night,

check your WhatsApp and Facebook messages, my dear children I humbly pray to you all that please devote about half an hour in doing this. Please don't get subsumed into seeing it every now and then. If there is some thing urgent, please look into it. This a new type of insanity which has been propagated by the West, in my opinion, it is a sort of deformity. Allot a fixed time to it. Maybe, just before going to bed check it out for fifteen-twenty minutes. Okay, since I have been a Primary School Teacher, I shall give you some grace marks. All of us passed in this way only. The 'Bahauddin College' took in so many in its fold, but I was left out. I am grateful of the 'Bahauddin College' that they denied me admission or else, after graduating from there, like the others I would also be leading a life of a regular householder and doing right & wrong till today. Because of their denial, I got the 'Vyasa-Peetha'. This goes on to prove that there are no obstructive Tattvas in the world. In this world created by the Almighty, everything is 'Mangal', no 'Amangal' at all. Our own selfish motives or our 'Tejodveshi drishti' give rise to whatever is 'Amangal'. The 'Gandharvaraj' says, 'Param Mangalmasi', Hey Shiva, even if there is something lacking in you, that too is appreciable. 'Vikaaropi shlaadhyo bhuvan bhaya bhanga vyasaninaha'. You keep snakes all around you, you drink poison, smear ash and wear a garland of human skulls. But, even the shortcomings of a big man become his qualities.

So, children, you all have come to my 'VyasaPeetha' and am I not entitled to ask for 'Bhiksha'? Why do you waste twenty-four hours after it? Why this insanity? What is such an emergency? In this way don't become weak. Perform the 'Pitru-Tarpan'. At night, before going off to sleep, check your WhatsApp and Facebook messages or watch a film, if you want to. Hear some good Gujarati literature.

Laambo dagglo mooch vaankli,  
sheerey paaghadi raati|  
Bol bolatto tolli-tolli,  
chailchabeelo Gujarati|  
Taari aankh no afinni,  
taara bolno bandhaanni,

Taara roopni poonamno paagal aeklo|  
In the memory of 'Narsayya' let us do some Raas –  
Dhannya aaj ni ghadi ralliyamanni|  
Heyji mhaaro Vhalloji aavyaani vadhaamanni jee rey.

*Even 'Narsih Mehta' would not have been so happy, in comparison to the joy of your Morari Babu, yesterday. Where will we get to see such a beautiful scene? So many of our 'Naagar' daughters and sisters. The 'Naagars' were all wearing Pitamber. It seemed as though; Junagadh has turned over the side after six hundred years. I was overjoyed. Even if we take it from the view of the particular clan it is very dear to me, but 'Naagar' is a universal thought. In my view, this thought should be accepted without any hesitation. Why should we make it so narrow minded? If this body has come in the tradition of 'Jeevan Das Mehta' then will I not be proud of my ancestry? I am very proud of this fact. But because of my Sadhu nature, I cannot be narrow minded. Because of my 'Sadhuta', even the vastness of the sky seems to be too small for me at this moment.*



Manas - Naagar : 4

## 'Naagar' is the name of the splendid thinking

Baap! Through me, the one who offers the oblations in this 'Prema-Yagna', from them to my very last listener, from 'Rookhadd' up to the 'Naagar', my 'Pranams' from the 'Vyasa-Peetha'. Yesterday, I just wanted to wander a bit. The wanderer is called the 'Rookhadd'. My Rama wandered in the forests, Lord Krishna too wandered, Lord Mahadeva also wandered and all those who wandered are all 'Rookhadds', and wandering-wandering the ones who came to the 'Nagar' or town and got stationed there became the 'Naagars'. As for the 'Naagar' clan, I am indeed very happy that is why I do their Vandana but the 'Naagar' ideology, keeping it as our main focus, either we become Maun or else we speak.

The special joy of the day. My 'Naman' to the 'Sheelvant' or the temperate conduct. 'Triputi' sang a beautiful Pada of 'Narsihji'. I like all the Padas of 'Mehtaji' but I am particularly fond of this one. All the Padas of 'Mehtaji' are of 'Bharosa' or unshakeable trust. All the three brothers sang beautifully. Before that, a few very common Padas of 'Naagar Narsih Mehta' which should be there with everyone, they were compiled and their English translation was presented before all. I appreciate it very much because through this, those who have studied or know English, my young brothers and sisters, my flowers of this World Garden, will be highly benefitted. I welcome this wonderful treatise. I express my happiness for the same.

She speaks much better than expected, a very experienced, thoughtful and a worth remembering discourse was given by 'Kajal Ben' and this deftness only a woman possesses that she concluded her oration in fourteen minutes. It was stretched onto fifteen somehow. What respect has been accorded to this stage by one and all. This twenty first century bodes a good omen for Hindustan. I pray at the Lotus Feet of my 'Hanumanji' that may these new budding 'Chetnas' that are coming up in this twenty first century be protected from the evil eyes of the world. Such wonderful deliberations are taking place. The new thoughts that have come up, we call it the 'Navneet', both in the form of butter as well as that which has newly blossomed. The one who has the 'Navneet', is bound to have a hungry Kanhaiya lurking around, because He steals it from wherever He can. It is not that Krishna is only fond of butter but He is also fond of all the new energies.

Shankaram Shankaracharyam Keshavam Baadaraayana|  
Sutra bhaashya kritttau vanddey Bhagwanto punaha punaha||

Seeing on the left side of Ma 'Kishori' Janaki. She says that respected Father. Of course, the final decision is yours but for your daughter's marriage, to marry her off to anyone who breaks the bow, is it a logical decision to take? Today, in the twenty first century, we need to think about it. By this, Valmiki will not be annoyed, neither will 'Tulsi' feel offended and no question of Morari Babu feeling bad. 'Valmikiji' has declared at the very outset that in my Ramayana, it is only and only Sita's character which is of prime importance. Sita's 'Charitra' is the prime focus of the Sri Valmiki Ramayana. It was a great honour to the womanhood, in those times.

The man walks in the front and the woman follows him, denotes her decency, it is not the right of man. Here, Mata Sita is ahead. Sri Rama's character according to Sri Valmiki is secondary. These are not my words, but are his own words. Even before Sri 'Vishwamitra' this question came that how will Sri Rama, Lakhan and Janaki stand? Tomorrow, so many temples will be made in each village or town and as the dusk falls, the lamps will be lit and the sound of the conch shells shall reverberate all around. Our culture is Rama based and there is glory of Sri

Rama. By their narrow-minded approach, we see so many people shy away in uttering Rama. They feel scared in saying 'Jai Siya-Rama'.

Ma Janaki says that O' Respected Father. You have vowed to marry me off to anyone who breaks the bow. You are my father who has looked after me but when you made this decision, did you seek the consent of my mother? Meaning, did you ask Mother Earth? If breaking of the bow was the only criterion then I could have broken it myself and then I would have been free to choose whom I wanted to marry. Here, even the demons can come and stake their claim. Unfortunately, if they break the bow then I will be forced to marry him. Why this restriction or subjugation? If it has to be broken then allow me to do so because I lift it every-day while cleaning. Mata 'Sunaina' asked me to apply a coat of cow-dung water on the platform on which it is kept, I used to pick it up with one hand and place it back. One handmaid of Mata 'Sunaina' saw her doing so and reported it to the mother. It might even prove difficult for Rama; such is this bow of Lord Shiva. Rama didn't have a very easy going with it for sure. 'Ravana' failed miserably. To break the ego is not very easy, Baap! Janaki says that she could have done it effortlessly. Then, with the 'Vara-Mala' in my hands, I would have chosen the groom of my own choice and garlanded him. This point is worth considering. But she did not say a word. For the amiable, to speak or to keep mum, both are equally difficult propositions.

'Mandodari' tells 'Vibheeshana' that you know very well that I am the daughter of the demon; Hema. That is why, I cannot cross the line or else I can incinerate 'Ravana' in a minute. For me, my benevolence is coming in the way. That is why, my 'Ganga-Sati', a woman is telling another, 'O Daughter. Don't be in a hurry in bowing down here or there. The day when you feel are your feet are worthy of worship, that day we shall attain Mukti. Feet here means behaviour or character. We ourselves should find our conduct proper or decent. That day, we shall worship ourselves first. That is why –

Sheelvant Sadhuney vaari vaari nammiye Paan Bai,  
Jeyna baddley nahin vartamaan rey|

What a great message has been conveyed by my 'Samddhiyalla'. What does the acceptance of 'Ahallya' tell us? The society has got hordes of thinkers, they have got quite a few redeemers who became well-known as the uplifters, but how many acceptors has the world got up till now? We need acceptors. Lord Rama would have called Gautama and asked him that Maharaj, are you in a position to take her? Or else, I am willing to accept her the way she is. I shall give her a

pride of a place in my 'Kanak-Bhawan'. There, the Rishi felt ashamed of himself and said that 'I am sorry'. 'Tulsiji' writes –

Aehi bhaanti sidhaari Gautam naari  
baar-baar Hari charan pari|

I feel from these words that 'Ahallyaji' is being sent off with respect and honour. The groom is the same but the Lord remarries her to the same person saying that now, he has become a suitable groom for you. The one who had besieged you earlier was not suitable for you. As though, Lord Rama is sending her off as the father, in this line. So, I feel. Here, in this topic again and again 'Gautam-Naari' is used, nowhere 'Gautam-Patni' is used. Just go on discovering the Manas, Baap! He, apparently lost the right of being her husband. Everywhere, what you see is not always the truth, whatever your inner conscience says is the truth.

That is why, every day the new 'Navneet' should come. So many spheres all around we see that new-new thoughts are coming forth, I am very glad that this is taking place. Dear young brothers and sisters, go ahead and steal. You will think that Morari Babu teaches us all the wrong things. Lord Krishna had also stolen. Whatever is new, be ready to accept it. Go out and steal right in the open but be careful not to indulge in stealing the 'Pragya'. Don't try to claim someone else's thought as your own and win accolades for it, not this please. I want you to steal the mind of the other person. 'Shukadevji' Maharaj says that Lord Krishna has stolen my 'Chitta'. The 'Gopis' of Vrindavan say that Krishna has stolen our hearts. Don't steal anyone's clothes, Baap! But steal the heart of the Sadhu so that your heart can also become like his. Steal the 'Chitta', steal the 'Navneet'. Whatever is wanted by people in general, is collected by everyone but you go out and collect that which no one wants. The one who has been forsaken by the world, those who have become redundant for the world, who are deprived, overlooked, the very last person in the society, befriend them, collect them. Accept those who have been cast away, that is why my 'Vyasa-Peetha' says, love those who are devoid of love and even if it means that you shall be deemed to be a 'Dharma-Brashtha', go ahead for love will be your redeemer. Many dharmas and institutions try and corrupt you. It is their selfish motive. So, this message should go far and wide that you love without the fear of being outcasted by the so-called dharma.

In my opinion, all the platforms need to think; all the pens should ponder over it; all the tongues should learn to speak like this. But for the benevolent, to speak or to remain quiet, both are difficult situations. Please don't try to serve through miracles. Do the darshan of Param Satya, 'Prema' and Karuna

first hand then the welfare will follow you. The question here is of 'Sheel'.

I have said that whatever I am able to see with my Guru's grace and taking full responsibility of my statements I shall share it with you. The Manas has seven 'Naagars'. As such, Manas itself is 'Naagar'. But the seven are such, whom you can consult or take their opinion or bow down at their Lotus Feet. We can cry in front of them or laugh. The first out of these seven 'Naagars' is Lord Shankar and I have spoken about Him right in the beginning. Lord Shiva is a Param Vaishnava. The 'Vyasa-Peetha' says that the one who can fill the entire ocean in the pot is a 'Naagar'. 'Tulsidasji' says that the one who is an ocean of virtues is a 'Naagar'. In this way, Lord Shankar qualifies that He is a 'Naagar' because, all the important things that come out of the ocean are kept in the 'Shambhu-Sagar'. 'Tulsiji' has written –

Charit sindhu Girija ramana  
Veda na paavahin paarul|

Baranney Tulsidas kimi ati matimanda ganwaaru||

'Tulsidasji' says that Lord Shankar is a 'Naagar' whereas, he is an uncultured person. Shankar is a Param 'Naagar' and I am a simple villager. There is poison in the ocean. The poison is in the throat of this 'Shambhu-Sagar'. The 'Shambhu-Charitra' is vast like the sea and we all are aware about that instance when He drank the poison for the sake of saving the world. He keeps the poison in His throat. The moon has also come out from the sea. The moon is the child of the ocean.

Yassyankay cha vibhati Bhoodharsuta  
Devapaga masttakay,  
Bhaaley baalvidhur galley cha garallam  
yasyorasi vyaalraatt|

Soayam bhootivibhushanaha survaraha  
sarvadhripaha sarvada,

Sharvaha sarvagataha Shivaha Shashinibhaha

Shree Shankarha paatu maam||

Mahadeva, who is a Sindhu, He wears the crescent moon on His forehead. Shankar is a 'Kalpataru'. 'Jaasu bhavanu surtaru tar hoi'. Parvati says that you are my 'Surtaru'. The one who is sitting in the shade of the 'Kalpataru', will that person ever have the pain of poverty, Mahadeva? The Vaidya came out of the ocean and is there any other medicine better than the 'Shivnaam'?

Tumha Tribhuvan Guru Beda bakhana|

'Tulsiji' says that only the Guru is a real Vaidya. 'Sadguru baid bachan biswasa'. So, the 'Dhanwantari' came out of the sea, who is the Vaidya of the Devas. 'Shivnaam' is the greatest 'Aushadhi'. Sri Lakshmi came out from the sea. Lord Shiva did not keep 'Ramaa' by His side but He has Uma. 'Aishwarya,

Bhooti and Vibhooti' are there with Lord Shiva. So, most of the things that came out from the sea can be seen in Shiva-Sindhu, so He is a 'Naagar'.

If we say that He is a 'Guna-Sagar'; the 'Apsaras' came out of it and that is why the Devas got together and did the 'Samudra-Manthan' and the dance form or 'Nritya' came out of it. Lord Shiva is, 'Sakal Kala Guna dhaam'. All the art forms are there in this Shiva-Sindhu. 'Nritya-kala, Vaachikam-Kala' etc, since all the art forms are present in the 'Naagar'.

In the Ramayana we see that the sea takes a form just once but, in the Puranas, wherever there is a reference, we see the sea taking the form of a Brahmin. Shankar is the greatest 'Naagar-Brahmin'. You may ask, where is His sacred thread? I will show you, come with me. It is there in these 'Chaupaais'. I am expressing it in my 'Ada' but it is His 'Vardan'.

Sivahi Sambhugana karahin singara|

Jatta mukut ahi mauru sanwara||

Kundala Kankan pahirey byala|

Tana bibhooti patt kehari chhala||

Sasi lallat sundar sira Ganga|

Nayan teen upabeet bhujanga||

Lord Shiva has three eyes and He is the 'Janeudhari-Naagar-Brahmin'. Shiva has worn a snake like the sacred thread. In the ocean, 'Baddvanala-Agni' resides and on Mahadeva's brow this Agni resides.

Vanddey Deva Umapattim Surgurum  
vanddey jagatkaarannam|

Vanddey pannagbhoooshannam mrigadharam  
vanddey pashunnam pattim|

Vanddey Surya Shashanka Vahnhinayanam  
vanddey Shivam Shankaram|

All the temples have a curtain. If you go for the darshan of 'Baankey-Bihari' then the curtain comes minute after minute. At Shree 'Nathji' also the curtain is drawn very frequently. At any Shiva temple, there is no curtain. There, there is no restriction of any time. In the big-big temples, they follow a certain time-bound schedule but generally in the Shiva temples, there is no restriction of timings. The sea roars. Whereas, my Shiva roars with sixteen 'Kalas'. There is no curtain in His temple because can you have a curtain in between the 'Sagar-Darshan'? Suppose, you keep one then how big? This is not the 'Baankey-Bihari', He is the Vishwa Roopa and cannot be hidden behind a curtain. So, Shiva is always open.

The Amrit came out of the sea, 'Somo bhootva rasaatmaka'. It is said that the moon has Amrit in it, in this 'Shiva-Sindhu', there is 'Chandra' as well as Amrit and even 'Garal' is present. You may ask that where is the Naga? When the Manthan was being done then the 'Neti' of the serpent was made and that is how, the serpent was present there. That is why my first 'Naagar' is 'Bhagwan Mahadeva'.

Who is wiser than Lord Shiva and who can be more naïve than Him? Who is harsher than Shiva and who can out beat Him in compassion and kindness? In the 'Shabdakosha', one meaning of 'Naagar' is most adept or most clever. Here, it is not about being shrewd but being smart is what matters. The word 'Chatur' has been accepted by the Ramayana also. 'Tulsiji' says, 'Chatur-Shiromani'. One out of the many can be extremely clever. In other words, the literal meaning of 'Chatur-Shiromani' is the one who is above the four. It means that the one who is above 'Dharma, Artha, Kama and Moksha'. The one who is seated on the seat atop these four pillars is the 'Chatur-Shiromani'. That is my Mahadeva Shankar.

So, Baap! There are seven 'Naagars'. The second 'Naagar' of my 'Manas-Naagar' is Maharaja Janaka. The 'Bhagwadgomandala' gives a long list of the definitions of 'Naagar'. Our king has given us such a vast and a very refined dictionary. By seeing it, we can take pride in our language and understand the depth and the rare gems hidden within it. I will share some meanings with you. This is not written anywhere. 'Naagarvel' has come out of the ocean. One meaning of 'Naagarvel' is Bhakti-Lakshmi. A person might be very tired and crest fallen, just make him have a 'Naagarvel' leaf. If his appearance is very sad or is feeling hopeless then just give him the 'Naagarvel' leaf with some catechu and betel nut. The 'Naagar' carries a silver box of 'Paan-Beeda' with him. Regarding 'Naagarvel', a lot of discoveries and experiments have been done. The fibre contains such 'Rasayana' which invigorates the pleasure points in man. If you give a 'Paan' to a very dejected person, it will make some difference in him. He will feel better, if you talk very lovingly about bhakti. 'Narsih Mehta' says that if you are reciting the Krishna-Katha or doing the Kirtan with the 'Das-Bhaava', then all the 'Teerthas' will be present there. You may ask for a proof. That is why, I have written it down and got it with me. Who is Morari Babu? 'Rookhadd+Naagar=Morari Babu'.

Krishna kirtan vina nara sada sootaki|

The one who has not recited the 'Krishna-Naam' is always impure or defiled. Here, the word used is 'Nara'. The sisters and daughters always repeat the Divine Name. While working, talking, sitting, walking, sleeping, etc, they keep on repeating the Lord's name.

Vapan keedhey vapu shuddha na thaaya;  
Sakal teerath Sri Krishna Kirtan Katha;  
Hari tanna das jyyahan hethey gaavey|

Wherever, the Katha is being recited with the 'Das-Bhaava', Mehta has sung its greatness. So, the 'Naagarvel-Paan' is very powerful. With 'Vel' here the 'Naagar' has been enjoined and if this is very

potent then what to talk about the potency of the 'Krishna-Naam'? 'Paan' also means to drink; the one who has taken it or consumed it.

Tava Kathamrittam taptajeevannam  
Kavibhireedittam kalmashaapaham|  
Shravanmangalam Shreemaddatattam  
Bhuvi grhunantitney bhoorida janaha||

So, I shall share a few meanings of the word 'Naagar' based on the 'Bhagwadgomandala'. 'Naagar' is the name of a country or say a state. According to 'Pingal', there is similar 'Matrik-Chhanda' by the same name, it could be a variation of the 'Savaiyya', which has twelve Guru and forty 'Laghu' which makes eighty-two 'Varnas' and one-hundred and twenty-four 'Matras'. 'Naagar' is a type of 'Ratibandha'. Because of the limitation of space, if the positioning of the walls needs to be changed then this is called 'Naagar'. In other words, it means that the 'Naagari' thinking is to accommodate or adjust in whatever you have, without trying to take away from someone. The 'Narangi' or orange is also called 'Naagar'. The orange tree is 'Naagar'. The 'Poorna Purushottama Purusha' is 'Naagar'.

Naagar Nandjina lal,  
Raas ramta mhaari nathnni khovaani|  
Kana jaddi hoye toh aap,  
Raas ramta mhaari nathnni khovaani|

Lord Krishna disappeared from the Raas and the 'Gopis' sang a beautiful 'Geet' longing for Him. First, the 'Gopis' were invited through the melodious tune of His flute and when they were steeped in a 'Saubhaga-Mada', i.e., the pride of their beauty; thinking that Govind is in our grips, etc, etc, at that very moment the Lord disappeared from their midst. The Acharyas interpret it by saying that Lord Krishna was there only but because of their 'Mada', they couldn't see Him.

It is written here that 'Poorna Purushottama Purusha', His consideration also cannot bind in any way, such a tattva is called 'Naagar'. The one who is the person of importance in an important meeting at the capital is called 'Naagar'. A type of sculpture out of the three schools if sculpture is called 'Naagar'. That is why, in the 'Ramcharitmanas', I have included 'Nala & Neil' in my list of 'Naagars'. According to 'Tulsi', they are Brahmins and they both were master sculptors. They were adept in the construction of the 'Setu'. It is a sect in the Brahmin community. If anybody can claim to be a Gujarati from the very root then he is a 'Naagar'. The birthplace of the 'Naagars' is supposed to be Gujarat. Near the capital 'Praptipuri' i.e., 'Prantij' of the 'Aanarta-Desh', at the 'Haatkeshwara-Teertha' the seventy-two 'Gotri' Brahmins stay, out of them sixty-

eight communities lived in the town or the Nagar, it is the famous 'Adi-Katha' of the 'Skanda-Purana' in the 'Naagar-Khanda'. A particular style of writing is known as 'Naagar-Lipi'. In a particular name of the 'Chauraasi', one name is 'Naagar'. The 'Na' of the 'Naagar' comes and crushes the trunk of the 'Akaar' which is also called 'Naagar'. One meaning is chewing or digesting. If you digest the 'Naagari' thought within you means that no ego will be left and that is why, the 'Naagar' cannot be defeated. The 'Naagar' is very clever. In our villages, the 'Naagars' are supposed to be very fair complexioned but not anymore. 'Tulsiji' does not establish the fact that the 'Naagar' is only fair complexioned. He says that my 'Naagar' is also 'Shyamal'. Both these brothers are 'Naagar' –

Guna sagar naagar bara beera|  
Sundar syamal gaur sareera||

He can also be dark complexioned. The greatest amongst all the 'Naagars' is my 'Saanwara', Krishna. Shankar is fair complexioned. That is why, 'Tulsiji' says that Sri Rama and Lakhan are both 'Naagars', one is dark complexioned and the other is fair.

First understand the list of seven. Shankar, Janaka, Rama-Lakhan, Nala & Neil, the people of the town (Nagar-Jan), Nata and as a very clever person, Angad is also a 'Naagar'. So, these are the seven 'Naagars'. They are the 'Naagar' in 'Neeti' as well as speech. All these characteristics have been given by 'Tulsiji' and the Katha is based on these facts.

The elder brother is also called 'Naagar'. It is also a type of grass. This grass is no ordinary grass. 'Chaitanya Maha-Prabhu' says that the one who wants to do Bhakti should become lighter than a blade of grass and in tolerating hardships, he should be harder than the 'Vajra'. Grass means purity, devoid of illusion or attachment and free from pride. Out of the six types of 'Kavya', one is 'Naagar'. The orange oil is 'Naagar'. The oar of the ship is called the 'Naagar'. The one who saves the other person from drowning is called, 'Naagar'. 'Naagar' is an ideology. As a clan, whether we will be able to do justice to it or not, I am not sure because, it is the age of Kali. But it is an ideology, no doubt. At our place, we used to have a 'Billaiya'. At the well in the 'Gadh' at 'Talgajarda', if anyone's 'Gaagar' used to fall then they would come to our place to borrow it and I used to feel that it is something that saves the drowning. That is why 'Toral' also seems to be a 'Naagar' because she saves the boats from sinking –

Paap thaarun parkaash Jadeja,  
dharam thaaro sambhaall rey,  
Thaari bedlliney boodwa nahin daun Jadeja rey,  
Aem Toral kahey chhey rey|

What is the work of 'Billaiya'? It will go under water but will save the other person. How great is this thinking of the 'Naagar', Sahib. In swimming, there is a competition whereas, in drowning or in other words in going down deeper, there is always 'Shraddha' or faith. In swimming, there is always this zeal to outperform everyone else and create a world record as against the competitor whereas, when you want to dive deeper towards the truth then only faith is required. We give more weightage in diving deeper or in other words, drowning in the ultimate realisation.

Kashun kahevaney aavyo chhun,  
hun kargarva nathi aavyo,

Beejaani jem hun Jeevan anusarva nathi aavyo|  
O' Dayaana sindhu, tu manney taarama samaavi ley,  
Hun ahin aavyo chhun doobva, tarva nathi aavyo|

The plough is called a 'Naagar'. Yesterday, I was saying that the person who is an expert farmer is a 'Naagar'. I call Maharaja Janaka as 'Naagar' because he is Rishi no doubt, but he is also a very able farmer. If we sow pearl millet then we will harvest pearl millet only, but he ploughed his land in such a manner that Shakti, Shanti or Bhakti came out. 'Daad-Bapu' says that the efficacy of the land of our country is such that when you plough the land with devotion, Sita comes out. Competence, well versed, expert and skilful are called 'Naagars'. The community of snake charmers or who rear snakes are also called 'Naagar'. The one who stays is the 'Nagar' is a 'Naagar'. A Pandit is called a 'Naagar'. A very fashionable or a well-dressed person is called 'Naagar'. A 'Naagar' will always be 'Tip-Top', in spite of grey hair or a receding hairline. A noble society is also called 'Naagar'. A very wise group of people is called 'Naagar'. But when we weigh it from the point of an ideology then the very luminous thinking is called 'Naagar'. Manas itself is 'Naagar'. I have to talk to you about selected seven 'Naagars' from this vast sea of 'Naagars'.

We discussed about Lord Shankar in brief. I shall discuss about Sri 'Janakraj' tomorrow. Today, we need to celebrate the 'Ramjanma'. Before the birth of the Lord, Shiva-Parvati, have to get married. A child is born post marriage. A child born outside wedlock, is not accepted by the society. After the marriage of Lord Shiva and Parvati, 'Kartikaya' was born but the Ram-Katha was also born post their marriage. When 'Shraddha' and 'Vishwas' are married, the Ram-Katha comes into existence.

Bhawani Shankarau vanddey  
shraddha Vishwa's roopinnau|  
The married couple is 'Shraddha' and 'Vishwas', the Ram-Katha is the Divine Fruit of this union.

Sri 'Bharadwaji' asks 'Yagyavalkaji' Maharaj that what is Ram-Katha? In order to explain the Ram-Tattva, the learned sage first narrated the Shiva-Tattva. This was the coordination. The question was about Rama whereas the explanation began with Shiva. He narrated the Katha up to the abandonment of Sati. In her next birth, she came as Gauri to 'Himachal-Giriraj', Shailaja was born to 'Shailraja' or 'Girija' to Giriraj. Maharishi 'Narada' performed the 'Naamkaran-Sanskara' of 'Kanyakumari-Parvati'. Describing the traits of her future husband, the great sage went away. Parvati performed severe Tapa. As the boon, she was assured that the one who resides in your heart, you shall have Him as your husband. Lord Rama asked this boon of Lord Shiva that He will accept Parvati as His wife. The 'Sapta-Rishis' go and test Parvati. Her divine love was beyond any test or was pure and they informed Lord Shiva that please accept her.

Learning about the divinity and purity of Parvati's divine love, Lord Shiva went into Samadhi. In order to disturb His Samadhi, on the instructions of Lord Brahma, the Devas requested Kama-Deva to go

and disturb Him. As He felt some disturbance, He opened the third eye and instantly Kama-Deva was burnt into ashes. The Devas came and requested Lord Shiva to come and marry. The clever Devas said that for a very long time, there has been no wedding in the Deva-Lok and if you agree then all of us will join your marriage party and an environment of Rasa shall be created. Lord Shankar understood that they have their self-interest hidden in it, you all want to get liberated from the misery perpetrated by 'Tarakasura' and this is only possible if my son kills him in combat, so that your sense pleasures can continue uninterrupted. You will say and I will agree, it is not so. My Lord has asked me to do so, hence I shall do it.

The 'Shiva-Gann' began to adorn the groom. They tied a tiger skin around His waist. The 'Ganga-Dhara' is flowing from His 'Jatta', He has a trident in one hand and the crescent moon adorns His forehead. His body is smeared with ash and is astride a Bull. The Devas have all come with their own groups but on purpose are keeping a safe distance from the groom, because they were wearing 'Pitamber', whereas the

groom was 'Digamber'. What is our beauty? Lord Shiva understood. He summoned the three close confidants, 'Shringi, Bhringi and Dhringi'. The first two are genuine but the third one has been put in by me. 'Bhagwan' Shankar says that use the power of your Mantras; call all our people residing at the graveyards and crematoriums all over the world. The 'Gann' of Lord Shiva used the 'Sabre-Mantras' and all the ghosts and the dead from all over assembled there. The people of 'Himachal-Pradesh' were over joyous that our Parvati has done so much Tapa therefore, her groom shall be exceptional. Asking the people, somehow Lord Shiva reached at the gates of 'Himachal'. Parvati's mother, Maharani 'Maina', came for the traditional welcome of the groom. The moment she went to perform the 'Arti', seeing His Rudra-Roopa, the 'Arti' fell off from her hands and she fainted.

Himachal Maharaj, Mata 'Maina', Parvati, Maharishi 'Narada' and the 'Sapta-Rishis' came to the inner quarters. Everyone was cross with 'Narada', excepting Ma Parvati. Lot of exchanges take place but ultimately, the Saint clarifies the doubt plaguing the minds of the people. He says, 'Maina', your daughter is the mother of the creation. She is 'Jagdamba', thereby you too are her child. In the last birth she was 'Daksha-Kanya-Sati' and because she doubted Sri Rama, Lord Shiva abandoned her. She immolated herself in the 'Daksha-Yagna' and has taken birth at your place. She is the mother of the creation and Lord Shiva is the father. Hearing these words, everyone had a renewed honour for her. The 'Vyasa-Peetha' often says that the 'Shiva-Tattva' is standing at our doorstep and the Shakti is there within but in order to recognise them, we need a 'Parivrajaka-Sadguru' like 'Narada' who will become instrumental in the union of Shiva and Shakti. Lord Shiva enters the Mandap. He is seated on the splendorous throne as the groom. Accompanied by eight handmaids, Ma Parvati comes. By the 'Veda-Vidhi' and the 'Lok-Vidhi' the marriage is solemnized.

Himalaya, finally sends off his daughter. Just see the alertness and insight of the Kavi, when the daughter is leaving her parents house then the parents and her friends tell her that serve you in-laws. But here, it doesn't say so because everyone knows that Lord Shankar is all alone, so they say –

Karehu sada Sankar pada pooja|  
Naari dharamu pati deo na dooja||

The dharma of a woman is just one, Beta. Your husband is your everything. The daughter is sent-off. Who will remain sane or will be able to control the emotions at this juncture? 'Maha-Kavi Kalidas' says that while sending off the daughter, the Rishi of the 'Tapovana', 'Kannva' also could not control his tears, so after all, we are talking about householders. We all go through this experience. I have been saying this that when a forty years old father, marries off the daughter then all of a sudden, he looks as though he is sixty; because the relationship between the father and his daughter is unique and beyond compare. If a young son passes away then many fathers somehow maintain their composure, though within they might be grieving but no father will be able to hold back the tears when the daughter leaves his house and goes to her husbands. Even if he is 'Mithilapati-Janaka' or 'Nagadhiraj-Himalaya'? Whether he is a king or a pauper, the emotions are the same.

The daughter is sent off. Their Lordships reach Kailash. They begin a beautiful, fragrant and modest life. The Vihara of Shiva & 'Shivaa' is new and fresh every moment. The days, weeks and months pass. Ma Parvati gives birth to a son. Lord Kartikeya was born and 'Tulsiji' says that he represents 'Param-Purushartha'. He liberates 'Tarak-Asura' in battle, thereby relieving the Deva community. 'Tulsi' says that the 'Shiva-Charitra' is like a very vast sea and even the Vedas cannot fathom it, what to talk about a stupid fool like me. This Shiva-Katha was narrated by Sri 'Yagyavalkaji' Maharaj to Sri 'Bharadwaji' in lieu of his query about the Ram-Katha. Shiva is the entrance of the Ram-Katha. You get an entry into the Ram-Katha only after you hear the Shiva-Katha. This was 'Tulsi's' effort in uniting the 'Shaiva' and the 'Vaishnava' cults.

Once, Lord Shiva is seated very casually and in a very pleasant mood under the well-known 'Vatt-Vriksha', at Kailash. Seeing an opportunity, Mata Parvati comes to the Lord and surrenders at His Lotus Feet. She begs for the Ram-Katha. On hearing this, seated on the 'Gyan-Peetha' of Kailash, Lord Shiva narrates the Ram-Katha to Mata Bhawani. The 'Ram-Janma' Katha which forms a part of it, we shall take it up tomorrow.

*'Naagar' is an ideology. Whether as a clan, we can do justice to it or not, I am not sure because it is the 'Kali-Yuga'. But undoubtedly, the ideology does exist. Competence, skilful, expert and a scholar are called a 'Naagar'. The community that rears snakes or the snake-charmers are also called 'Naagar'. The one living in the 'Nagar' is also a 'Naagar'. A Pandit is a 'Naagar'. A very fashionable person is called 'Naagar'. The 'Naagars' are very tip-top, in spite of grey hair or a receding hairline. A noble community is called 'Naagar'. A wise set of people are 'Naagar'. But, from the point of view of ideology, all the measures will fall short, such a magnified thinking is 'Naagar'.*







Manas - Naagar : 5

### Amongst the mountains, 'Girnar' is a 'Naagar'

Baap! My 'Pranams' to all of you. The Katha is beginning with a very temperate conduct of the proceedings and our little daughter just made, 'Aajni ghadi tey ralliyamanni' and I express my joy for the same. The 'Naagar' ideology has been presented with a different perspective today. When the root shoots up and blossoms into a beautiful flower, this is known as the 'Naagar Ideology'. I am saying it again and again that the 'Naagar' clan is great, no doubt but the roots which are everyday sprouting up while holding their ground, they reach up to the flower, so many of such roots have become eager to blossom into flowers, amongst them, one sister of ours sang 'Aajni ghadi tey ralliyamanni', so beautifully. 'Khush raho, Baap!' Out of these, a beautiful 'Marigold' flower, our 'Jai Bhai', Jai ho. When he speaks, whatever topic he chooses, he cannot be bound by the limitation of time. Beautiful, 'Saras' and he spoke out of so many of his personal experiences. Sahib. In the Mushaira, the Sher get applauded and 'Once again. Once again' reverberates all around, the poetry or ghazal is applauded and the poet is requested to recite or sing it 'Once more.' but after a speech, the audience stand up in applause and request for an encore, such a young speaker, who is fresh and glowing like a fully blossomed Marigold, we all heard him speak. My 'Vyasa-Peetha' has experienced great joy.

We started this initiative from 'Manas-Saatsau' that the gist of the nine-day Katha be published in the form of a booklet and distributed as 'Prasad' to the seekers. This initiative started and it is such a wonderful 'Yoga' that twenty months ago, the Katha Ganga which flowed in this very valley of 'Bhava-Nath', near 'Girnar', at Puneet Acharya Babu's ashram, 'Manas-Rookhadd', the 'Saar-Dohan' is being presented by my dear 'Viveki' Nitin Bhai and his team with only the motive of service towards the 'Vyasa-Peetha' and is being onward distributed to you all from this stage, I express my utmost happiness for the same. My 'Naman' to this motiveless service.

We are engaged in the sattvic and an elementary discussion of 'Manas-Naagar'. I would like to begin with a Veda Mantra of 'Shukla Yajurvedeeya Rudra Ashthadhyayi'. It is a very famous Mantra. In each 'Adhyaya' of this 'Rudrashthadhyayi', one-one song of praise is there. In Sanskrit, it is called 'Rav'. It is very sweet, filled with rasa and a teary voice, known as 'Rav'. That is why when Lord Krishna played His flute, 'Shukadevi Maharaj' uses the word 'Venu-Rav'. Lest, there is a mistake, I have noted it down. First, I shall speak then you repeat after me. You will be able to understand it, it is such a shloka.

The Mantra starts with the word, 'Aghorebhyaha:'. I shall remind you that when we did our first Katha at 'Man Sarovar' we had taken up one mantra from the 'Rudrashthadhyayi' only. If you believe in my words then I would like to say that certain mantras make the most difficult tasks very simple. Today, after so many years, I have no hesitation in saying that if anyone got that 'Man Sarovar Katha' done effortlessly, as though just in a play then it was only and only the power of this mantra of the 'Rudrashthadhyayi'. This is my Shraddha; I will not impose it on you. You are listening, that in itself is a big thing or else who has the time and inclination to listen these days? That

too in such large numbers, even though there is a live telecast of the Katha and in this heat of at least thirty-eight, forty degrees temperature, is it not a subject matter warranting some study and investigation? Many people say, 'Katha-Batha kya hai'? I invite them here, please come as VVIPs at least. Study and see it for yourselves. It is not because Morari Babu is saying, but a proper valuation should be done. If you have good feelings for me then express them or if you harbour ill-feelings then feel free to express them too but keeping the two aside, at least do a correct valuation, please. It is no Charisma of Morari Babu. I am saying it from the core of my heart, seated in the lap of 'Girnar' and keeping my hands on the 'Pothiji', I request you to do a proper evaluation, please. At home, we are not able to manage five people and here, in such large numbers, in this heat, people hear for three-four hours without any fuss. Who does this? 'No one does anything, it just happens'. Man can progress, if he keeps this in mind. Otherwise, he will not be able to attain peaceful rest (Vishram). The country as well the people, seek progress along with 'Vishram'. So, please repeat this Veda Mantra after me-

Aghorebhyaha: atha ghorebhyaha:  
ghorghortarebhyaha:|

Sarveybhyaha: sarvasharveybhyo namaste astu  
rudraroopebhyaha:||

This is the 'Shukla Yajurvedeeya Mantra'; it means that the ones who have a 'Sattva-Guni' nature, should experience 'Vishram' within. We have defined the 'Aghor-Pantha' wrongly. When we say, 'Aghori' or an 'Aghorpanthi' then it indicates something very frightful or dreadful. Even the literal meaning of 'Aghor' (A+Ghora), the one who is not 'Ghora', in other words, the one who is very peaceful and calm. The one who is not dreadful is called the 'Aghori'. 'Osho' has clarified it in detail. 'Aghor-Tantra' means the 'Shanti-Mantra'. Where there is no fearsomeness or scariness. The 'Sattva-Guni' is always led towards 'Shanti', the 'Rajo-Guni' is a bit fierce whereas the 'Tamo-Guni' is terrible and 'Kaal-Dharmi'. The one who travels from Sattva into Raja and from Raja into Tamas. As opposed to this, if we go into the opposite direction of this Mantra then the one who is 'Aghori' by nature will become fierce. If he is a 'Kaal-Dharmi' then he will become violent and perpetrate violence then it

becomes extreme 'Tamas'. The 'Rajo-Guni' will appear fearsome but will not become violent. From the 'Rajo-Guna', he moves towards Shanti, this reverse direction is possible only by you, Hey Rudra. That is why you are the bearer of the entire creation. Please bear me within you. I bow down to you.

So, Baap! I am narrating my experience. Many years ago, from a village in Gujarat I was going to Ahmedabad for a program. 'Kanu Bhai Mehta' of 'Aliyabada Gangajala Vidyapeetha' was with me. I have been very close to him. We remember 'Dolar-Kaka' but 'Shireesh Bhai Mankad' was a great 'Sadhak'. We had even done a camp there. In the program at Ahmadabad, 'Uma-Shankar Bapa' was the chairperson. I was very keen to meet him because I had not met him earlier. Such a great personality who was known to be the saviour of our culture. He used to publish a magazine by the name 'Sanskriti'. My 'Vyasa-Peetha' did this 'Manoratha' that to offer my respects to Sri Uma Shankar Joshi, I should do a Katha at his village through which all the litterateurs are respected. A sort of a big 'Sahitya-Kumbha'.

There was some time for the program to begin. I touched 'Bapa's' Feet. Then this question cropped up that what do you mean by 'Naagar'? This was a very casual impromptu discussion and 'Uma Shankar 'Bapa' says that personally, I feel that the word 'Naagar' is the ungrammatical usage. The original word is Sagar. By rubbing it continuously, it has become 'Naagar'. This discussion was at the back of my mind and that is why, I chose this Mantra, the Sagar will move in this direction. From the 'Tamoguna' to 'Rajoguna', from 'Rajo-Guna' to 'Sattva-Guna' and from 'Sattva-Guna' to the state which is beyond the realm of the 'Guna's' which cannot be explained, is Sagar. Uma Shankar 'Bapa' helps me to understand the 'Naagar' ideology. The respected people as well as the great personalities should come forward to help. He had said very affirmatively that personally, he feels it to be so, let us not go into any scriptural argument or discussion over it. So, the root is Sagar. 'Sa' denotes knowledge. 'Tulsidasji' writes -

Gani ghareeb grama nara naagar|  
Pandit moodha maleena ujaagar||

Here, 'Tulsi' calls the 'Naagar' to be a Pandit. Pandit means Sagar. Pandit is not bad. The 'Bhagwadgita' declares that whatever be the

circumstances which might befall a Jeeva, if he does not flinch even a bit then he is a Pandit. Even if he has no knowledge of grammar or he does not have strong listening or speaking skills or does not have a strong command over high-frequency vocabulary. Why do I keep on remembering 'Rookhadd'? Why have I done an entire Katha on 'Rookhadd'?

Rookhadd Bawa tun hallvo-hallvo haaljo|

To reach the level of 'Naagar' from the 'Rookhadd', it has to be a very slow and a gradual process. Everything, cannot be instant. What I mean to say is that the 'Rookhadd' walks very slowly. Sadhu, 'Sadhak', please don't be in a hurry, Baap! Kabir Sahib says –

Dheerey dheerey rey mana, dheerey saba kuch hoyaj|

Maali seenchey sau ghada, ritu aaye phal hoyaj|

If the gardener feels that if I pour a hundred pots of water onto this plant, it will bear fruits early. No, Baap! It will only bear the fruit when the season comes. The Sadhana has to be done, slowly. Today, everyone wants everything 'Instant'. But 'Patanjali' says, 'Yama, Niyama, Asana, Pranayama, Pratyahara, Dhyana, Dharana leading onto Samadhi. The 'Rookhadd' walks very slowly, that is why he is glorious and he is above others like a 'Chhatra'.

Rookhadd Bawa tun hallvo hallvo haaljo|

Garvaaney maatheey rey Rookhaddiyo jhallumbiyo|

Jem jhallumbey narni maatheey naarjo,

Garvaaney maatheey rey Rookhaddiyo jhallumbiyo|

How many commentaries have been written over this. 'Meghanni Bhai and Harindra Bhai have given a spiritual treatise on it. The meaning of 'Jhallumbey narni maatheey naar', according to the Ramayana, Yoga, Gyan and Vairagya' are all masculine whereas as Bhakti is feminine. The 'Bhakti-Roopaa' woman shines over the 'Gyan-Roopaa' man. Without Rama-Bhakti, 'Gyan' does not have that splendour or grace, just like a ship, without the helmsman where will the ship go, who knows? In the same way, without Bhakti, the Gyan is not sufficient. This in no way undermines the importance of Gyan. This is the nature of all the different elements. The phenomenon of the blossoming of the 'Rookhadd' into the Sagar. It is a reassurance for all of us and we can hope that maybe, someday we too can become 'Naagar' or Sagar.

Yesterday, we were discussing that Lord Shiva is a 'Naagar'. Because, Shiva is a 'Naagar', then

His incarnation Hanuman too is a 'Naagar', that is why I don't want to treat them as separate or otherwise, we shall have eight, whereas, we have counted seven.

Jai Hanuman Gyan Guna Sagar|

Jai Kapeesa tihun Lok ujaagar||

An ocean of virtues is a 'Naagar'. 'Narsih Mehta' says that in order to attain the 'Naagaratva', you need the blessings of three, whether you are born in the 'Naagar' family or not, doesn't matter. 'Sant-Karuna', if you get the blessings of a saint then only will you attain Shanti. 'Krishna-Karuna', if you attain the grace of Lord Krishna, only then will you be able to see Him. 'Jaga-Karuna', it is not worth taking, because till such time we shall not reach the abode of Hari, it will keep on flinging us again and again into the world. People say that if you stay in the world under the influence of Maya, then 'Punarapi jananam punarapi marannam', will go on. But still, it is good. If we are born again and again, we will blossom.

The 'Ramayana' has declared these fourteen people as perpetually dead and no one should try to draw out a weapon against them. I shall enumerate them for you. 'Kaul'; 'Vama-Margi'. The Tantra practice done to harm others is very gruesome. If for the 'Jagat-Sadhana', one is doing the 'Tantra-Sadhana' then it is wonderful. 'Osho' has spoken extensively on Tantra. If it is used to harm others then the repercussions are very harmful. 'Kama-Basa'; the one who is steeped in Kama, is as good as dead. A regulated or a balanced Kama is essential for the functioning of the world. Lord Krishna says that He is the Kama which is according to or within the limits prescribed by Dharma. Therefore, we are talking about the balanced Kama. 'Tulsidasji' has described the one steeped in Kama to be dead, even though he might be alive. The 'Samyak-Kama' is alive and is helpful in creating a new life.

'Kripann'; an extremely greedy person is as good as dead and hence there is no point in killing him. We all are worldlings and should make necessary arrangements, sufficient to fulfil the day to day needs but excessive greed is bad. 'Vimoodha'; a stupid fool. The Gita says that this foolhardiness takes birth out of anger. It gives birth to delusion or loss of cognition. The person loses his balance and speaks incorrigibly. This results in a breakdown of his intellect or his

Buddhi gets corrupted. 'Ati-Daridra'; here 'Daridra' doesn't mean material poverty but the poverty of speech, vision and thoughts, is as good as dead. 'Ajasi'; the one who is not respected by anyone is as good as dead. The 'Manas' says that if a prominent personality is insulted or derided in any way then it is as good as death for him and there is no point killing him. 'Atiboodha'; the person who is very old, not only physically but mentally also the person has become jaded, we should respect him/her. 'Sada-Rogabasa'; the one who is perennially sick, such a person should not be killed because he is already dead. 'Santata Krodhi'; the person who is an incarnation of anger, such a person though alive is as good as dead. 'Bishnu Bimukha'; the one who is opposed to Lord Vishnu or who is not a Vaishnava, is as good as dead. The one who does not do Krishna-Bhajan, is defiled and he has no significance whatsoever.

'Shruti Sant Birodhi'; the one who does not believe in the Vedas is as good as dead. If one doesn't understand, no problem but the Shrutis must not be opposed. After all, Veda is VEDA. First of all, the Rig-Veda came. If you treat it as a piece of literature then the very first literary work is the 'Rig-Veda'. One should not oppose the saint. The question is bound to be asked that who is a Saint? It is necessary to define it in the twenty first century. Baap! If you don't feel respectful or faithful towards the saint or a sadhu, no problems but why do you go out and criticize them? If you are unable to lead a saintly life yourself then at least respect the Ochre Robes. 'Tanu-poshak'; the one who is only interested in eat, drink and be merry, such an individual who is only body centric is as good as dead. 'Nindak'; the one who is only interested in criticising or is very abusive, does not see any good anywhere or in anyone, is as good as dead. 'Aghkhaani'; the one who is steeped in sin or sin has become his nature. He does not even flinch in committing the gravest of sin, which has now become a habit. Like, a liar will lie all the time because lying has become the nature. He does not consider it to be wrong, because, it has become his nature.

Kaul kamabasa kripanna bimoodha|

Ati daridra ajasi ati boodha||

Sada rogbasa santata krodhi|

Bishnu bimukha shruti sant birodhi||

Tanu poshak nindak aghkhaani|

Jeevat sava sama choudaha praani||

Hey 'Ravana'. These fourteen people, though living, are as good as dead; such a statement has come in the Manas.

The ones who are born in the 'Naagar-Kula', they experience great joy but if we see the ideology behind attaining the 'Naagaratva', then my Hanuman is also a 'Naagar'. One day, I had discussed about a copper pot and a copper 'Gagar'. I would like to say that amongst all the metals, copper is 'Naagar'. I am saying it with full responsibility that in the 'Vanaspatti', the 'Pipal' tree is Krishna; but the Banyan tree is the 'Naagar'. Amongst all the Devas, Mahadeva is the 'Naagar'. Amongst the animals the lion is the 'Naagar' and 'Narsih' is the 'Naagar-Kula-Shrestha'. The Hansa is a 'Naagar' for he can separate the Guna and the 'Avaguna'. 'Tulsiji' has given the Saint the 'Naagar-Pada'. The saint is one who differentiates between what is acceptable and what is to be avoided when he is faced with an option to choose. So, Hansa is a 'Naagar'. Amongst the 'Nakshatras', the Chandra is the 'Naagar'. Though, in the Gita, Sri Krishna has named the moon as one of His Divine Potency (Vibhooti) and Krishna is the greatest 'Naagar'. The Chandra is resplendent and has some black spots visible on its face. 'Sundar syamal gaur sareera'. This is the 'Naagarness'. Yesterday, we had discussed that the 'Naagar' is so bright or splendid that nothing else is brighter than him but, this is not true always. Even the 'Shyamal' has its own beauty. There was a time when the girls were asked that what sort of a groom would she like? She would reply, 'Sanwara'. Mata Bhawani asked Ma Janaki, what sort of a groom you want? She replied, 'Sahaj sundar saanwaro'.

Saanwariyo rey maaro saanwariyo,

Hun toh khobo maangu ney dai dey dariyo|

So, amongst the Nakshatras, Chandra is the 'Naagar'. Allow me to say this with my responsibility that in the mountains, my 'Girnar' is a 'Naagar'. The greatness of Himalaya is there but amongst the mountains, yes, 'Girnar' is the 'Naagar'. In the 'Jal-Srishti' or the Rasa-Srishti or in the Varun-Srishti, 'Yamunaji' is 'Naagar'. The Ganga-Swaroopaa is different. That is why, amongst the Vaishnavas, the 'Yamuna-Jal' has greater importance than the Ganga-

Jal. This is no way means to undermine the Ganga-Jal. 'Maha-Prabhu-Sri-Vallabh' writes an 'Ashtak' –

Namami Yamunamaham sakal siddhi hetum muda|

When the question of bathing comes then it is not said that only bathe in the Ganga-Jal. If someone says that give him some Ganga-Jal then as per certain customs, it sounds scary. The Ganga-Jal might sound scary but it is not the case with the Yamuna-Jal.

Amongst the cereal crops, wheat is the 'Naagar'. Rice is used in the Pooja but wheat is the 'Naagar'. The Laddus cannot be made with the rice-flour; you will have to use the wheat flour only. Jai Bhai said that 'Choyas' of Roti used to be made and that would be eaten. Why have we unnecessarily got after one another? See the different varieties of food that has come. No one wants to take the trouble of cooking. My dear sisters and daughters, go into the kitchen and cook. Don't just depend upon Fast-Food. Only then you will know how nourishing a grain of cereal is?

In the list of our 'Naagars' of the Manas, the second name is Maharaja Janaka. I got a shloka from

'Shastriji' which said that the one who does not have to do anything and the group of his devotees serve him with a lot of respect and love and in spite of this, he strives to serve others is the 'Naagar'. The one who is always in good company is a 'Naagar'. The one who does the 'Sadhu-Sanga' is a 'Naagar'. The one who labours, is a 'Naagar'. 'Kaha Kabir kachhu uddyam keejjai'. 'Bhagwan' 'Vyasa-Narayana' says that 'Pramaada' is the synonym of 'Mrityu', 'Pramado vai mrityuhu'. If one has Roopa, Guna, name and fame, there is a Pada of 'Brahmanandaji' which says that one does 'Sat-Karma' and still, keeps quiet. The one having this trait of a Sadhu, is a 'Naagar'.

Maharaja Janaka used to sit amongst the Sadhus. Sometimes 'Ashtavakra' or 'Shukadeva' or 'Yagyavalka' and many others, the one who used to sit in such a holy company and engage in spiritual discussions, that is why, he is a 'Naagar'. Janaka has ploughed his land like a farmer, hence he is a 'Naagar'. 'Tulsidasji' has sung paeans of Maharaja Janaka. Great 'Param-Hansas' used to come to him and get initiated

but he was so simple and easy going that he did not expose himself to the world for he camouflaged his yoga by the 'Bhoga'.

Joga bhoga maha raakheu goi|

Rama bilokata pragatteu soi||

That is why the second 'Naagar' is Maharaja Janaka. The third on my list is Sri Rama-Lakhan, I am taking the two as one. They both are 'Naagar'.

Binaya seela karuna Guna Sagar|

Jayati bachan Rachna ati naagar||

These are all the definitions of 'Naagaratva'. The one who has 'Vinaya' is a 'Naagar'. The one who has a lot of wealth is called wealthy or 'Dhanvaan'. But whether a 'Dhanvanta' shall be a 'Sheelvanta' is not necessary. If one is a 'Gyanvanta', it is not necessary that he will be 'Sheelvanta'. The society accepts the 'Sheelvanta'. That is why, I remember my Ganga-Sati, 'Sheelvanta sadhuney vaareyvaarey nammiye'.

Rama-Lakhan are 'Naagar'. Their 'Sheel & Vinaya' is divine. Our 'Rajendradas Bapu' says that during the 'Rama-Ravana' battle, just see the 'Sheel' of Sri Rama. Lord Rama wounded 'Ravana' very badly in the battle, his chariot was broken, the horses fell off and 'Ravana' was in a state of semi-consciousness. In front of the 'Balvanta Ravana', Valmiki presents the 'Sheelvanta' Rama. I have read it and have both the 'Patha'. I request the youth that please even see the 'Valmiki Ramayana', whenever you get time. These days, you have the 'Shastras' in your grip.

In those days, there used to be strict rules of war and the fight would stop before sunset and both the sides used to enquire about each other. Lord Rama was bare-footed. He did not have a Rath and He was just about to mount an arrow but withdrew, because once He would mount the arrow, it had to be shot, such was His practice so He withdrew and put the bow on His shoulder and the arrow back in His quiver. This indicated that the war was over for the day. Very slowly, Sri Rama walks up to 'Dashanana'. He was lying bloodied all over. Seeing his state, the Lord says, 'Lankapati', I think that you have got wounded and are very tired. My arrows have hurt you all over so you must be in a lot of agony. I feel that let us stop for the day. Please go back and get yourself treated and take some rest, as you have one of the greatest Vaidya in Lanka. He will be able to treat you well. Tomorrow when we meet, the son of Dashrath will welcome you.

Saying this, the Lord sends him away, turning back, for the first time 'Ravana' had tears in his eyes thinking that the war might end later but the 'Ravanatva' has died today. You will kill 'Ravana' with your valour but today with your 'Sheel', you have killed the 'Ravanatva'.

Sri Rama & Lakhan are very compassionate, they are the 'Guna-Sagar' and the greatest attribute of being 'Jayati bachan Rachna ati naagar'. In the way you speak, Rama, you are a 'Naagar'. From the way the person speaks, you can make out that the person is a 'Naagar'. 'Parashuramji' gave this certificate to Lord Rama and said, Jai Ho. The person who came with anger and an intention to kill is totally changed and is speaking these words. So, Lord Shiva as well as Sri Hanuman are 'Naagar'. Maharaja Janaka is a 'Naagar'. Sri Rama & Lakshmana are 'Naagars'. Even the people are 'Naagar', declares the Ramayana, they are the fourth in our list. The fifth is the 'Natt-Kala', anyone who is proficient in any art form is called a 'Naagar' by 'Goswamiji'. Angad is a 'Naagar'. Therefore, the story of the 'Naagars' in other words is the Ram-Katha. We are doing the Vandana out of the very many, selectively.

Yesterday, we did the 'Shiva-Vivaha'. Lord Shiva is seated under the famous 'Vat-Vriksha' of Kailash. Ma Parvati comes and bows down at His Lotus Feet. My Lord, you seem to be in a very pleasant mood today and I have this curiosity about the Rama-Tattva, so kindly narrate the Ram-Katha to me. In my last birth, I could not understand it and as a result I perished. Lord Shankar first looked within then coming out says, 'Hey Parvati. You are indeed blessed. No one is as benevolent like you. You have asked me about the Katha which shall prove to be a boon for the entire mankind like the holy Ganga. Devi, you have asked me about the Rama-Tattva. He walks without feet, works without hands, sees everything without eyes, hears everything without ears, speaks without a tongue, touches everyone without a physical form, smells without the nose, such a formless One, is Brahman Rama.' Lord Shiva says that for the Almighty the reasoning of cause and effect does not apply. Still, Sri Rama assumed a human form for His devotees. Out of the many, I shall tell you just five.

The first reason told by Lord Shiva is that 'Jai & Vijay' were cursed by the 'Sanat-kumaras' at the entrance of 'Vaikuntha', so the Lord had to come for



their liberation. The second reason is 'Sati-Brinda'. For the emancipation of the world, the Lord took over her curse and that is why He had to take the Avatar. The third reason is that 'Deva-Rishi Narada' cursed Him that you made me suffer for want of a wife, in the same way, you too will have to suffer for your wife. Because of this curse, the Lord performed the 'Lalit-Nara-Leela'. The fourth reason is that 'Swayambhu Manu & Shata-Roopa' performed severe Tapas at the 'Naimish-Teertha' on the banks of 'Gomati' river. As a result of their Tapas, they were granted a boon that the Lord will come to them as their son. The fifth reason was of Raja 'Pratap-Bhanu', who was a very noble and a just King but because of a wrong company he got mired in greed and was cursed by the Brahmins. 'Pratap-Bhanu' became 'Ravana', 'Arimardana' became 'Kumbhakarana' and his minister 'Dharma-Ruchi', became the step brother 'Vibheeshana'.

In the Ram-Katha, before the 'Ram-Janma' Katha, the descend of 'Ravana' has been explained. 'Ravana, Kumbhakarana and Vibheeshana' performed severe Tapas and obtained very rare and difficult boons. 'Ravana' began misusing the powers he had obtained and began tormenting the world. He corrupted the entire world into his subjugation. The earth began trembling and taking the form of a cow, she went weeping to the Rishi-Munis for help. The sages expressed their inability and they went to the Devas for some relief. The Devas too expressed their inability to help because their virtues had exhausted. All of them go to the grand sire Brahma. Lord Brahma says that He too was helpless and the only way out was to call upon the Almighty. With Brahma leading them, they all call upon the Almighty in one voice. A celestial voice reassured them that don't be afraid. I shall take birth along with all my Divine potencies at Maharaja Dashrath's place in 'Ayodhya'. Please be patient. My dear youngsters, first do 'Purushartha' followed by 'Prarthana' and finally 'Prateeksha'. When these three are there, only then will you achieve something in life.

'Tulsiji' now takes us all to 'Ayodhya'. Maharaja Dashrath is the emperor of 'Ayodhya' and the reign of 'Raghukul' was there. Maharaja is a 'Dharma-Dhurandhara', the 'Gyan-Yoga', 'Karma-Yoga' and the 'Bhakti-Yoga' were all abounding in him, such was his 'Punya-Shloka' personality. His queens

were leading the life as per his wishes. They used to respect the King and he used to love them. My dear youngsters, I keep on saying that if you want that Rama or 'Virama' or 'Vishrama' or 'Aarama' should incarnate at your place then you just need to do two things. The husband should love his wife and wife should respect him. When these two things come together then Rama incarnates in the form of a Divine child. But, sadly this much also seems impossible. The new generation which is coming, from the 'Vyasa-Peetha', I pray with folded hands that please make your married life 'Divya'. Exchange love and respect mutually and do Hari-Bhajan. My dear youth. Keeping in mind your 'Sheel' or the limits enshrined in your family traditions. Listen to good songs, see nice plays, watch good films. When you are done with your days work and have retired for the day then before you fall off to sleep whatever be that interval, just try to remember Hari and chant His name. Rahat 'Indori' says –

Merey bachhon, dil kholkar khoob kharcha karo,  
Mein akela hee kamaaney kay liye kaafi hun|

In the same way, the Sadhus and Saints of our land say that youngsters, enjoy yourselves as much as you want, we will do Bhajan for you. If these three things are there in our life, then we shall be blessed with the Avatar of 'Arama'.

Maharaja Dashrath and his queens lead a very beautiful life, but there was one shortcoming that they had no children. The king thought that will my 'Raghu-Vansha' end with me? Whom should I narrate my pain? When you can't talk to anyone else then go to your Sadguru. Don't go on telling or asking here or there. Maharaja went straight to his preceptor and narrated his pleasure and pain, Maharaj, will I die without having any issues? Guru 'Vasishtha' says that 'Rajan. I was waiting that when will you come and express your desire and ask me about Brahma so that I can ensure that the Brahma plays as your child. Send for Rishi 'Shringi' and perform the 'Putrakameshthi-Yagna'. The Yagna was performed and as the last 'Aahuti' was offered, the Yagna-Purusha appeared with the Urn of the sacred prasada. He gave it to Gurudeva instructing him to ask the king to distribute it suitably to his queens. All the three queens respectfully had the prasada and instantly, they started feeling the effects of pregnancy.

The hour of the Divine advent was nearing. 'Yoga, Lagan, Griha, Bara and Tithe', the almanac became favourable. The 'Treta-Yuga', 'Chaitra-Maas', the first Navaratri of the new year, the days of the Shakti Pooja were over and the auspicious moment of the Avatar, the Navami 'Tithi' was at hand. It was mid noon, neither very hot nor very cold. A very gentle, fragrant and cool breeze was flowing. The rays of the Sun were appearing to be carrying Amrit with them. The 'Garbha-Stuti's' of the Lord began. The Devas in Swarga, the Nagas of the 'Patala-Loka' and the Brahmins of the earth began the veneration of the Lord in the womb. The one who resides in the entire universe or the entire universe resides in Him, the Almighty, Eshwar, 'Paramatma', the Brahma Tattva incarnates. The 'Bhavan' of Mata 'Kaushallya' was filled with the Divine light and the mother sees the four-armed form of the Lord within the glow. 'Tulsiji' writes the 'Stuti' –

Bhaye pragat Kripaala deendayala  
Kaushallya hitkaari|  
Harshit mahataari Muni mann haari  
adbhut roopa bichaari||

The gracious Lord has incarnated. Ma had a splash of Gyan. The Lord smiled. Then 'Mata 'Kaushallya' turns her face away. The Lord asks that why have you turned your face away from me? I have come for you. The mother says, yes, you have come, welcome but you have forgotten your promise. You had said that you will take a human form and come but you have come in your four-armed form. The Lord asks then how do I become human? 'Talgajarda' feels very proud of this fact that the mother of my land teaches the Divine how to become human. The mother says that please remove two hands. The Lord becomes two armed. Then gradually becoming smaller and smaller, He becomes a new born baby. The mother says that you

have become a baby but you talk like a grown up whereas the baby cries. The Lord says that what misery has befallen upon me that I should cry? The mother says that not on you but it has befallen on this world made by you. Our 'Nazir' says –

Gaganwasi, dhara per bey ghadi shwaso bhari toh jo,  
Jeevandata, Jeevan kero anubhava tun kari toh jo|  
Jeevan jevun Jeevan tujh haathma supurat kari deshun,  
Amaari jem ammney ek pall tun kargari toh jo|

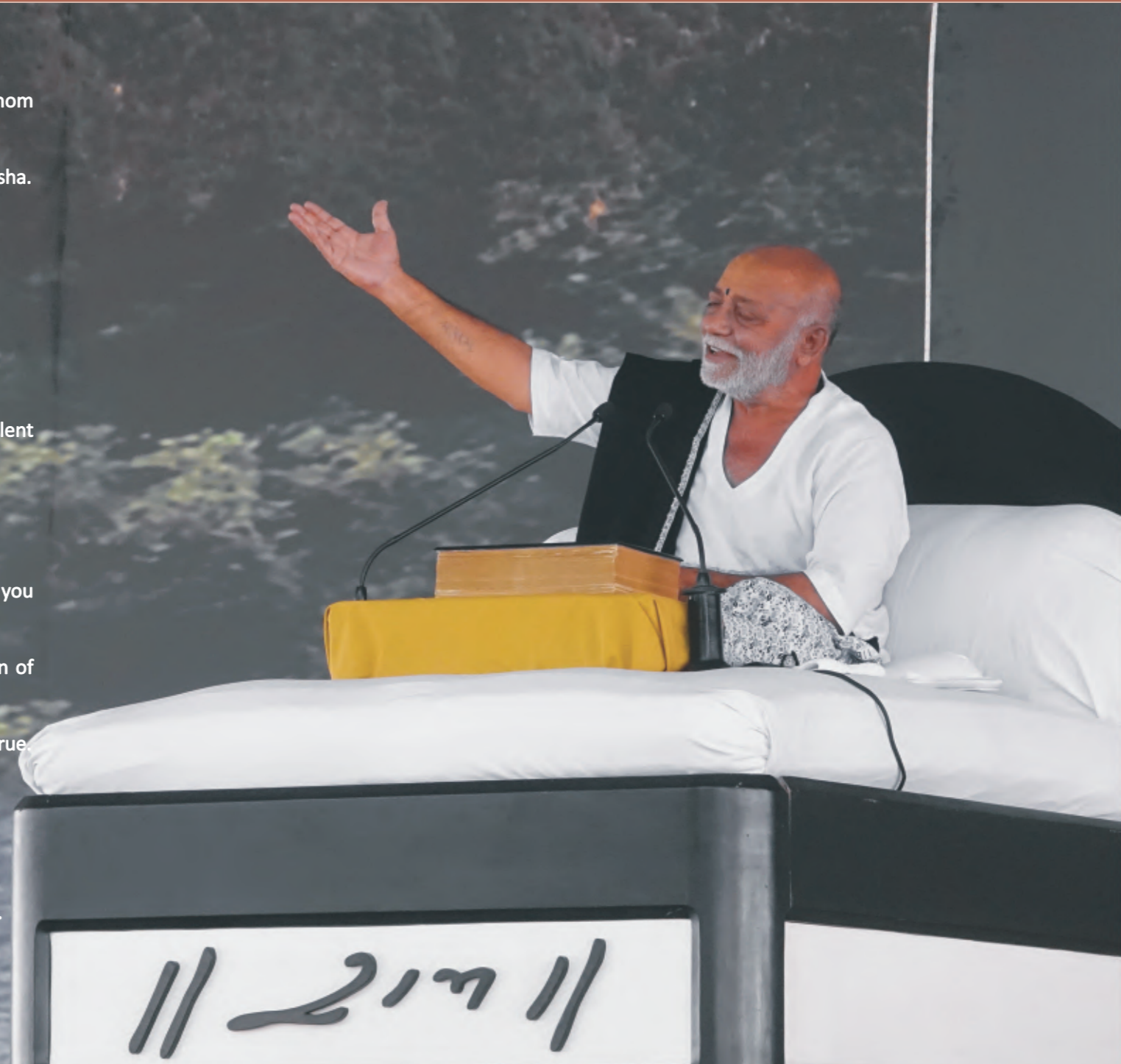
If the new born immediately after childbirth laughs or talks then it is pretty scary. The new born baby should cry. That is why, 'Tulsiji' following the anatomy of the medical science writes. So, this is not only a Dharmic text, it is even a science manual. The Lord obeys the mother and began wailing like a new-born baby and the mother takes Him on her lap. Hearing the wail of the new born, the other queens ran that the mother did not complain about any labour pain and we hear the child wailing. The Brahma incarnated but it created 'Brhama'. Only a 'Buddha-Purusha' can solve this mystery.

Some of the handmaids ran to the court to congratulate the king and said, 'Maharaj. Badhai Ho.' 'Maharani Kaushallya' has given birth to a baby boy. Hearing the birth of the baby boy, Maharaja experienced 'Brahmananda'. Just hearing His name is 'Shubh', has that Tattva come to me as my son? Guru 'Vasishtha' arrives and confirms that indeed the Brahma has come as the Divine child. The king is steeped in 'Paramananda'. In 'Ayodhya' the 'Rama-Praagatya-Utsav' began. Today, from this 'Vyasa-Peetha' of 'Manas-Naagar', from the sacred land of 'Girnar', in the Katha organised in the memory of Mehta, during the auspicious occasion of 'Ramjanma' I offer my greetings to you all, 'Badhai Ho. Badhai Ho. Badhai Ho.'

*I say it assuming full responsibility of my words that in all the vegetation, the Pipal tree is Krishna but the Banyan is 'Naagar'. 'Mahadeva' is the 'Naagar' among all the Devas. If 'Narsih' is 'Naagar' then the lion is the 'Naagar' in the animal kingdom. Among the birds, the Hansa is the 'Naagar' because he can separate the Guna and the 'Avaguna'. 'Tulsiji' says that the saint is a 'Naagar'. A saint is one who differentiates between what is acceptable and what is to be avoided when he sees something. Hansa is a 'Naagar'. Amongst the planets, Chandra is a 'Naagar'. With my responsibility, allow me to say that amongst the mountains, 'Girnar' is a 'Naagar'. Himalaya is great in its own way but in the group of mountains, 'Girnar' is 'Naagar'.*

## Kathā-Darśana

- ♦ The Katha is not a religious congregation, instead it is a massive cleanliness drive.
- ♦ The ones with four hands are worshipped but those with two hands are the ones with whom you can have 'Prema'.
- ♦ The Buddha-Purusha will never answer back, but the one who awakens us is the Buddha-Purusha.
- ♦ The virtuous has this predicament, whether he speaks or he keeps quiet.
- ♦ The heart of the saint and the bhakta can never be devoid of sensitivity.
- ♦ The Sadhu is not the means, instead he is the goal.
- ♦ When you face difficulties during Bhajan then it indicates that your path is right.
- ♦ The purity of the gold is tested and not of zinc.
- ♦ You are truthful, yet you smilingly suffer or accept the wrong, there is no other 'Tapa' equivalent to this.
- ♦ There is embrocation in refusal whereas, there is Shanti in acceptance.
- ♦ 'Vishram' is experienced in eminence and not in complexity.
- ♦ In swimming there is a competition whereas if you want to drown into something then you need complete faith.
- ♦ When the mind is pure and clean then the entire world seems to be the manifestation of Brahman.
- ♦ Everywhere, what is seen might not be the truth but what the inner conscience says is always true.
- ♦ There is no greater Mukti than leading a life of perspicuity.
- ♦ Tears have the capacity to purify the Ganga-Jal also.
- ♦ Jealousy, abuse and repugnance reduce the age of a person.
- ♦ To come under the influence of anyone is not good but to live by your own nature is the best.
- ♦ History is based on reality whereas spirituality is based on truth.
- ♦ The one who considers others to be lowly, is himself the lowliest of all.





Manas - Naagar : 6

### When the 'Ramatva' reaches up to the 'Kewatva' and vice-versa, it is the complete 'Naagaratva'

Baap! At this 'Girnari-Bhoomi' of 'Param-Naagar-Girnar' where 'Daatar' and 'Datta' both are installed. I have mentioned this earlier as well that this is the place for different forms of 'Sadhana'. Even to this day, the ones who have had this experience either by seeing from their normal eyes or with their inner eyesight, such people are still found to be saying that 'Chiranjeevi-Ashwathama' is seen roaming around here in other words, for innumerable 'Chiranjeevi' spirits and consciousnesses, it is their favourite playground. This place belongs to the 'Jogis & Joginis'; it is the place of Purnima as well as Amavasya; it is the place of the Yagna as well as the 'Dhuni'. In this Sacred-Bhoomi of Param-Vaishnava 'Mehtaji' the nine-day Ram-Katha, 'Manas-Naagar' is entering into the sixth day then like aways to all the 'Puja-Charana' present here, who shower their blessings on us, I offer my 'Pranams'. The different respectable personalities from varied fields, the devotees of the Vidya who are busy with the Sadhana of their respective fields present here, the merely instrumental 'Yajman' family and to all my brothers and sisters, please accept my 'Pranams' from the 'Vyasa-Peetha'.

Under the very modest and decent conduct of this beautiful Sattvic initiative, 'Bhai Prahara' presented a very famous Pada of 'Mehtaji', in his favourite Raga. Here, 'Dolar-Kaka' and 'Suman-Dada' on this side, as I know both of them a little bit, I would like to say that the entire tradition is 'Dikshit' and a daughter of such a tradition 'Roopal' expressed her study and experience. All of them, spoke so beautifully. My feeling is this that the entire Katha is the 'Manoratha' of 'Narsih Mehta'. Somewhere or the other, the desire of Mehta is there that after the fifteenth century, in this twenty first century people should recite my words. This is my belief; my personal realisation is this. At 'Girnar' many of our inner cognitions come forward to help us.

There is a question, 'Bapu. Why do you like Junagadh so much?' I am fond of it and so I like it. But I shall repeat it once again that my village is 'Talgajarda' and my Nagar is Junagadh. It is a very straight-forward submission. My state is Gujarat, Saurashtra; my country is Bharat, my mother is the earth whereas the entire world is my family. Please remember this. This is my self-dedication. My village is 'Talgajarda' and I will not make any changes here because, 'Maarun Vanravan chhey roodun, Vaikuntha nahi rey aavun'. This has been sung earlier and based on it, I would like to say, 'Maarun Talgajarddun vahaallun, hun Vrindavan pun nahi rey aavun'. The one, who can't see Hari in 'Talgajarda', will not be able to see Him anywhere. The one who does not realize wherever he is will have to run here and there uselessly. That is why, my village is 'Talgajarda' and my Nagar is Junagadh. There can be many reasons behind it. It could be because of some past connection in this long journey of so many births which we might not know. It is better, if we don't understand. Whatever identity I said, please remember that. Village 'Talgajarda', Nagar Junagadh, State Gujarat and within the state, my most vibrant 'Kathiawar'. Country, my Mother India, the earth is my mother and the entire world is, 'Vausudhaiva kuttumbhakam'.

At Junagadh, there is 'Paan', 'Paata', 'Paatla' and 'Pitamber'. In the 'Naagar' community, they talk about the five Ps. Here, 'Paata' means the swing or the 'Jhoola'. When you sit to eat then the 'Paatla'. 'Paan', 'Pitamber' and the word which I don't like is 'Panchaat'; I am sure that because it must be happening that is why this word has come. Originally, the word is 'Panchayat' and the 'Panchaat' is its off-shoot. The 'Gram-Panchayat' etc, are after all the

'Panchaat' only. If some one asks me that what is 'Naagaratva'? What are the five principal things of the 'Naagari' ideology? The one having five 'Ka' is the 'Naagaratva'. In Sanskrit, there is a Sutra, 'Kam sukham'? The 'K-Kaar' is indicative of happiness. Wherever the 'Ka' letter comes, it indicates happiness. Why is 'Narsih Mehta' so happy and contented? Without bothering about anything, he can say –

Aewa rey ammey aewa rey,  
tammey kaho chho valli teva rey|

Sri Rama is a 'Naagar'. If we want to learn the 'Naagaratva' from Sri Rama then we will have to study the 'Ramatva' reaching up to the 'Kewatva' and vice versa, this is a complete 'Naagar' arrangement. Just see the evidence in the Ramayana. Lord Rama walked bare footed up to the 'Kewat' and sat in his boat, this was His movement towards the 'Kewatva'. 'Ayodhya' is a Nagar, He is the Crown Prince and just because the entire plan was turned upside down within in a span of just one night, He became the 'Vanvaasi' and the 'Ramatva' proceeded towards 'Kewatva' walking bare foot and ascended onto his rickety boat just out of gratitude, was the movement of 'Ramatva' towards 'Kewatva' and when He returned after fourteen years of exile then to come back and embrace the 'Kewat' and respectfully took him along in the Vimana indicates the soaring of the 'Kewatva' towards the 'Ramatva'. When these two come together, then it culminates into the 'Naagaratva'. The 'Kewat' took Sri Rama across the river in the boat whereas Sri Rama took the 'Kewat' across the skies. This union is called 'Naagaratva'. That is why, keeping the pride of your lineage broaden your outlook. This is not a narrow-minded Ram-Katha. Keeping the root in mind, you and I have to blossom.

Why does Mehta look so happy? 'Bhalu thayyun bhaangi janjaall'. He has said it and I too, touched upon it. It basically means that whatever be the circumstance, get inside right up to the bottom and experience Ananda. His one belief, whatever has to happen will happen, come let's do Hari Bhajan. 'Sukkhey bhajeeshun Sri Gopal'. The person living in a state of abject material poverty, how is he so happy? At times, there was nothing at home. Even there was no sugar candy also to offer as 'Bhog' to Sri 'Damodar' except just a 'Tulsi-Dal'. Even then, the 'Dwarikadheesh' accepts his Hundi. This is the 'Naagaratva'. Just imagine his unfailing trust that there is a 'Mahajani Pedhi', go there, I am giving you a promissory note. Just see his complete trust. The traveller goes and on the banks of the Gomati River, is trying to locate this 'Pedhi'. All the people of the town

said that there is no 'Pedhi' by this name here. You have been cheated, my dear friend. The traveller became crest fallen and was just about to return dejected, at that moment as though there is an indication received at Junagadh and 'Mehtaji' recited this very famous Pada at that very moment. It might have been written on the paper of his 'Antar-Naad' and it might have sprouted from his bosom. As a result, we got this Pada of 'Bharossa' –

Mhaari hundi sweekaro Maharaj rey,  
Shyamala Giridhari|  
Mharrey ek tamarro aadhaar rey,  
Shyamala Giridhari|

When one experiences complete helplessness from within then he/she gets the 'Jagat-Aadhar'. This state is known as 'Niraadharta'. If I use the terminology of the Buddha then the devotee is 'Shoonya' and the Almighty is 'Poorna'. If we have a problem then the wife will come forward or the husband will help or the family members or any charitable or large-hearted donor will come forward. But when there is no one, far or near, there is no hope not out of any disregard or anger or hatred but the feeling from within tells you that now you are helpless. When you empty the place, only then can it be filled. We will have to become totally empty from all sides, only then will He come. Our Milind 'Ghadvi' says –

Maunni aakhma jey paanni chhey,  
Maarrey mann aeja Santvaani chhey|

The one who sheds tears for Sri Krishna without letting anyone know. Just like the 'Gopi' of 'Braj', 'Nishadin barasata naina humaarrey'.

Maybe because of my fate or because of my karma or the fate of my family members or whatever might be the case, hey 'Jagat-Aadhar', you have taken away all those whom I thought would come to my rescue. 'Narsih' says that the centre of my affection was 'Shyamal', he has gone, my wife too has gone, one by one all those who were there have gone and I have now become absolutely empty. Hey 'Nattnaagar'. Now come and play with me. There is no drama involved nor is there any mask, the entire Mohalla is now empty for you.

The Brahmins were busy doing the Pooja of Sri 'Dwarikadheesha' and here, He has come on the banks of the Gomti saying that my Seth will kick me out. He will no longer let me work at the 'Mahajani Pedhi'. I am so sorry, that you all had to look for me. The person in whose name this Hundi has been given, is me. He counts the requisite amount and pays the traveller. Just imagine, how happy or lucky is 'Narsih'?

The one for whom Hari chooses to become his servant, who else will be luckier than him? 'Kam sukham'. 'Naamwaley ko baadha nahin'. It is a fact that the one with the 'Name' has no obstacle. 'Narsayya' is truly amazing.

Pleasure and pain are the result of our karma and it is written in the lines on our forehead. To which 'Narsih' says that these pleasure and pain are not pre destined nor are they written in the lines of your hand, instead, 'Ghat saathey re ghadiya'. The day your pot was made, that very day Hari, out of His own will to do some Raas with you, wrote your pleasures and pains. Just forget about the lines of your fate on your forehead or in your palm. 'Narsih Mehta' says that all this is a part and parcel of your being. You are adorned with this ornament right from there. Like the umbilical cord is joined, in the same way the pleasure and pain are a part of this 'Ghat', why to unnecessarily worry about it? The one who must be thinking like this, how happy he will be?

So, the 'Paan, Paatla, Pitamber, Pata and Panchayat' are five. In the 'Naagari' society, these five characteristics are a must but our Mehta attained the 'Naagaratva' with five 'Kas'. The first 'Ka' is 'Kartar'. The 'Kartaal' might be many but if there is no faith on the 'Kartar' then the 'Kartaal' is useless. Krishna should be at the root. So, this 'Ka' is of Krishna.

If you and I have these five 'Kas' or in the most ordinary 'Kewat' or ultimately in Lord Rama; in whomsoever they are there, they will attain 'Naagaratva'. The question is of 'Tva'. In the five 'Kas' the first one is of Krishna. Where can one find bliss other than Krishna? If He makes us cry, it is the 'Param-Sukha' or if He makes us laugh then too it is 'Param-Sukha'. Krishna loves to play with us, sometimes with our 'Chitta' or the Buddhi or the mind. The second 'Ka' is 'Kartaal' –

Talletti jattan avun laagya karey chhey|  
Hajji kyaanka kartaal vaagya karey chhey|  
-Manoj Khanderiya

'Kartaal' is the second bliss of 'Narsayya's Naagaratva'. If there is a 'Kartaal' in the hand, a complete trust on Krishna, then you cannot remain without singing. So, the third 'Ka' is 'Kedar'. I too keep the 'Kartaal' with me. Didn't I take it in between many times? 'Narsih Mehta' went far away from the crowd or in other words, the community decided to outcast him, but 'Narsihji' always was very proud of his lineage. The 'Ka' as in 'Kula' is the fourth and one sign of happiness is that you don't forget your family or 'Kula'. We should not get divided into small-small groups but in any case,

one needs to take pride of his clan. Will the Brahmin not feel great about his lineage? So, this 'Ka' is the 'Kula-Sukha'. That is why, he wrote –

Bhanney Narsayyo aena darshan  
karta kula ekotter taarya rey|

'Kula' is not a casteist word, instead it is a universal word, in my opinion. 'Raghu-Kula, Yadu-Kula'. Even an 'Avadhoot' like 'Shuka-Deva' feels like singing the glories of such a 'Kula'. The one who has attained detachment from everything, if he wants to talk then he will only talk about those who belong to a great 'Kula'. So, 'Narsih' is proud of his 'Kula' and it is a part of his happiness.

Maybe, we didn't have anything with us and don't have anything except the 'Ramnaam', yet we are in a state of Ananda. Will anyone say that I am born in a Sadhu-Kula or a Margi-Kula? I take pride in my 'Kula' and feel very happy about it. We are Vaishnava Sadhus, but I always call myself to be a 'Bawa'. I tell my community also that if someone calls you a 'Bawa', don't feel bad. Even the most intelligent and erudite people say that Morari Bapu is a Margi. I am a Margi a thousand times. Just become one and see. 'Bandon'. I am a Margi a thousand and eight times. When this courage will come then the 'Banda' will become 'Bandau' and then someone will say –

Bandau Guru pada paduma paraga|

To become 'Bandau' from a 'Banda' you need 'Bharossa'. 'Hummey Ananda hai, Yaar.' I am instrumental in giving this habit to everyone. 'Margi' then 'Bawa' then 'Bawun'. Many people say it in two different ways. When they are ecstatic then whatever comes to their mind, they say that. 'Poora hara per kantha kaala'. Their throat is full of cough, in the form of jealousy and envy.

My dear youth. Whatever be your field and if the elders are not well versed with it, someone has come and told them something trying to blame you in spite of you not having done anything and if they tell you something then to keep quiet at that moment shows the family pedigree or the greatness of your Kula. We don't need to go on giving explanations to people. We have taken birth to get awakened and not to argue or give explanations. The Buddha-Purusha never replies back to anyone but he awakens them. The clever and an argumentative person will jump at you instantly.

There is a greatness of the Kula, please don't be narrow minded about it. Please stay out of the caste, creed and Varna, because our 'Narsih Mehta' has taught us, however whatever is ours, take pride in it.

We should not try and set fire to anybody else's house but however small and rustic it maybe, we will at least light a lamp on Diwali in our own courtyard. This is our Kula and we are proud of it.

The fifth 'Ka' is the continuously flowing Karuna within. Without Karuna, would he have gone amongst the 'Harijan' community to do the Kirtan? A tidal wave of compassion must have overtaken his being. Even after five hundred years we are trying to imagine the scene at that point where on one side the entire community must be standing with folded hands and one of them would have come forward and prayed to this revered Brahmin 'Naagar' saying, 'Mehtaji. Will you not come to our place and do Kirtan'? Those others say that we are untouchables. This 'Naagar-Shreshtha' takes upon himself that very word which we feel ashamed in speaking and being outcast in a way, he became the untouchable. So, this fifth 'Ka' is of Karuna.

Five hundred years ago, at least some one dared to revolt. My 'Dandavat' to this revolutionary step. Fifty years ago, we have seen that the path on which a particular community would walk, people would avoid walking there. Or, these people had to tie some 'Babool' or any such broomy sort of shrub to their waist so that as they walked, the road behind them would get swiped by the shrub tied to their waists. It is very good in Gujarat because Gandhi Bapu came here and did some great reforms. But I move around the entire length and breadth of this land. Some areas are still quite bad or backward in this regard. In these areas the groom from these communities cannot walk through the main market or the thoroughfares. They have to make a detour to reach their destination. They do not have the right to cross the town or walk through the market place. Till when will we go on insulting or degrading other human beings in the name of a worthy civilisation? We will have to get out of all this.

Once, I felt like going for 'Bhiksha' to a tiny hamlet next to 'Shringaberpur' and I went there. There was small hut at a distance. The house lady, her husband and two children. I introduced myself that I am Morari Bapu. To which they said that we are aware. We took their permission and sat down. I very sheepishly said that if I give you some 'Ganga-Jal', will you make a roti for me? The entire household began to weep and said that Bapu, will you eat the roti of our house? The village chief heard about it but he could not tell me anything, he stood outside that house so that I do not go there again and he stood outside to educate me on what I was doing? We were sitting there. The daughters poured the Ganga-Jal in the 'Kathavta' and

kneading the dough to prepare the roti. I gathered some courage and made another request that can I put this rickety cot close to where the roti is being prepared and sit down there to watch? I put the 'Khatiya' there and sat on it. I noticed that the daughter who was preparing the roti, her tears were flowing down from her eyes. The tears were as though purifying the Ganga-Jal also. Then I ate the roti along with some chutney, sitting there. I took some 'Marcha' and Ganga-Jal.

When we came out, the 'Mukhi' was standing just there who also happened to be one of the organisers of the Katha. He said that Bapu, we can't say anything to you but do you know whose house was this? I said that I don't enquire first and then ask for 'Bhiksha'. This is the 'Mool-Mantra' of 'Bhiksha' that you cannot ask or choose the house and then go for 'Bhiksha'. Will you write a letter and ask that I will come for 'Bhiksha' so please give me 'Aloo-Bonda'. Such a person should marry instead of going for 'Bhiksha'. Many write and say that give me a 'Parker' pen in 'Bhiksha'. These are all examples of what I have seen. That is why, I told the 'Mukhi' that I cannot ask beforehand and then seek 'Bhiksha'. Sri Rama had gone, 'Narsih Mehta' had gone. I think that I too should follow their footsteps, so I went. To which he said that this house belongs to a Dalit. I asked him that is the fire pure? Is the Ganga-Jal pure? The tears flowing down the cheeks of the little daughter are purer than the purest. The millet is pure? To which he said, they are all pure. Then I said, 'Annam Brahmeti vyajanaat'. Where so many purities have all come together then who is untouchable there? That is why it is said, 'Jjyan tukaddo tyan Hari dhookaddo'. Well, all this is fine but only where Hari is 'Dhookadda', only he can then give a 'Tukda', or else one can't just cook while you are standing. It is very difficult.

Baap! Just imagine Mehta's compassion that he went all the way to the 'Harijan Basti'. My prayer to the listeners of my Katha is that I don't seek any 'Bhiksha' and even otherwise what can you give me, after all? Because, my palm is very big. Whatever you will give, will be too little to fill up my palm. I indeed want that the listeners of my Katha should reach up to the last person standing and share the divine love with him. If he asks you anything then just say that Bapu asked us to do it, that's why. This not a Dharmic gathering, it is a commune of divine love. We all need to move forward on this path and it is happening.

Just today, a gentleman has written that Bapu, I am a thirty-five years old youngster. When I

come to the Katha then my very own family people say that is it your age for hearing the Katha? When I ask for leave at my office, there also this question that are you old enough to go for the Katha? You want leave on this pretext every now and then? Beta. Don't ask for leave very often. Do your duty. If you have Shradha for me then don't do anything which will bring disrepute to your Morari Bapu. Do your duty and once a year come for a Katha. If possible, coincide your vacation or your holidays with the Katha. Instead of just your body being here, ensure that your Atman is here, which is a much greater achievement. But to those, who stop you, tell them very gently and politely that this is the right age for the Katha, unfortunately, you have missed the chance. Say this with humility and without any ill-feeling towards them. If they would have heard it in your age then they wouldn't have raised such questions. When there are guests at home and they say that they are fasting then we don't offer them rotten fruits but give them fresh fruits, in the same way, when the offering has to be made to Hari then offer the fresh and ripened youth. You don't offer a sick self. The Katha should be heard in youth. When you will become hard of hearing then what Katha will you hear? So, hear the Katha in your youth but not by neglecting your duties. Hear once in a year. It is not necessary to come for all the Kathas. Hear one Katha, maybe one day or just an hour or even for a minute. The 'Antaha-Karana' has four parts, excluding the ego, hear with your 'Mann, Buddhi and Chitta'. The lamp will get lighted. Whenever you get the opportunity, then hear. When the elders or others say then just keep quiet.

So, Baap! Our Harish Bhai of Baroda has written down and sent me that the word 'Naagar' appears thirteen times in the Manas. 'Bhool-chook-levi-devi'. It has been used eight times for Sri Rama-Lakhan, twice it has been used for the 'Naat-Kala', once for Nala & Neil for their sculptor expertise, once for the Nagar-Jan and once for Angad. Lord Shiva and Maharaja Janaka are 'Kvachiddanyatoapi', whom I have included in my number of 'Naagars' with ample proof. The lines which he has sent me, you will see that wherever Lord Rama has been referred to as 'Naagar' then it is always with Sagar.

Guna sagar naagar bara beera|  
Sundar Syamal Gaur sareera||  
Binaya seela karuna Guna Sagar|  
Jayati bachan Rachna ati naagar||  
Bolley bachanu Rama nany naagar|  
Seel saneha saral sukh sagar||

Dharam dhureena dheer nany naagar|  
Satya saneha seela sukh sagar||  
Ati naagar bhava sagar setu|  
Traatu sada Dinkar kula ketu||  
Guna sagar naagar nara jou|  
Alap lobha bhal kahahi na kou||  
Saka sar ek soshi satt sagar|  
Tava bhraatahi poochehu nany naagar||  
Bhava baaran daarav singh prabho|  
Guna sagar naagar nath vibho||  
Jai nirguna jai jai Guna sagar|  
Sukh mandir sunder ati naagar||

For Rama, the words 'Naagar' and Sagar have been used seven times. For indicating the 'Naagaratva' of Sri Rama, the word Sagar is used seven times and we have seven oceans on this earth. These are all scriptural truths. We have experienced the 'Sagaratva' in them; indeed, it is so; but that sea is sour. But there is a 'Ksheer-Sindhu' or the ocean of milk, an ocean of honey, one of sugarcane juice and another of curd. As such, there are seven oceans.

Rama is a 'Naagar' because along with this the word Sagar is used. There are seven characteristics of this sea. One day, I had just mentioned about the depth and the jewels hidden in it. In the morning, I was sitting next to my Yagna-Kunda. The Agni teaches me quite a lot. When I am all alone, then the Agni tries to talk to me, in other words, it gives me unsullied thoughts. The Manas will, of course speak. The Guru is right there in the root of all but the Agni speaks. Agni means my Hanuman. The 'Sapt-Sagar' which are connected with the Ram-Sagar, those seven characteristics are there in Sri Rama.

'Tulsiji', again and again compares the Sagar along with Sri Rama's 'Naagaratva' and then gives the indication of these seven seas. The abode of so many 'Jeeva-Jantus' is called Sagar. Huge and humungous sea animals reside in it along with so many small and tiny ones. The 'Naagaratva' of Lord Rama has been linked to the Sagar because He is the refuge of innumerable 'Jeevas'. The 'Shabaris' can go to Him, the 'Kewats' can go to Him, stones can go to Him, 'Ahallya', Asuras, 'Gannikas', monkeys as well as the most beautiful can obtain His shelter. The one place which is the ultimate refuge for one and all is His Divine Name. The Sagar of His Divine Name takes in all the streams that flow towards it. He enjoys the Ananda of His 'Naagaratva', but any good or a pure flow that comes to Him, He accepts it with open arms, all the flowing and vibrant traditions are merged into Him, such is His

'Naagaratva'. Like the great ocean welcomes all the rivers, streams and rivulets into it, in the same way, He is such a 'Naagar' who provides shelter and refuge to one and all. Does Rama only belong to the Hindus? Though, we take pride that He is our God but if we constrict His Omniscience then we are reducing His stature. If someone doesn't believe in Him, it is the individuals choice. How many people offer the 'Arghya' to the Sun every day? Yet, He illumines each and everyone equally. If someone doesn't accept this vast thinking then it is his problem but he has to live amongst us only. This is the 'Naagaratva', in whom all the traditions or flows reside. You will find so many Buddha-Purushas, in whom you will see everything.

The third characteristic is this that the water of the ocean is very salty but in spite of it, through the evaporation process, it becomes the rain bearing clouds and when it comes down as rain, it is pure water which irrigates our land and helps the vegetation and other cereals to grow, this is the uniqueness of the sea. The one, who initially is subjected to extreme heat, then evaporates to form the clouds and shower 'Rama-Dhan', it is 'Naagaratva'. If you consider yourself to be great then ask yourself that have to endured extreme 'Tappan'? If you feel that you can't tolerate it then please forget claiming your greatness. You shall have to endure. You cannot run-away from it. You need to be ready to accept one and all, unconditionally. That is why, 'Rajendra Bapu's' words are very endearing –

Nishedha koino nahi, vidaai koinney nahi|  
Hun shuddha aavkaar chhun,  
hun sarvano samaas chhun|

Tapa does not mean that sitting amidst burning fire for hours in extreme heat, it is not relevant now. The one who do it, I bow down to them. The one who tolerates smilingly is a 'Tapasvi' in my opinion. Generally, we have seen the 'Tapasvis' only cursing. Because the Tapa generates heat and he is unable to digest it. That which takes away your smile, is no Tapa in my opinion. It is just an artifice manipulation. The 'Tapasvi' should be always smiling. To do the 'Panch-Dhuni' Tapa is not the greatest. You are honest and truthful, yet you endure everything smilingly, I feel this is the greatest form of 'Tapas' in this twenty-first century. The sea gets heated and it evaporates but this vapour doesn't go towards turpitude, it rises up and changes its colour, it forms a huge mass of clouds and then rain down on the earth. This quality of the Sagar is there in my Rama 'Naagar'. Rama is 'Megha' or so to say, 'Megha-Varna'. In order to rain, one has to rise

above first. If you want to give water to the thirsty then the Lota has to be held up, only then will the water flow into the hands of the thirsty. To rise up becomes the pre-condition to rain down. That is why, the rain clouds are the 'Naagaratva' of Sri Rama.

The fourth characteristic, the one in whom Sri 'Lakshmi-Narayana' reside is 'Ramatva'. The true abode of Sri 'Lakshmi-Narayana' is 'Vaikuntha'. Lord Vishnu has been given a special Lok yet, He prefers to be the 'Ghar-Jamai', because, 'Lakshmi is Sagar's daughter. Rama or Vishnu have indicated that 'Vaikuntha' is great, no doubt. We have not seen it nor do have any inclination to see it. How big would the 'Vaikuntha' be? Say, as big as India. Maybe, it is not so in reality. If we take this size of the 'Katha-Mandap' then I think, it will be smaller than this also. Right now, 'Vaikuntha' is here, Sahib.

For 'Vishram', even the vastness of the sea might not suffice, that is the 'Sagar-Shayana' of Vishnu and He has to be immersed in the 'Yoga-Nidra', which is not possible in a small constricted environ. The vastness or the big heartedness can only give a peaceful rest, narrow mindedness or pettiness cannot. The real 'Yoga-Nidra' is when the riches and the wealth is pressing our feet and we are sleeping in deep slumber. Ma Lakshmi has the power to give sleepless nights to the so-called yogis. So, this is Sri Rama's 'Naagaratva'. The sea is wavy, the bed is on the serpent with his hood overhead. In other words, the Lakshmi is at the feet, the 'Kala' is hovering over the head and all around on the choppy waves of the sea, the one who can sleep comfortably in spite of all these is called 'Ramatva'. Therefore, the place of His rest is very vast. That is why Sri Rama's 'Naagaratva' has been combined with the 'Sagaratva'.

The fifth characteristic is, at the time of the 'Pralaya', the water abounds everywhere. Our scriptures also say that no one will remain. The entire world will be enveloped by water. That Tattva, which cannot perish during the 'Pralaya' is called 'Naagaratva'. In the Vedas, Almighty Rama is called Varun whereas Mata Sita is the fertile farmland. They say that 'Hey, Rama-Roopa Jal please shower upon the Sita-Roopa farmland so that the earth can be nourished with the crop will grow.' What remains in the end is Rama. 'Goswamiji' begins the 'Uttar-Kanda' with two words, 'Raha ek din avadhi kara ati aarat pur loga'. Just one day remained in the span of the fourteen years long exile, and he says, 'Raha Ek'. When he is concluding the 'Uttar-Kanda', he writes –



Kaamihi naari piaari jimi lobhihi Priya jimi daam|  
Timi Raghunath nirantara  
Priya laagahu mohi Rama||

The beginning is with 'Raha Ek' and the conclusion with 'Rama'; 'Talgajarda' interprets this in this way that the core essence of the entire text is 'Raha Ek Rama'. Everything perishes and there is water all around. This is the characteristic of the Almighty's 'Naagaratva' and 'Sagaratva'.

The sixth is, the one who invites the others to come and churn him/her is the 'Naagar'. All the 'Sur' and the 'Asura' come and churn me, whatever comes out just show the world that the ocean has given so many rare jewels. Such ingenuousness is 'Naagaratva'. Or else, the sea would have said that please spare me, go somewhere else and churn. But the one, who volunteers to be churned, is a 'Naagar'. The beauty is that in spite of the churning, it does not spill over.

The seventh characteristic, the one who roars in excitement, seeing the Purnima of others is a 'Naagar'. What is the relation between the moon and the sea? Nothing as such but seeing the full moon it jumps in excitement. Even as the clan, we need to examine keenly for the one who is overjoyed seeing the progress and Purnima of others, is a 'Naagar'. The reason of combining the Sagar with Sri Rama's 'Naagaratva' is this. Our problem is that we cannot bear to see the Purnima of others so we have hoisted the 'Rahus' and 'Ketus' to swallow them or go and obstruct their path. To come and obstruct the light from shining is the Rahu nature. If you are senior then encourage your juniors. By the grace of my Guru and your blessings, I am just trying to fore-warn you. The small-small artists are coming up, be happy for them, instead of hoisting Rahu to block their path.

There is a question, 'Jeevan Das Babu Naagar'; if you have any information about his ancestors, kindly share it with us. Also, please tell us

whether he went to Dhyana Swami 'Bapa' in his youth or earlier? I have mentioned this earlier that 'Jeevan Das Mehta' is a 'Naagar'. I had asked Yogini Ben and Yogendra Bhai during the Bhavnagar Katha that Dhyana Swami 'Bapa' initiated 'Jeevan Das Babu' and instructed him to lead the life of a householder, we are in this tradition but do you have any recollection of the tradition prior to that? Their straight forward answer was that we just know this much that 'Jeevan Das Babu' is our ancestor. We don't know more and are also not keen to know any more.

The question is, have you met any family member of 'Narsih Mehta'? At 'Maangroll', at his Kaka's place I did meet and when I went to the crossing of the Mehta colony, I met an elderly respected person who said that we hail from the lineage of 'Narsih Mehta'. I touched his feet. In the present a lot of study and research is going on about 'Narsih Mehta' and if we go back in history and study the family tree then we might find something there. Someone is asking me that since how many births do I have this soul connect with Junagadh? How do I know it, Yaar. In the 'Aadhyatma', we are permitted to omit the 'Ateet-Anusandhana', forget about the future, just live in the present moment. Meaning, I don't know since when is this soul connect. I am enjoying the present, that's all. He further asks that in so and so period, the so-called people of high society have committed a lot of excesses and mistakes, they have misused their position and sagacity, do you agree with it? This world is a mixture of good and bad. In each and every society, there is goodness and badness in variance. All this is a 'Prapancha' and the animate as well as the inanimate creation is a mix of good and bad. So, forget about the past and engage yourself in Hari-Bhajan. All this is bound to take time. It is not a journey from body to another body. It goes right up to the soul. That is why, only the time will tell. Let us put in our sincere effort though, we should be proud of our lineage.

*Rama is a 'Naagar'. If we want to learn the 'Naagaratva' from Sri Rama then we shall have to study the journey from 'Ramatva' up to the 'Kewatva' and vice-versa which embodies the complete 'Naagari' management. 'Ayodhya' is a Nagar and He is the Crown Prince; the dice changed overnight and instead of ascending the throne, He left for the exile where he walked bare foot up to the 'Kewat' and sat in his rickety boat, this was the journey of a 'Naagar' towards the 'Kewat' and after the span of fourteen long years of exile, He came back and took the 'Kewat' along with Him in the Vimana to 'Ayodhya', this was the flight of 'Kewatva' towards 'Ramatva'. When the two unite, then the 'Naagaratva' is born. The 'Kewat' helped Sri Rama to cross the river whereas Sri Rama took him flying across the skies. This union is 'Naagaratva'.*



Manas - Naagar : 7

### The 'Naagar' is born out of the womb but the 'Naagaratva' is born where there is a Sangam

Baap! On the seventh day of the nine-days Ram-Katha, remembering 'Bhagwan' Datta along with the very natural remembrance of 'Daatar', offering my obeisance to all the divine 'Chetna' of this 'Tapo-Bhumi' and to the Vaishnavi 'Chetna' of the one who is right in the centre, 'Naagar, Narsih Mehta' I offer my 'Pranams'. To all the reverential 'Poojya-Charan' whose blessed presence has always been there, the Saints and the Mahants, the experts and students of the different art-forms, scholars, intellectuals, the 'Naagars', the respected people of the society and to all of you, my dear brothers and sisters, from this 'Naagari-Vyasa-Peetha', Morari Babu offers his 'Pranams'. My 'Naman' to the 'Sheelant' conduct. Piyush Bhai sang a beautiful Pada. Baap! 'Sadhu-Vaad'. A clever person will sell off everybody, we oppose him but a very simple 'Bharvaadan', sells off, she is not opposed. Otherwise, would Hari be sold? But this innocence, even compels Hari to get traded. That is why, Mehta says –

Bholli rey Bharvaadan Hariney vechvaaney chaali|

Our main issue is that the clever ones have come out to sell us. When the child like innocence comes then Hari takes pride in being sold by such an individual. Day by day, our joy is increasing. Every day a new wave is coming. Then the erudite, the progeny of the 'Naagar', Jawahar Bhai, who is knowledgeable in various subjects, he spoke about the 'Sattva & the Tattva' of 'Naagaratva', wherein he quoted from the Vedas as well as all the other validations and his personal experiences. In it, he mentioned an absolute truth that Morari Babu did a Katha with 'Poojneeya Maharishi Mahesh Yogi' in a boat. If my memory serves me right then Jawahar Bhai, the topic was the 'Kewat-Prasanga' because, we were talking seated in a boat. After all, Maharishi is a Maharishi, his hospitality was indeed amazing.

'Manas-Naagar', a thought, we are discussing about the 'Naagaratva'. In it, what I want to discuss with you all today is that indeed, the 'Naagar' clan is great but the 'Naagar' is born from the womb of the mother.

Janam hetu saba kaha pitu Mata|

Any person is born through his/her parents. Though an individual is born from the womb of the mother but where is 'Naagaratva' born? What is the birth place of the 'Naagar' ideology? There is a Mantra of the Rig-Veda. I have done the 'Sandhi-Vigraha' for the ease of understanding. I want that everyone should repeat it. When I used to study Sanskrit then Shri-Shankar 'Bapa' used to disjoin the words and then make us all repeat it. So, I have got the Mantra that who is born where and where was the 'Naagaratva' born? If you consider Sri Rama as the root then He was born out of Agni. Then –

Ja din ttey Hari Garbhahi aaye|

He was born out of the womb of the mother. How many times was 'Ramatva' born? If you do the 'Patha' of the Manas without understanding, even then, Manas is Manas; but if you understand it through the 'Guru-Mukh' then it is Divine. By the grace of the Divine and the guidance of my Guru, I choose the subject and many people say that from where did Morari Babu get this topic? If you open the Ramayana and with the objective of an examiner if you say that where is this topic then I shall correct myself if I am wrong. That is why, I asked the mothers of the village that do you feel that the Katha needs some correction? This question was not out of jest. I want that you should come up and say that Babu, please make these minor alterations. If the suggestion is true and has been said with a lot of love and compassion and if my Atman accepts it, I will do the necessary changes for sure.

I am not out to change or mould you, on the contrary, I am open to change. Whether you improve or not, it is not my mission. Years ago, when there was a Katha at 'Ville-Parley' and there was a ceremonial procession. A

couple of reporters came to me and asked that how many 'Kathas' have I done? I said that I don't know because then we were not keeping a track as we are doing now. Then instantly he asked that how many people have you improved up till now? At that time, years ago I had said that I am not out to change anyone, I am out so that I should not get spoiled.

What I want to tell you all is that please see the 'Manas' carefully. All the subjects are there in it. It is not a scrappy plumbing job wherein things are joined somehow or the other. I am able to speak because of all this or else what capacity do I have? This 'Naagarness' is lying in it that is why I could take the subject of 'Naagar'. There is 'Kinnarness' in it, which inspired me to take up that topic for the Katha. All came. How happy they were. The 'Kinnars' live on Kailash and when Mahadeva got married and returned then the 'Kinnars' sang and danced in His welcome. There is clear cut proof of all this. Just read the Ramayana and see it for yourself. Now, I have to start the Katha on 'Gannika' and already a discussion about it has begun and also some comments like, is it a topic suitable for a Katha? What has Morari Babu started? But the Manas speaks about 'Gannika'. If the society can't see it then I hold them to be culprits in not recognizing them. If you can't see then say so.

Gannika Ajaamil byaadha geedha  
gajaadi khala taarey ghana||

'Tulsiji' has given a list of the most 'Adham' or the ignoble people and 'Gannika' is right at the top of the list. She should be counted as a part of the society. With your blessings, I take note of their presence as a part of the society and speak. I don't crow uselessly. I had invited 150 of these sex-worker sisters and have met them. I invited them to come and perform the Arti too. I asked them that if for any reason you don't feel comfortable in doing so in public then we shall not do it, I do not want to do anything that hurts your feelings. They said that Babu, please excuse us, we will not do the Arti. Then I asked them that you will come to see me where I am staying? To which they consented. Why will we not come to meet our father? I asked the person at whose place I was staying at Surat that if these sisters come, do you have any problem? In case if you feel uncomfortable then I will change my residence. To which they said that whatever you do, is fine with us. These sisters came to see me there. I spent an hour and a half with them. If my Rama meets 'Ahallya' and 'Shabari', I recite His glories. I can at least do this much, restricted to myself. That too, with your blessings.

This Bhoomi belongs to Datta. Out of his twenty-four Gurus, 'Gannika' happens to be one of them. You might have heard the dialogue between the Buddha and the 'Gannika'. Whatever is there in the Manas, I will surely speak on it. I will not discuss anything beyond it. I feel pity and request you to at least turn the pages of the Ramayana. Will I not be aware of

my responsibility? How am I able to take care of so much of faith reposed in me? If I am unaware then the faith reposed in me shall suffer. That is why, I say without any fear. This strength is by the blessings of all the saints and of one and all from different walks of life.

So, Baap! Originally, Lord Rama is born out of Agni. In His Brahman Swarooma, He cannot take birth at any place because He is omnipresent or unborn. But when is born out of the womb of Mata 'Kaushallya', it is a part of His Leela. The same Rama receives 'Nav-Chaitanya' at so many places. Man should keep on reinventing himself from time to time. This 'Dwijatva' is not such that at the age of seven you wear the 'Yagyopaveeta' and it is over. In the span of seven-seven, the 'Dwijatva' should be born and man should grow. Get up everyday with a new thought and a renewed joy. The world is for Ananda.

Lord Rama goes to the 'Kewat' and the 'Nishaad' community, here, 'Talgajarda' sees a new birth. The Rama when He goes to 'Chitrakut' then we can see a birth of a new Rama. All this is backed by the scriptural proof, whatever I am saying. If you don't believe then everything is over. In every topic and every place, my Rama is seen taking a new birth. I can narrate such three topics to you but it is a different subject altogether. So, please don't be under this misconception that the 'Ramjanma' is only on the 'Ram-Navami'. There are thirty 'Tithis' in a month, fifteen of the Krishna-Paksha and fifteen of the Shukla-Paksha, so Sri Rama can choose any of these dates as He may like. When we experience such a Ramjanma within ourselves then consider it to be our 'Ram-Navami'.

When He goes on the sea-shore, He seems to be a different Rama. In the battle field of Lanka, He is a new Rama. So, Rama is born from the womb of 'Mata Kaushallya' taking a human form, by the grace of my Guru whatever I have seen in the Ramayana and by His grace whatever I have understood is that Valmiki's Rama is a 'Manav'. But Vyasa's Rama is not only a Manav but He is a 'Maha-Manav'. In the 'Ramcharitmanas', Sri Rama is a 'Divya-Aishwarya-Vana' Manav. Wherever, the question of Rama's 'Nara-Leela' and human nature was in question, immediately in the very next line 'Tulsi' has been very careful in projecting His 'Divya-Manav-Swarooma'. The Rama of Lord Shankar is 'Param-Manav'. It was just mentioned, 'Ekam sadd vipra bahuda vadanti'. Sri Rama is new every moment. The Ram-Katha too is new every moment. So, I am saying that Sri Rama was born at 'Ayodhya' to Mata 'Kaushallya' on the mid-afternoon of the 'Ram-Navami', but where will the 'Ramatva' be born? This should be our search. A 'Naagar' will be born from the 'Naagar' womb, any one will be born from the womb of his/her mother but the question we are asking that where does 'Naagaratva' take birth? For this, I have got this mantra with me –

Brahmannoasya mukhamaaseedd

baahu raajanyaha kritaha:

Uru tadasya yadvaishyaha

paddbhyam shoodro ajaayata

Chandrama manaso jaatshchakshoho Suryo ajaayata

Mukhaadindraschaagnishcha prannadvaayurjaayata

Naabhyo aaseedanatariksham

sheeshnnorddyoho: samavartatta

Paddbhyam bhommirdishaha

shrittataatha lokkam akalpayanna||

How beautiful it looks. You all read the Veda.

They say that some people are not authorised to read the Veda. Whatever might have been at that time but certain category of people had no need to read the Veda. They would just repeat Rama-Rama and tears would start flowing down their cheeks, for them reading the Veda has been accomplished.

There is an assumption of a 'Viraat-Purusha' and from His which part who has been born has been discussed. The Brahmin is born from His mouth, the 'Kshatriyas' are born out of His arms, from His thighs the Vaishya is born and the 'Shoodra' is born out of His feet. This means that the 'Brahminatva' of the Brahmin; the 'Kshatritva' of the 'Kshatriya' and the 'Shoodratva' of the 'Shoodra', but 'Mehtaji' says –

Aapnney aapnaa dharma sambhaallva,

Karmno murma levo vichaari|

My 'Tulsi', when he starts the Manas, he bows down to the Brahmin when he is venerating everyone, one by one. I am only able to understand this much that if the Brahmin does not have any 'Brahminatva' in him; if the 'Kshatriya' has no 'Kshatriyatva'; the Vaishya is devoid of any 'Vaishyatva', then the entire world is 'Shoodra'. 'Osho' says that the darkness has no locus standi in the world because the absence of light is darkness. 'Talgajarda' says that jealousy and envy have no existence at all but the absence of divine love is jealousy. The 'Shoodra' has been said to be born from the feet which means that the feet should follow their 'Sva-Dharma'. We have been given feet, so please don't ignore them. We should learn 'Charaiveti'. The feet should be on the move meaning that the one who is in search of the Brahman is a Brahmin. The Kshatriya should be fearless. The Vaishya must be wealthy. 'Jayanti Bhai' has to be wealthy. The definition of Vaishya, 'Sochiya Vaishya kripann dhanvaanu'. The Vaishya should be wealthy. In the Indian culture, wealth has got a place but the person should not be a miser, instead he should be very charitable. Generosity is 'Vaishyatva'.

'Osho' used to say that a Fakir was sitting and a thief came and entered his hut but not finding anything inside, came out dejected. The Sufi was immersed in the moon of Purnima. He told the thief that you gathered so much of courage to come here to steal but I am ashamed that I don't have anything to

give you. If I could then I would have presented the entire moon to you. The question is of generosity. It is not a question of money or things. 'Sharananadaji Maharaj' used to say that man is more important than a thing. This mike is an object. If Morari Babu doesn't speak then what is its value? If you have a lakh of rupees then it is just an object till such time as you don't use it. So, in comparison man is more valuable than anything and the Vivek is more valuable than the man. Once the Vivek is awakened then the choice of water and milk becomes clear and whatever is to be left, that Tyga arises, so the Tyga is greater. The Upanishads say –

Na karmanna na prajaya dhanena

tyaggeynaikey amritatvamaanashuhu:

Parrenna naakam nihittam guhaayam

vibhrajathey yaddyatayo vishanti||

In comparison, 'Vairagya' is greater than 'Tyga'. Because, 'Nishkulanandaji' says, without Vairagya, Tyga does come but it is short lived. It is one of my favourite Padas –

Tyga na takkey Vairagya vina|

If the Sadhus of the Swaminarayan sampradaya want me to speak then I will say that this Pada of 'Nishkulananda' Swami is the 'Bhagwad-Gita' of the Swaminarayan sampradaya. Therefore, in comparison of any material thing, man is more valuable, compared to man his Vivek is far more important, over and above Vivek if the feeling of giving comes in then the Tyga is more important than Vivek. Beware that there should be no aggressiveness in giving up otherwise it shall sully the Tyga. A few drops of buttermilk have fallen in the milk. The sadhana is, 'Bahut kathin hai dagar panghat ki'. Very few are able to come with their pots full, for others maybe that Krishna might have thrown a pebble and broken it. Krishna has not just come to do mischief but He is testing the resolve of the sadhana. Harindra Bhai takes a very affirmative teaching from it –

Shir per gorasa matuki,

Maari vaat na kaymmey khooti,

Ab laga kankar ek na laagyo,

Gayyan Bhagya mujh phooti|

The 'Gopis' preferred to be looted than being left alone. If Lord Krishna did not break their pots, then they would feel that though the pot is safe but they are the unfortunate ones.

Phool kahey bhamrraney,

bhamro baat bahey gunjanma,

Madhav kyannya nathi Madhuvanma|

For reading I have this pair of spectacles. When I am not reading then I put it aside, this is what is Tyga. Our very accomplished 'Bhagwatikara Narendra Bapa' says that there is no other Tyga excepting to accept and assimilate all that is sacred or Shubha. Vairagya is greater than Tyga. Going a step further, the

Hari-Bhajan is greater than Vairagya and there is nothing beyond it. 'Tulsiji' says –

Binu Hari Bhajan na bhava  
tariya yaha siddhanta apela|

The ultimate conclusion is Bhajan. You can interpret it the way you like. The Vaishya will be born from the mother's womb but the 'Vaishyata' will be born only when he attains generosity. The Kshatriya will be born from the mother's womb only but the real 'Kshatratva' will be born when he becomes fearless. The Brahmin too will take birth from his mother's womb but the 'Brahminatva' will come only when he yearns to know the Brahman. 'Shoodra' is not a bad word. The feet should be moving, they should not be sitting idle. We should take this up in different meanings. We should not become lazy. That is why the Rishi says, 'Charaiveti charaiveti'.

So, Baap! Rama is born on the day of Rama-Navami; but when is the 'Ramatva' born? Describing the 'Viraat-Purusha' further, from the 'Mann', the Chandra was born; the Sun was born from the eyes, the Vayu from the ears, the Agni from the mouth and the atmosphere was born from the navel. The different directions came out from the ears. 'Tulsiji' gives us the proof –

Shravan disa das beda bakhani|

We can see the transliteration of the 'Chaupai' in the Veda-Sutras.

Well, I am not in a position to teach but we can at least discuss. Where will the 'Naagaratva' be born? Any individual might have been born out of any womb; he might be of any Varna; any caste or creed; in

fact, all these differences need to be eradicated completely. Many people ask me that Babu, you say that this differentiation as per Varna must be removed but the Ramayana says, 'Varnnashram nija nija dharama'. During the Ram Rajya there was this Varna-Ashram dharma then how will you place it before the people? I shall interpret it like this that the feet should follow its dharma of walking towards the poor and those in distress. This is Varna-Ashram dharma. The one who has buddhi, should go out and help and teach the illiterate. Everything cannot be learnt or taught by tuition. This is 'Brahminatva'. The 'Vaishyatva' is to share and eat. 'Tyena tyaktena bhunjitha:'. Even making small-small pieces from a piece. This is 'Vaishyatva'. The 'Kshatratva' is to protect the weak. The society should be made fearless. The description of the rulers done by 'Kalidas' in the 'Raghu-Vansh', the 'Kshatriyas' should read it. It is a wonderful description. This is our dharma and we should abide by it. The 'Kshatriya' can carry weapons, that is his wish and the weapons are his decorations but they constitute his outward face. Having the capacity and capability, if he still believes in pardoning or letting go, then he is a true Kshatriya. 'Brahman lattka karey Brahman ni paasey'. The 'Brahminatva' has gone up to that point. Who can match him in generosity and fearlessness? I will go to do Bhajan; you are free to say whatever you want.

Aewa rey ammey aewa rey,  
tammey kaho chho valli teva rey|

Mehta is fearless, he is a 'Naagar' who has attained Brahman. His generosity works like a 'Maaldhari'. That is why, he wrote this Pada –

Jaag ney jaadava. Krishna gowalliya.

Tujh vina dhenuma konn jaashey?

There is the pride in being born in the 'Naagar' family and even of attaining the 'Naagaratva', it is beyond measure. He is Mehta, we can see everything in him. If we go into the history of 'Mehtaji' then he was born in 'Tallaja', isn't it? 'Taal-Dhwaja-Giri'. 'Bhagwan Gopnath' made him have the Rasa darshan at 'Gopanath'. His last days were spent in 'Mangroll'. These are all places connected to his physical form.

Where is 'Naagaratva' born, I would like to discuss a few things about it with you. The 'Naagar' is born from the womb but the 'Naagaratva' is born where there is a Sangam. The 'Naagaratva' is born in a mountain cave. It is born at the feet of a 'Achala' mountain. 'Naagaratva' is not affected by any season and is born under some 'Rookhadda'. These are few points where the 'Naagaratva' is born. It is born in a cave means that the 'Naagaratva' comes out a very deep meditation. We need to gather all together. Who is higher or who is lower? For the matter of practice or behaviour it can be anything but wherever we see a Sangam or a union taking place, 'Naagaratva' takes birth there. He might attain immense height or stature in life but who never forgets the root or the foothills, the 'Naagaratva' is born there. That is why Mehta says –

Giri talletti ney kunda Damodar,  
Jyan Mehtaji nhaava jaaya|

He did not forget the 'Talchetti'. Every morning, he used to pick up the 'Kartaal' and go. Just a while ago, Jawahar Bhai made a very oblique reference that all this talk going around about the cleanliness drive, at the house of the 'Naagars', the provision of a lavatory is already there from before. So, could 'Narsih Mehta' not bathe at home? He could very easily do that but everyday he used to cut so much 'Palla', because on the banks or a Sarovar or on the banks of a 'Teertha', at a 'Talchetti' under the shade of a tree which used to remain unaffected by the changes in the seasons under any such a 'Rookhadda' the 'Naagaratva' takes birth. We can see all these aspects in 'Mehtaji'. Such 'Naagaratva' can be born in anyone and this person is a 'Naagar'. Maybe, it has not taken birth in us but at least we are a 'Naagar' by birth. To be born in the 'Naagar' clan is not a small thing, it is also very beneficial. The one who always remembers the 'Talchetti' is a 'Naagar'. 'Aewa rey ammey aewa rey', it might be at whatever height, he can still utter this line.

Don't we see 'Naagaratva' in the 'Shabari' of the Manas? The 'Shabari' of each and every Ramayana will appear to be different. The 'Shabari' of each individual is different and everyone has a right to it. The 'Shabari' of the Manas, the 'Shabari' of the other

texts, the 'Shabari' of our Lok-Kavi, the 'Shabari' of perfect literature, each of them have presented her in their own unique way. In 'Tulsiji's' 'Shabari', the 'Naagaratva' is there. She was born in the 'Bheel' community, by Varna she is from a very low caste but to say that I am the lowly of the lowliest in front of Brahman is 'Naagaratva'. I am like this.

Mo sama kaun kutila khal kaami|

Humarrey Hari avaguna chitt na dharo|

This confession is the sign of 'Naagaratva'. It is a topic of the 'Arannya-Kanda'. The 'Shabari' of the Manas says standing at a distance because He is Rama, the 'Guna-Sagar-Naagar'. How can I possibly venerate Him? Mata 'Kaushallya' had also said the same thing. 'Kaushallya' is a 'Naagri'; the one living in a Nagar; the daughter of a King and married to Maharaja Dashrath. The one living in a Nagar, the person who occupies a very high stature or position is called a 'Naagar' and by this definition, Mata 'Kaushallya' is a 'Naagar'. But she says –

Kaha dui kara jori astuti tori  
Kehi bidhi karraun Ananta|

When the Lord was born, she says that even by folding both my hands I cannot venerate you. The same feeling is expressed by 'Shabariji', who is not a 'Naagar' by birth.

Kehi bidhi astuti karraun tumhari|  
Adham jati mein jadd mati bhaari||

O' Lord. How do I venerate you? I am from a very low caste and over and above that I am a stupid fool, and –

Adham tey adham adham ati naari|  
Tinha mahu mein matimanda aghaari||

I am the lowliest of the lowly, I am from the 'Bheel' tribe and that too a woman, over and above that I am a stupid fool. How can I venerate you? The Lord, as though cutting her words in between interjects and says –

Kaha Raghupati suni Bhamini bata|  
Maanahu ek bhagati kara naata||

Jaati paati kula dharam baddai|

'Shabariji', I don't count these ten things. I only accept nine things and the Lord narrates the 'Navadha-Bhakti'. So, the 'Naagaratva' was born in 'Shabariji'.

'Jattayu', waiting for the Lord, manages to keep his breath going. The one who is martyred while saving Ma Janaki, somehow manages to keep his breath alive and in him also the 'Naagaratva' was born. 'Tulsiji', gives him the certificate and says –

Geedha adham khaga aamish bhogi|  
Gati deenha jo jaachat jogi||



Baap! Even we can give birth to our 'Naagaratva' or can show or 'Shresthatva', such an arrangement is there. Come, let us do a Sangam or mix with people. Like in 'Teertharaj-Prayag' we see the Sangam of the three rivers, in the same way let us bring together the five. Why should we divide people for petty matters? As it is we have a fractured society. Tagore calls it, 'The narrow domestic walls.' The world is getting fragmented by social boundaries. From where will the 'Naagaratva' take birth? From deep meditation. Pain and pleasure, honour and disgrace, acceptance and rejection, abuse or praise, such a person, whom not even a single season affects him, from such a 'Rookhadda' the 'Naagaratva' takes shape. In spite of being right at the very top, who doesn't forget the 'Talhetti', the 'Naagaratva' is born at such moments.

Lord Rama is Guna-Sagar and that is why He is called 'Naagar'. 'Tulsiji' has addressed the Lord as 'Nayy-Naagar' twice. The straight forward meaning of 'Nayy' is 'Niti'. Sri Rama is 'Niti-Naagar' and is fully qualified or in other words, He is 'Niti-Nipunn'. The one who is a master of 'Niti', He is competent, an expert and well versed in it, that is why He is called a 'Naagar'. If you search for it then 'Niti' is unlimited. Whether it is 'Niti' or 'Smriti' or 'Shruti', there is no end to it. In trying to understand it in depth one will get entangled in its intricacies.

Principally, there are four 'Nitis', one is the 'Dharma-Niti', which finds a reference in the Ramayana also. The second is 'Raj-Niti', the third is 'Samaj-Niti' and the fourth is 'Paarivarik-Niti'. This 'Raj-Niti' is totally different from the 'Rajniti' we see these days. For Lord Rama 'Tulsidasji' says that wherever you see 'Swartha' there is 'Paramartha', where you see 'Niti', there is 'Preeti' and other than Lord Rama no one knows it the way it is.

Neeti preeti paramaratha swaratha|

Koi na Rama sama jaan jatharatha||

No one, other than Sri Rama knows it appropriately, as it is. Rama knows the 'Raj-Niti'. His skill qualifies the 'Naagaratva'. When He asks Sri Bharat to return from 'Chitrakut' then He instructs him look after the people in this way and He said, 'Raj-Dharam sarbasu aetanoi'. Bharat, this is the Raj-Dharma. Sri Rama goes on to say that if the people of a

particular state are oppressed then the ruler is assigned to hell.

'Dharma-Niti', 'Ravana' claims that he knows it very well. But like Duryodhana –

Jaanami dharmam na cha mey pravrittihi:|

Jaanami adharmam na cha mey nivrittihi: ||

Every Dharma has a 'Niti' and one should know it. If some one asks me that according to 'Talgajarda' what is the 'Dharma-Niti'? I will just say; Satya, 'Prema' and Karuna. That's it, nothing more.

'Samaj-Niti'; every society has its own ethics. Their own rules and regulations, systems and constitution. They should not hurt one another and be watchful. If it is worth emulating then accept it but other than that to say that you are wrong or you are unethical, one should not get entangled in all this. We all need to live long but by doing all this, we are shortening the span. In my opinion, jealousy, abuse and envy reduce the life span of an individual. When one is jealous then automatically the person's Ananda quotient goes down. The 'Naagaratva' can't come forward and the main reason is that these three things pull us down. Kama is not bad but it should be bridled. Or else this world will come to an end. Anger is necessary. The children should be told not to go on watching TV serials all the time, you have seen one then stop. Don't check your mobile every now and then. Repeat the Lord's name and go off to sleep. A little bit of fear of the parents is necessary. For the future generation, collect some amount and create a FD, this greed is acceptable and necessary. But this jealousy, abuse and envy are of no use at all. No society is bereft of these maladies. Whether it is the 'Dharma-Niti' or the 'Raj-Niti' or the 'Samaj-Niti' or the 'Paarivarik-Niti', all are afflicted by this disease.

Baap! The jealousy comes and harms us only. The abuse and envy also, affect us. If you don't do the 'Jaap' of 'Rama-Rama' no problem but if you give up these three, you are through. But it is easier said than done. Kabir Sahib has said, 'Karreyga so bharreyga'. Why are you unnecessarily poking your nose in the middle? The one who sows shall reap. Why are we discussing these things? Because, we can accumulate some 'Sattva' in life and the principal object should not get lost, that's why. The one who will hold on to the root with complete faith shall not have any problem in life.

*The 'Naagar' is born from the womb but the 'Naagaratva' is born where there is a Sangam. The 'Naagaratva' can be born in a cave of the mountain or it can even be born at the foot of an 'Achala' mountain or it is born under any such 'Rookhadda'. These are the centres where the 'Naagaratva' takes birth. It is born in the cave means that it is born out of a deep meditation. Gather all together. Who is higher or who is lower? Even if it is so from the point of view of practice but the one who unites all, the 'Naagaratva' takes birth there. In spite of attaining a great height, the one who doesn't forget the root, the 'Naagaratva' takes birth there.*



## The one who builds bridges to unite the society is a 'Naagar'

Baap! First of all, I would like to express my utmost happiness for our uniquely temperamental 'Chaarann-Kavi' 'Daad Babu', 'Jai Mataji'. Along with him the stalwarts of different spheres from the 'Chaarann-Samaj' and amongst them the son of 'Daad Babu', 'Jitudaan Bhai', sang the complete 'Hari-Rasa'. He had come to my 'Kuttiya' and sang a few lines there. You have done a great work, Beta. I would also like to compliment all those who have helped in its music composition. 'Narsih Mehta' has recited the 'Prema-Rasa' and 'Issardas Babu' has recited the 'Hari-Rasa'.

Prema rasa paaney tun morna pichhadhar,

Tattvanu toopannu tuchha laagey|

I have great faith in the 'Hari-Rasa'. I often say that if one sits in front of Sri 'Thakorji' and recites the 'Hari-Rasa', the Lord will be compelled to speak, it is such an amazing text. Bhai Jitu has indeed done a very benevolent deed. He now wishes to recite the 'Mahimna-Stotra' by the grace of 'Mataji', he just told me here, at the 'Vyasa-Peetha'. May Ma 'Jagdamba' fulfil this desire. I am truly very happy. It should be so. How much of treasure we have with us. Then Bhai Deepak sang the 'Hundi sweekaro Maharaj' and the entire Mandap reverberated with the sacred words because somewhere or the other our Hundi must have been accepted, Sahib. We do not have the 'Mehtaness' or the 'Naagaratva' in us that is why, our Hundis are not honoured. Otherwise, all of us have written the Hundis and kept them away. 'Chhaya Sahib' spoke about the 'Kalam', 'Ek ek oatla ney ghat banaavi deedha'. It is a very nice submission. This little piece speaks the entire 'Pravachan'. To make each and every platform or dais a ghat is only possible by the 'Naagaratva'. 'Chhaya Sahib' spoke very well. I was under this impression that he only writes and is a journalist. But he also spoke so well. I am very glad. I pray and offer this 'Dua' that may your Kalam also become a 'Chillum', and may it work like a soothing ointment and a pain-relieving balm and help in bringing divine love in the world. All this became possible only by the 'Sheelvanta' conduct.

It is matter of great joy, Sahib. We are trying to make good use of each and every minute at our disposal. This is the grace of my Mehta. Only Mehta can make it possible; his consciousness alone can get it done and we all are just rocking in the rhythm and enjoying ourselves. I feel that either I should extend the duration of the Katha or else just conclude it right-now.

Hari per ammthun ammthun heta,

Hun angootha jewddi ney maari whallap babbey veintt|

Aa Junagadh per ammthun ammthun heta|

Junagadh has truly given immense Ananda. Everyone is in absolute rhythm or 'Taal'. See how everyone is clapping in unison. At our homes in villages, even the household chores are done in a 'Taal'. When they go to cut the grass then, 'Sawa basernnu maaru daatarddu. ....' they go on singing this song and when the grass is cut, they don't even know. When they pound the grain in the mortar then too songs are sung. All these are in a Sur and Taal. Especially the old songs were very rhythmic. The blessings of the Saints and the Mahants are in them. The word 'Mahant' has been given by Shankaracharya. In a sutra, He has done a beautiful description. 'Nitin Bhai' too uses this phrase, 'Mann no hoya Mahant'. Such a beautiful environment has been created and tomorrow, we have to leave.

There are quite a few queries regarding the Katha. One such query says that Babu, yesterday discussing about the Varna-Ashram you said that such differences should be eradicated. For the ease of management, it

might be a means but it should not be used to create differences in the society. You have asked me to speak for nine days and that is why, I am sitting above on this dais but that does not mean that I am great. I am just an ordinary person like you all and please let me remain so. Please be kind to me and honestly, I am just like you, no different.

Let me speak about a few things which have been wanting to come out. I would like to make a humble request that after I am gone, please do not make any statutes of me. No road should be named after my name. There should be no thoroughfare or society of my name. There should be no temple in my memory. Please let me go the way I have come. It is my wish and inner most desire. I have to live longer, so many Kathas are pending. I am in no hurry to die. So, there should be nothing in my name. Just enjoy and be happy. I have to live long. Why to talk about dying now?

So, some one asked me that we talk about being away from this Varna-Ashram dharma. Yesterday, by quoting an example from the Ramayana I had said that during the Ram Rajya, the people lived following their 'Nij-dharma'. Today, let us accept it only for the sake of better coordination and not as any differences. You have asked me to sit here because I have to speak. I am sitting at a certain height so that I can see you all. When you speak, I sit down, everyone knows it. Like a toddler sits on the shoulder of his elders, in the same way, these great personalities have made me sit on their shoulders. Sitting on 'Narsih's' shoulder I am ringing the bell of Datta. I am putting the 'Lobaan' in the censer of 'Dattar'. Please get out of petty differences. There should be a proper order for everything. The 'Yajman' family is there, they are doing great service with the wealth at their disposal, physically and even mentally, so they have this seating arrangement. If certain dignitaries come, it is our etiquette that we give them a proper place to sit with respect, this in no way means that there is any difference. But if differences are created then it is a grave mistake. Only for the sake of arrangement, it is entirely different. There should be no unpleasantness.

In those days, this classification was done for a proper management; not for creating any differences or else my Rama who is a 'Naagar' would not have had the half-eaten berries of Mata 'Shabari'. We might climb the 'Girnar' many times but to attain the 'Naagaratva' is not so easy. In these nine days if there has been some progress then our coming was fruitful. It is a very tall peak to climb. Whatever has been said by the scriptures, I am repeating it. So, an order is necessary. When the Sadhus or the saints come to our place, do they consider us to be lowly? No, not at all. We make arrangements so that we seat the Mahatma on a sofa or a raised platform and we sit on the floor.

Baap! The one who has given up the differences of the Varna, who is beyond caste and creed, such an element arising in the society is the 'Naagaratva'; it includes Rama, Krishna, our Acharyas, all of them have given us such amazing direction. When the 'Bhikkhus' of Buddha used to go out for 'Bhiksha' then the cast or Varna was not asked. During 'Bhiksha', it is never asked. Whether it is the house of a Dalit, you have to accept it, you can't return back. It is also said that when one is out for 'Bhiksha' and a wine shop happens to be the point of stop and if you are given wine in 'Bhiksha' then you have to accept it also. In Kashi, a man was melting glass and he gave it as 'Bhiksha', it had to be accepted. That is why, the word 'Bhiksha' is very divine. 'Shiksha' is a good word but 'Diksha' is even better and the most sacred word is 'Bhiksha'. It eradicates all the differences for you and me.

Mehta did this. In seventy-nine-eighty years this man pulled in or contracted his spread. What an amazing feat he achieved. I feel a bit pained at this that when the question of the flower garland came then he was dejected. The great personalities and other commentators say that the Dalits stood outside 'Narsih Mehta's' home and prayed that please come to our place and do the Kirtan. Please help us to get out of the opposite path. After the incident of the garland, 'Mehtaji' felt very bad and became a recluse since then. I am again reminded of Ramesh Parekh –

Havvey thaaro Mewar Meera choddshey|

There is one school of thought which says that the idol of 'Damodar' went along to Una and till date this is quite prevalent because there is an idol there also. There are a lot of variations found in the historical texts but our allegorist great men did a lot of study and I offer my 'Sadhuvaad' to their efforts. One 'Vaddnagar' is full of the 'Naagar' households. They say that close to 'Kodinar' also there is one 'Vaddnagar'. Let us leave it for the historians to study. In spirituality, we don't need to go into too much history. History is based on datum whereas, the 'Adhyatma' lives on truth. You need a positive proof though. Whether that Swaroopa of 'Damodarji' went there or not, I don't know but I interpret it thus that whenever a saint leaves then Sri 'Thakorji' goes with him. You have never left me alone so now how can I let you be alone? This is the Vaishnavi Bhakti.

At 'Chitrakut' one person came to me and said, 'I am on the path of truth but I face a lot of hardships.' To which I said that it proves that you are on the path of truth, the difficulties are the very proof of it. On a wrong path, where are there any hardships? In your Bhajan, when you face difficulties then believe your path to be correct. People take it differently that if you are on the path of Bhajan then should you face

problems? What do you know? The purity of Gold is tested and not of nickel. Keeping Mehta as our focus, we are talking. 'Naagar' is not just a clan but it is an ideology and the 'Naagaratva' is the Kalash.

Bandha setu Neal Nala Naagar|

Rama kripa jasu bhayahu ujaagar||

In the 'Ramcharitmanas', 'Tulsiji' has called Nala and Neal as 'Naagar'. Is there any question of any caste here? The monkeys have been addressed as 'Naagars'. Not because of their birth but because they built a bridge. The one who builds the 'Setu' in the society is a 'Naagar'. If they are monkeys, so what? Or if they are beautiful, so what? The one who tries to unite and bridges the gaps is a 'Naagar', indeed. Because of the grace of Lord Rama, the glory of Nala & Neal spread all over and that is why they are 'Naagar'.

According to my understanding and my Guru's instructions, I have a very simple description that the one who considers the other person as lowly, there is no one lowlier than him/her. No need to go running about unnecessarily here and there. If you have the Shakti then unite or build a bridge.

Guna sagar naagar bara beera|

Sunder syamala gaur sareera||

Rama & Lakshman are 'Naagars' because they built a 'Setu'. 'Guna sagar naagar bhavasetu'. Sri Rama, you are a 'Naagar' so please build a bridge over this world. So, because they built the bridge, Nala & Neal are 'Naagar'. Rama, himself has built the bridge that is why He attained the 'Naagaratva'. Sri Rama's name is also 'Naagar' because the stones for the construction of the bridge were inscribed with Rama-Rama.

We can divide the architecture into five parts and the one who masters all the five either by studying them or by creating new things or inventing or experimenting or by practicing these five streams is called a 'Naagar'. Much before the stone age, try to explore the historical texts, in the very ancient age, people used their nails for etching or drawing not just that, they used to even write on the stones or any other surface with their nails. The proof is Sri Hanuman's 'Hanumant-Natak'. Sri Hanuman did not write the 'Hanumant-Natak' on any paper or leaf but with his nails, he wrote the entire 'Charitra' of Lord Rama on stone. Valmiki and the other sages thought that if Sri Hanuman himself writes then what will happen to our Ramayana? This talk spread all over and reached the ears of Maruti. Sri Hanuman is a Param Buddha Purusha; he thought that if by my creation anyone is feeling bad or hurt then it is better that I might as well throw it in the ocean. The explorers have been able to recover some parts of it. Vijay Bhai Pandya, a great scholar of Sanskrit and many others have tried to explore a bit.

Before the stone age, man was so strong, you might get to know through the Discovery Channel or on the Google Search that man was strong like a rock and the nails were like chisels. Even in the Ramayana period, the strength of the monkeys were their teeth and nails. They didn't need any other weapon to fight. They used to bite the demons and tear them open. The demons had never seen such weapons. Though, their sister was 'Soorpanakha', whose nails were big just like a winnowing basket. The 'Pratima-Natak' can be taken as its proof.

During the stone age, sharp stone tools were used for sculpting. Then, maybe the iron age must have come. With iron chisels and hammers the sculptures might have been done. Now the science has progressed so much that laser beams are used for sculpting. But the fifth form which I want to emphasise about is that a sculpture is done by Dhyana. During the Buddha period, the images were not made by using any tools or tackles. Nagarjuna will stand by my side. There were two-three such great personalities who created the idols of their Guru just out of Dhyana. Yes, it is possible. With a very deep and concentrated Dhyana, the Murti can be made. The one who can create a Murti by the rays of the Atman, by the very sharp intellect, by the nail and as big as the nail. Babu Bhai Gadhvi has said –

Naajuk ney nakh jeyvun amney laagi aavyun|

In 'Adhyatma', if you can get even a wee bit of Shakti as little as the size of your nail by the grace of your Guru, it will enable you to attain the 'Naagaratva'. In other words, it is one of the ways of attaining the 'Naagaratva'. We can see this 'Naagaratva' in Nala & Neal according to the Manas. The rays of the 'Atman' can etch out a sculpture when the devotee is sitting in deep meditation and an accomplished Master touches him with his Divine hands then, 'Dhyanmoollam Guru Murttim'. He begins to carve out the idol of the Guru in his Dhyana. So, I have come across five avenues of the art of sculpting. All the five are there in Nala & Neal and that is why the Manas calls them 'Naagar'.

Lord Rama is a 'Naagar' from each and every angle you may see Him. Amongst them, the Lord is called 'Nayy Naagar', which means that He is 'Niti-Naagar', which is also one trait of His 'Naagaratva'. Even the people of His Puri are called 'Naagar'. The word 'Naagar' has a very wide connotation in our texts, we should not try to narrow it down. When you are listening and I am narrating then please keep this in mind. I always say that we are doing a discussion or there is a constructive dialogue taking place. There is no question of any dispute here.

When you are hearing the Katha then try to hear in a very happy state of mind. Don't burn your energy in trying to quietening the mind. The mind

cannot be kept in one place for long. The one who has been able to achieve this feat, then please accept our humble Naman and bless us, my mind is still wandering here and there. By Vairagya and practice, try to hold it in one place, the Gita directs us to do so. While hearing the Katha, don't waste your energy in trying to quieten it, you just need to keep it happy. If your mind is quietened then whatever I have spoken will end. I will be seated here whereas you will be seated at the feet of Datta. The distance between us will increase. That is why, please don't quieten the mind.

Just see to it that it is happy. Try and keep the Buddhi away from doubting or speculating. Subsequently, when you go home, reason and do your home-work. The 'Narada Bhakti-Sutra' says, 'Vaado naavalambhya:'. The one who wants to hear the Katha should not get entangled in the mire of reasoning or questioning. He should try and engage in a healthy dialogue. There should be a bridge between the speaker and the listener. The 'Brahma-Sutra' says that in 'Adhyatma', there is no room for any tarka or doubt. 'Rama atarkya buddhi mann bani'. Rama is beyond reasoning. If you try to reason while hearing then whatever you are hearing shall just go past, you will lose the Rasa also and it shall be a losing bargain. You give me four hours. If you are at a loss by the end of it then I will feel bad about it. You should get the complete benefit for whatever you have come here. Like, I try to go right up to the very bottom. Later, you may reason, when we meet you can ask that Bapu, I couldn't follow this bit and we can talk about it. You should hear without your 'Chitta' being disturbed. What is 'Vikshepa'? Who is sitting next to me? If you do this then there will be disturbance. Look at the 'Vyasa-Peetha'. I am here right now, so look at me. If I am sitting where you are then I will look at the one seated here. If we try to look around, we are bound to get distracted. The 'Mann-Prasanna', Buddhi is bereft of any tarka, and the 'Chitta' should be 'Vikshepa-Mukt' to hear the Katha. Keep these three with you but keep the ego absolutely out of the frame, like we have heard four hundred Kathas of Morari Bapu. This will not help. If you keep this ego, then the Katha is gone.

As for the listeners, so for the speakers as well. Even the speaker should speak in a very happy state of mind. Whenever the speaker is giving a Sutra then he should be living by it in practice, there should be no confusion in his mind. He may speak little but it must be perfect. Lot of Kathas are still left, so please don't be in a hurry. Should I submit it now? When you are sure about it, speak only then. Thirdly, the speaker should not be in the state of a disturbed 'Chitta'. He shall experience a disturbance in the flow when someone just gets up for no reason. The 'Rajoguni' person

cannot sit still in one place. The 'Tamoguni' will not take the trouble of standing. The 'Satvaguni' will sit properly and get up properly. Many people stand up just like that. They disturb the flow of the speaker. If it is important or for when standing up becomes the normal practice then standing up is warranted. It is very good here. The speaker should speak without any trace of ego in him. If he does, then the Divine does not accept the offering of his words. These are certain conditions which have to be followed. How much can we follow, all this can be possible only by the grace of the Guru and your blessings. But, all these conditionalities do apply. The Manas says, 'Shrota Vakta gyan-nidhi katha Rama kay goodha'.

Baap! You and me, with a very happy state of mind, keeping the reasoning or doubts aside during the Katha and with an 'Avyabhicharini Buddhi' should hear the Katha, we should not become instrumental in hoisting any 'Chaitisik' disturbance, hear the Katha in this manner. When the ego has been eradicated then it does not remain a Katha, it becomes a 'Prema-Yagna'. Such a Ram-Katha, we all have got because of 'Narsih Mehta'. Now, let me take up the Katha a little bit.

Lord Rama was born. Then Mata 'Kaykayei' and 'Sumitra' also gave birth to their divinities. A grand celebration took place in 'Ayodhya'. The 'Manaskaar' says that as though the Sun did not set for a month. A day cannot be as long a month but after the birth of Lord Rama on Ramanavami, there was no night means that when the Ananda incarnates in one's life then the measure of time is lost. Man goes beyond the realm of time. This is a spiritual truth.

The 'Naamkarana-Sanskara' of the four brothers was performed. Guru 'Vasishtha' arrived and he does the 'Naamkarana'. The tattva, which is the multiplier of Ananda and is playing in the lap of Mata 'Kaushallya', seeing Him the Guru says, Rajan. This Divine child is the ocean of bliss, giver of happiness, He is omnipresent, the dark complexioned one, who is the source of 'Aaram, Viraam and Vishram', I name Him Rama. Rama is the 'Adi-Anadi' name, but as the son of Maharaja Dashrath, He is called Rama. Rama is beyond the realm of time for He is the Primordial Divine consciousness. When there was nothing, still Rama was there. He is the beginning, the middle and the end of this universe. Everything keeps on happening but Rama is 'Akhand, Ek-Roopa'. So, the eldest son is named Rama. Then the preceptor says, Hey Rajan. The child who is playing in the lap of Maharani 'Kaykayei', who is similar to Rama in every which way, he will be the nourisher of the world and shall fill everyone with his grace, I name this child Bharat.

Sumitra has two sons, Sri Lakhan is the elder one and Sri 'Shatrughna' is younger but while seeing,



Guru 'Vasishtha' saw the younger one first so he names 'Shatrughna' first. Rajan. By taking his name, animosity will be destroyed, it will not harm the enemy but envy shall be eradicated, I name this child 'Shatrughna'. When the envy is lost then where will the enemy come from? 'Tathagata' said that envy cannot eradicate the enemy. The envy as the 'Vritti' should be destroyed, its foundation must be uprooted. The one who is filled with all the virtues as declared by the 'Bhagwadgita', he has all the noble traits, is loved by Rama and is the supporter or the upholder of the entire universe, I name this child Lakshman. He calls him to be benevolent, loved by the Lord, the supporter or the upholder of the entire universe and a store house of virtues is called Lakshman. An awakened person is always very benevolent whereas the unconscious one is very miser. The awakened will never be miserly, his thoughts will never be miserly. My 'Narsayya' is awakened –

Jaaginney joun toh jagat deesey nahin,

Oonghma atpatta bhog bhaasey|

'Narsihji' says that when sleepy, everything appears to be blurred or upside down but immediately on awakening, the benevolence takes over. The 'Pushthimargi-Vaishnavas' sing, 'Param oodaar Sri Vallabh Nandan'. Lakshman is 'Ramanuja', he is the 'Ramanujacharya'.

My dear youngsters, if you are keen or interested in doing the 'Ramnaam-Japa' or for that matter any name or mantra, it will be fulfilled only when while repeating Rama-Rama, you remember the 'Charitra' of Sri Bharat. Bharat means, not to exploit anyone, instead nourish them. The 'Japak' of the 'Ramnaam' will never be an exploiter, instead he will

nourish and fill up everyone with his love. Second, the ones who repeat the Divine name should not harbour any envy, instead should have the feeling of 'Shatrughna'. If the other person is envious then that is his problem. You cannot do the 'Japa' of 'Harinaam' with envy. Third, in the form of the 'Shesha', Lakshman upholds the entire earth on the hood so if we can be supportive of others then the 'Ramnaam-Japa' is fulfilled.

We cannot water the entire forest of 'Girnar', that can only be done by the rain but we can at least water the plants in our backyard. We cannot build schools or colleges or universities but we can at least support the brilliant students who can't study by paying their fees. Yesterday, a youth was telling me that it was his birthday, I am so many years old, I want to help X number of students to study. The youngsters taking such vows, make me overjoyous. In the world, the amount of work the saints have done by serving the cows, giving roti to the hungry, shelter to the homeless, who else has done this? That is why I say that the 'Annakshetra' started by my Sadhus is not just an 'Annakshetra' but it is a 'Brahmakshetra', 'Annam Brahmeti vyajaanat', 'Anna' is Brahman.

We might not be able to start a big 'Annakshetra' but at least wherever there is one, we can give a bag of wheat and whenever we get the time can go there and serve. We might not be in a position to set up a hospital but can at least arrange to donate some essential medicines for the needy patients or pay for their treatment. When you do the 'Japa' of the Divine, then you should remember these three things. One, I will not exploit anyone, as far as possible I shall try to nourish them. Second, may there be as much

opposition towards me but I shall not oppose anyone. The third, as per my capacity, I will try and help everyone. According to 'Talgajarda', these are certain simple precepts for doing the 'Ramnaam-Japa'.

The 'Naamkarana' of all the four brothers was done. Guru 'Vasishtha' said, Rajan. They are not merely your sons but they are the Sutra of the Vedas and are friendly to the entire universe. When the 'Mitra' of the Vishwa comes then please don't keep Rama hiding in your courtyard. Give Him to 'Vishwamitra' so that He becomes universal. One after another, all the rituals were performed. The Lord's 'Yagyopaveet-Sanskara' was done. Then the brothers went to the Gurukul to study. Even Lord Rama went. Today, the reach of education has increased and I am happy for it. Please educate your children.

Sri Rama acquired all the knowledge in a very short span of time. The one, whose breath is the four Vedas, what is need for Him to study? But He wanted to teach the world the Guru tradition that sit at the feet of the Guru, 'Samitpannihi shrotreeya Brahmanishtapaham'. He taught 'Acharyadevo Bhava, Matrudevo Bhava, Pitrudeva Bhava and Atithidevo Bhava'. When the Lord came back from the Gurukul, He lived by these doctrines in His day-to-day life. Early in the morning, after waking up, the Lord seeks the blessings of the parents by touching their feet then He seeks the blessings of the preceptor. Now, only the 'Atithidevo Bhava' was remaining and Maharishi Vishwamitra arrived at 'Ayodhya' as the guest of honour. Children, go to your school and colleges, stay in the hostels, go to the fields but as far as possible just do this wee bit that when you wake up, touch the feet of your parents, the blessings will sprout from their navel.

The 'Smritikaaras' say that by bowing down to your elders, these four things increase, 'Aayurvedyayasho ballam'. Age, Vidhya, Bal and Kirti, increase manifold. Before you go to sleep at night, again bow down to your parents. What will you lose by doing this much? Your Morari Babu is just asking this much from you. When you touch the feet of your mother and when she blesses you then all the obstacles of your path are eradicated. The old age homes might be the necessity of the society but they can't be called the beauty of the society in any way. I have inaugurated quite a few of them. In fact, you should inaugurate one when you yourself have become old and helpless. You don't donate blood so how can you possibly inaugurate a Blood Bank? If I am invited to inaugurate any blood bank then I request them to first take my blood. Since it helps in saving one's life so it is a very noble deed, indeed. The old age homes are the western influence on our society. Worship the living deities. The Lord himself has performed the consecration of life in them,

worship them. Worship your parents, your Guru, Acharya and teachers, please remember them reverentially. Sri Rama has shown us by doing so. He plays with the youth of His age on the banks of the 'Sarayu'. The demons disguised as animals used to roam around and trouble the people, the Lord did the 'Mrigaya-Kreedaa' and liberated them. This was not done with any violent intention but with the intent of eliminating the demonic traits. It is written in the Manas that the deer which were felled by Sri Rama's arrow, went straight to His Dham. This was the Lord's Nirvana Leela.

Vishwamitra, the 'Maha-Muni-Gyani' used to live in his 'Siddhashram' at 'Buxar', where he practiced 'Japa, Yagna and Yoga' but the demons 'Mareecha & Subahu' used to come and trouble him thereby, all the 'Satkarma' would remain unfinished. One day, Guru Vishwamitra thought to himself that I can curse them and burn them into ashes but in doing so, my Yagna will bear no fruit. I can kill the demons but cannot liberate them. Now, the world needs a person who eradicates and liberates simultaneously, this Nirvana will help in a 'Nav-Nirmann'. I should go to 'Ayodhya' and beg Maharaja Dashrath to lend me the Brahman who is playing in his courtyard. Vishwamitra, walks to 'Ayodhya'. Has a bath in the 'Sarayu' and then goes to the Royal Court. Maharishi is welcomed and he has his lunch. At that moment Sri Rama & Lakhan get the information and come running into the Darbar. Both the brothers, offer their obeisance. Seeing Rama, Sri Vishwamitra was amazed. He is the one, who appeared to me in my Dhyana. He is Brahman incarnate.

Vishwamitra says, Rajan. The group of demons trouble us, so I have come to beg of you. He is now a Brahmin that is why, he has got the right to beg otherwise, he is not the one to ask or beg. The one who had decided to create a new Swarga, such an individual is not the one to go and beg in the royal court. A Sadhu has his own glory. He says that please give me Rama along with Lakshman. They will decimate the demons and I shall become 'Sanath'. He is a 'Maha-Muni-Gyani' but still he considered himself to be an orphan. We all are orphans till such time we don't get united with the Lord.

Maharaja's affection overruled his heart and He refused to give Sri Rama. Guru 'Vasishtha' meddles and asks Maharaja Dashrath to give Rama. Till when will you keep this forever independent tattva within your four walls? Let Him go out and embrace one and all. The Guru ordered and instantly the king handed over the two brothers to the sage. Both the brothers go to seek the blessings of the mother before leaving. The journey with Vishwamitra begins. On the way, 'Taadaka', the mother of the demons comes and attacks

them. Just with a single shot, she was liberated. Vishwamitra was now sure that He is Brahman.

The next day, the sage does not begin the Yagna. The purpose for which he got Sri Rama, he forgot. The Lord says that begin the Yagna, both of us are standing for your protection. Vishwamitra says that the Yagna was to attain you but I have you with me already. The means is not required, once the goal is achieved. Sri Rama says that you can leave all the other means once you achieve your goal but Yagna, Dana and Tapa, you should never give up. The 'Bhagwadgita' gives a stamp of approval to it. The intellectuals need to keep on brushing up their intellect from time-to-time. The Yagna begins. The Lord flung 'Mareecha' with a blunt arrow on the other side of sea shore to Lanka. 'Subahu' was felled with an 'Fire-Bolt' and burnt to ashes. The Yagna is completed. Vishwamitra felt blessed. In this way, Sri Rama and Lakhan, fulfil Vishwamitra's Yagna.

The brothers stayed there for some time. Guru Vishwamitra says that the Yagna for which I got you has been done, but two Yagna are still undone. On the way, the yagna of the patience of 'Ahallya' and the 'Dhanush-Yagna' of Janakpur are left. The Lord leaves for Janakpur with the sage. On the way, He sees an ashram. It was completely empty, without any 'Khaga, Mriga, Jeeva or any Jantu'. There was an eerie silence and a stony figurine was lying on the ground. The Lord asks that whose ashram is this? We can't see anybody here. Neither a blade of grass, any seedling, animals, birds and even men are not to be seen. Who is this stone like figurine? Since the time, Vishwamitra took Rama and left, he always stood by His side and was blessed but on seeing 'Ahallya', he changes sides and stands in her favour. My society, needs this today. Even at the cost of your 'Ram-Bhajan', you should help the down trodden and neglected people of the society.

'Raghav. She is 'Gautam-Naari'. She has turned into a stone, waiting for emancipation'. Just see, how does the Sadhu favour her. She is not a sinner but she has been cursed. The Rishi has cursed her. She wants the dust of your Lotus Feet. Though, she got the feet of Gautam but those feet walked away just on hearing something about her. She does not seek your Lotus Feet but just wants the sacred dust. 'Ruj' means

dust as well as 'Ruj' means a wee bit of grace. Just be gracious towards her and she will attain salvation. If you sit down to calculate her karma, it will go on and on but if you bless her with your compassionate grace, it shall work instantly. 'Tulsidasji' is a Sadhu and overjoyed, he pens a 'Chhanda'. People liberate all those who belong to us but the Lord liberates who has been shunned or outcasted by the society.

Parasat pada paavan soka nassavan  
pragat bhayie tapa punja sahi||  
Dekhat Raghunayak jana sukhdayaka  
sanmukha hoi kara jori rahi||  
Atiprema adheera pulak sareera  
mukh nahi aavat bachan kahi||  
Atisaya bada bhaagi charanana laagi  
jugal nayan jal dhaar bahi||

From the deeds of Guru Vishwamitra, the youth should learn that call those who are not called or even bothered by others. You might feel that they are down trodden but that person has been purified in the fire of remorse and he/she has been purified by the Ganges of repentance and putting aside any criticism get a photo clicked with such individuals. If you have this courage then step into the field of Sadhana.

The Lord redeemed 'Ahallya'. In this twenty first century, we all need to try and fulfil this practice of redemption as much as possible because in my opinion, it was a very revolutionary step taken by my Raghav. 'Maryada-Purushottam-Rama'. The propriety of conduct should not be insentient, instead it should be flowing like the Ganga. If it becomes imbecile then it is a prison. When the Lord just raised His Lotus Feet then the sacred dust dropped off and 'Ahallya' caught hold of both the Feet of the Lord and placed her head on them, instantly the Ganges from the Himalaya started flowing from her eyes as though washing the Lord's Divine Feet.

After liberating 'Ahallya' the Lord bathes in the Ganges. He hears the 'Ganga-Avatarana-Katha' from sage Vishwamitra and then proceeds to Janakpur. Maharaja Janaka welcomes them and takes them to stay at the 'Sunder-Sadan'. He has the mid-day meal along with the Munis and rests for a while. Now, I too request you all to take your lunch and if you are destined then take some rest.

*In the 'Ramcharitmanas', 'Tulsiji' calls Nala & Neal 'Naagar'. Is there any casteism in it? But he calls the monkeys, 'Naagar'. Nala & Neal are called 'Naagar' by my Manas; not by the virtue of their birth but because they were instrumental in building the 'Setu'. The one who bridges the society is a 'Naagar'. Whether he is monkey or the handsomest person, what difference does it make? The one who unites and brings the society together is the 'Naagar'. Because of the grace of Lord Rama, the name and fame of Nala & Neal spread all over and they became 'Naagar'. Rama-Lakshman are 'Naagar' because they built the 'Setu'. Rama himself created the 'Setu' and hence attained 'Naagaratva'.*



### 'Narsih Mehta' has done 'Grihatyaga, Grahatyaga and Girtyyaga'

Baap! Today, on the final day of this Katha, 'Manas-Naagar', in this most sacred Teertha, where even to this day so many divine energies touch the aspirants and devotees, such a divine land of the 'Sadhakas' and the Siddhas, where 'Naagar Narsih Mehta' is right in the centre, on this hallowed land, all the revered and the 'Poojaniya-Charan' who were present in the Katha every day, the respected personalities and students from different spheres, you all my dear brothers and sisters and 'Sakal lokma sahunney vanddey', by this logic from the 'Vyasa-Peetha', from my 'Naagari-Peetha' I offer my 'Pranams'.

Whether I will get time in the end or not but for the entire 'Anushthana' and the organisation, I express my utmost happiness. This has been an 'Anushthani' organisation and has been guided by a very 'Sheelvant-Sanchalan'. 'Kull ekotter taarya', was the darshan, thousands of people had the Prasad in this 'Brahmakshetra', right in the beginning we enjoyed the singing of the pada of this great musical wizard as if it was welcoming the sunrise, then we were enlightened by the fresh and new consciousness presenting their thoughts though in a short time, a lot was expressed. The governmental institutions and authorities also offered their 'Aahuti' in this Yagna and I offer my Naman; from the smallest volunteer right up to the 'Nimitta-Yajmaan-Chaandra-Parivar', who by the good fortune of their ancestors attained this greatness, their feelings, the authorities who might have contributed in any which way; I am taking into account all the nine days and saying by using two words of the 'Ramcharitmanas', when Maharaja Janaka shows the entire arrangement of the 'Sita-Swayamvara' and the 'Dhanush-Yagna' to Maharishi Vishwamitra, he says, 'Hey Rajarishi Janaka. Bhali rachna', your arrangements are impeccable. I will also tell Junagadh for this entire 'Anushthani Aayojana, bhali rachna'.

Everyone has given their blessings; whether explicitly or obliquely, from far and near, from all the directions the blessings have been showered. On the last day of this 'Anushthani' organisation, when I am about to begin the Katha, then this youngster 'Partha', who represented the entire youth of Junagadh and on behalf of his parents expressed his respectful regards and thereby inspired the youngsters that please respect your parents. He even expressed the excitement in the hearts of the youth towards the 'Vyasa-Peetha'; now I would like to tell him, 'Havvey Parthney kaho chaddhavey baann'. May you progress in different spheres. I am verily pleased, Baap! 'Bahen Dhvani' decorated the pada of 'Mehtaji' and presented it very beautifully. Baap! My Naman to this singing. 'Bahen Radha', the little daughter; just see the affluence in the people. Such great possibility for the future is visible here. This is the good omen for the twenty first century of the world. I feel overjoyed. 'Bhadrayu Bhai, Hemant Bhai, Chhaya Sahib' and the entire team did a truly 'Anushthani' arrangement. I express my utmost delight.

When I am leaving then the 'Lili-Parikrama' is beginning. My prayers to all the pilgrims that the forest department, the home department and the authorities should not face any obstruction and the environment should also be cared for, so please don't litter the forest land with plastic waste and other refuse. Wherever you halt for the night, before leaving the next day morning please collect all the waste and throw it at the designated place provided by the authorities or kindly burn it carefully so that the animals living here are not disturbed by the plastic

waste. We somehow spoil and dirty our surroundings so much. This pilgrimage should exhibit the 'Naagaratva'. Such cleanliness and purity that is very common with the 'Naagars'. Please go around with this 'Naagari' feeling, this is the humble prayer of a Sadhu.

I have been coming to Junagadh from the age of eleven-twelve. Where those dusty roads and where are today's beautiful roads right up to the 'Talchetti', down below. Please augment their beauty, Mehta will be verily pleased. The population of vultures is going down at 'Girnar'. It is a matter of concern. The Ramayana that has given us the 'Geedhraj Jattayu'; a Raj-Bhakta 'Sampati' who provided the guidance, these birds should be preserved, it is very important. Please do the 'Lili-Parikrama' with great joy. It was my 'Manoratha', that is why I did the 'Parikrama' with the 'Pothiji', everything is so beautiful but when so many pilgrims come, then a hundred or a hundred and fifty eateries open up, tea stalls, drinking water stations and what not. But all this should not create a mess, please be careful. The Parikrama after the Ram-Katha should be such that it sets an example for the forthcoming Yatras.

I feel that in Junagadh these five things should be there in 'Narsihji's' name. They might already be there. I would like to draw the attention of the administration and the 'Naagar' community. There is quite a lot already being done and I express my happiness for the same. If they are not there or if it is there by a different name then in the name of 'Narsih', at least these five things should be there which a hundred or a hundred and fifty years later should go on multiplying in this way. Then someone will come with the consciousness of Mehta and enlighten our path.

One, in Junagadh there should be school in the name of 'Narsih Mehta'. I think that it should be there already but whether big or small, it is immaterial, there should be a school in his name where Sanskrit should be taught compulsorily. This is the 'Naagari' Nagar, Baap! A villager coming from the village to buy a 'Ghanta' becomes a 'Naagar', here. So, in the name of 'Narsih Mehta' there should be a 'Narsih Pathashala', if not then the 'Narsih Mehta University' which has been set up is a school in a way, I will take satisfaction from it but if any department could be started in it particularly in the name of 'Narsih Mehta' where the youngsters study the Sanskrit language in particular, it will be very good.

Second, at Junagadh there should be 'Gaushala' in the name of 'Narsih Mehta'. It might be there. All my Sadhus and Saints serve the cow, many

institutions are there serving the cows but there should be one particularly in the name of my 'Mehta'. I derive some satisfaction from this fact that there is an Agricultural University. 'Pathak Sahib' is sitting here. He accommodates me for four-five days, whenever I come here, which is within the university campus. There is a dairy there, if possible, name it after 'Narsihji'. Sahib has already consented. 'Dhanyavad Baap'.

Third, there should be a 'Narsih Mehta Gymnasium' in Junagadh. The youth should become strong and remain healthy both mentally and physically. We have now made our 'Narsih' also young. There will be a gym, for sure. I express my happiness for the fact that on the way to 'Bilkha', there is a big police ground where physical training is being given, martial arts training is given; within the same program kindly make some provision for the youth of the town to come and take some physical training. So, there should be a 'Narsih Mehta Physical Education centre'.

Fourth, there should be a 'Bhojanshala' or an eatery in the name of 'Narsih Mehta'. The 'Annakshetras' are already running here. The pilgrims coming here, don't stay hungry. Wherever you go, roti is available. There must be one in 'Mehtaji's' name also. If for any reason it is not there, then please ensure that there is one.

Fifth, there are quite a few 'Dharmshalas' here, one is near the railway station. When I was small then I used to go to sleep there. If there was no place then the 'Bhagwadguru Ashram' of 'Trikamdas Babu', I used to spread a mattress on the terrace and go off to sleep. So, there should be a 'Dharmshala' in the name of 'Narsih Mehta' which provides the basic amenities to the traveller. A clean bed, a clean room, a clean bathroom and a fan. The charges should be that the person occupying will keep it clean and before leaving should pay for the cleanliness. So, in the name of 'Mehtaji' there should be a choultry. If possible then the Dharmshala and the eatery should be close to the 'Dama-Kunda', so that the people can bathe in its holy waters. The traveller might be coming from anywhere, irrespective he/she is given accommodation and a sattvic meal is served.

So, I am expressing my wish for five such 'Shalas'. In the limits of my 'Vyasa-Peetha', whatever is in my capacity, to that extent the 'Vyasa-Peetha' will be with you. Whenever it starts, in whatever way it starts, it should begin, there is no need of doubling. We are



not here for any competition. I will of-course like to add with utmost humility that for all these five 'Shalas' as the 'Prasadi' of my Hanuman of 'Talgajarda', a lakh of rupees as the 'Tulsi-Patra' will be given by 'Talgajarda'. One lakh each for the 'Gaushala, Pathashala, Vyayamshala, Bhojanshala and Dharmshala'. If it does not happen even then no worries. Don't think that I will not come to Junagadh. Because, I might be leaving today but Junagadh will not leave me.

Now, let me also tell you what should not be done. Yesterday, I got a letter from a youngster, Bapu, whatever you were saying yesterday, why do you say like that? He has felt bad. I can understand that it might have hurt him because my submission was a bit like that. Why did you say that after me, there should be no Murti of mine. No one will make anything, no roads to be named, no crossings etc. Should I not express myself clearly? I have to live long; I am just seventy-two now. There is no question of dying but it is better to keep on clarifying certain things well in advance. What I remembered last night, allow me to say that please don't make any ashram in my name. Don't create any group in my name. Even the 'Sitaram-Parivar' is not a group in my name. My group is 'Vasudhaiva Kutumbhakam'. If someone says that he belongs to the 'Sitaram-Parivar' and seeks any favour then please tell this person that the entire 'Vasudha' is 'Bapu's' family.

There is no institution in my name, no group because the moment a group will be formed, it will not take long to be converted into a 'Sampradaya'. It will push back the society for a hundred or two-hundred years. Please do not celebrate any Guru-Purnima in my name. My Guru is my Dada at 'Talgajarda' and it is the centre of my personal faith so I worship his 'Paduka' on the day of the Guru-Purnima. Years ago, we used to have the Guru-Purnima celebrations at 'Talgajarda' but now there is no public celebration at all. You may start doing it in my name from tomorrow, install a picture and do the 'Arti', 'Jai-Gurudeva'. I have no inclination in becoming a Deva, please let me remain a human. Please don't insult my humanism. Please don't name any village after my name. There is just one village in my name and i.e., 'Talgajarda'. As far as I know, on this earth, there is only one 'Talgajarda', so far. So, there should be nothing in my name, please. This Pinda has been made out of the mud of 'Talgajarda' and it will merge in the samadhi there only, other than this, there is no other expectation.

If you keep these things in mind, you will be doing a great favour to me. After all, in the end one has to give up all attachments. Though, whatever has been pre-destined by 'Niyati' as the part of our 'Sva-Dharma', we have to do them come what may, there should be no obstacle in doing so that the 'Sadhak' has to hold on to some connection otherwise the work is not accomplished, such is the rule. 'Osho' used to say that in order to hang his kurta, the Buddha-Purusha has to have an odd hook somewhere. In the same way, in order to maintain the physical body, the 'Shuddha-Sadhaka' should hold on to some self-imposed relation otherwise the body and the Atman cannot stay together.

So, Baap! 'Narsih Mehta' gave up three things. The first is the 'Grihatyaga'. Because of the harsh words spoken by his 'Bhabhi', 'Narsih Mehta's' 'Adi-Grihatyaga' takes place. The second is 'Grahatyaga'. 'Graha' means 'Prarabdha', which was obliterated by him after the Rasa-Leela. No planet is adversely affecting him. The fate of a 'Bhajanandi' person changes forever. The third is the 'Girityaga'. He went to 'Mangroll', the mountain might have been visible from there but he left his abode of the mountain. So, 'Adityaga-Grihatyaga', 'Madhyatyaga-Grahatyaga' or the 'Prarabdhatyaga', the fate follows the devotee. No one can make any prediction about 'Mehtaji'. 'Narsihji' just washed away his fate or destiny, whatever you may call it, Bhajan can do anything and everything. His connection was of the 'Giri', the 'Talhetti', the 'Dama-Kunda', but he taught us that you have to give up even the last straw of attachment. These are all the characteristics of the Buddha-Purusha. Though, 'Mangroll' is not very far. 'Trapajkar' Dada has written very beautifully –

Sameep santaap chhey jhanjha,  
majja chhey duur rahavaama|

My 'Narsayya' had to go that far from the 'Giri-Talhetti', it must have been heart breaking. But in the end, one has to sever all connections. My 'Vyasa-Peetha' sees these three Tyga in the life of 'Narsihji'. A definite distance must be there in life. We have seen this happening that in the very thick shade of the Banyan Tree, the tiny plants under it don't sprout fully. We don't need to remove or cut the Banyan but should give place to such spiritual banyans so that the new 'Narsih' consciousnesses can come up. Mehta gave way, Sahib. Because, he had understood the secret, 'Majja chhey duur rahvaama'.



Ooggey akash ma Bhanu,  
kamallnu mukhaddun Mulkey,  
Raviney bhetva kartta, majja chhey duur rahavaama|  
Tyajjiney gopiyon gheli vasya Krishna Dwarika,  
Hariye pun vichaaryu kay majja chhey  
duur rahavaama|

Just imagine the attachment Sri Krishna must have had for Vrindavan. How much attached He might have been with Mathura? He went away to Dwarika because He knew, 'Majja chhey duur rahavaama'. Gandhi Bapu had said that let us dissolve the Congress. When the national flag was unfurled for the first time at the Red Fort after independence on the 15<sup>th</sup> of August 1947 then Gandhi was in Noakhali.

'Talgajarda' believes that the first Tyga of 'Mehtaji' was the 'Grihatyaga', the second was 'Grahatyaga', i.e., not bothering about the fate. The Bhajan rewrites the fate and then no astrologer can foretell anything about the 'Bhajanandi' person because the fate is left behind and the individual marches ahead. This is the trait of Sadhana. The third, Mehta did the 'Girityaga'. I am pained to even imagine how he would have done it? He must be facing the 'Girnar' for sure.

This is the journey of 'Narsihji'. If you want to see the beginning, middle and the end then you will have to see it in this light. There are many disputes. Every 'Maha-Purusha' sees it in his own light but as per the 'Antahakarana-Pravritti', one view is forced to believe it thus that he might have written this pada after going to 'Mangroll' and it might be one of his last padas. This too is a strong belief. I am not a historian. If you

ask me for any proof, I will not be able to provide one and I don't want to get into any disputed territory. I am the one for a dialogue. But, while reading his Padas, I found two-three padas to be such that he might have written them after leaving the 'Giri' because he might not be liking it after leaving 'Girnar'. It is not very far, yet there is some distance, of course. After all, age also had caught up physically. Just see the path of these great personalities. He might have written a few Padas of this nature then. I repeat once again that it is not certain that this is one of the few of his last padas. I leave it to you to decide. Where did the red colour of the red rose come from? What chemicals are there in its fragrance? What time did it bloom? If you get involved into all this then you shall miss the beauty and the fragrance. We need to enjoy its fragrance. The flower is great in its own place. So, lets take the fragrance of Mehta. The Pakistani poetess, 'Parveen Shakeer' says –

Teri Khushboo ka pata karti hai,  
Mujhpey ahsaan hawa karti hai|  
Mujhko iss raah pey chalna hee nahin,  
Jo mujhey tujhsey juda karti hai|

Even if it is his first pada, I have no problems. The youth should not engage in any sort of argument or dispute. The energy you will lose in arguing will affect your business or work; will affect your spirituality and ultimately harm you. If someone tries to forcibly draw you into a dispute, just very humbly excuse yourself. Many are just out to argue for nothing.

Thaara dasni nitya sangat bina,  
Brashtha thaaya bhoo dhara. Mann mhaarun.

However old you might be and even if your Sadhana has attained some strength but the mind might deceive you, please be careful. Even 'Mehtaji' says that when the company of your das is lost then my mind is corrupted. The 'Sadhu-Sanga' is great because the mind stays calm in the company of the Sadhu and as it loses contact it starts getting corrupted. This is the general experience of all of us.

Dushtani sangatthey dushta mati uppjey,  
Shravan-Kirtan nav thaaya thaarun|

I think that the feeling of 'Das daasoham' is created, someone attains 'Naagaratva'; somebody comes forward with the 'Naagari' thought.

Poorna vishpaan pay duriyan doheyllan,  
Vishpaan keedhey tann-tej hannshey|

The company of the evil is dreadful, the Manas says –

Baru bhal baas nark kara tatta|  
Dushta sanga jani dei Bidhata||

The 'Manaskaar' says that O' Lord, it is better to live in hell than in the company of the evil. In it the Buddha gets stolen. So, the one who has had the poison, his body will die but what will happen to the one who has fallen in bad company, I don't know. How distant has 'Narsih' become? If I remain in the company of those opposed to you then even the virtues gathered by my ancestors will also be lost, that is why I want to be away.

Amrutni upma sadhuney nav ghatey,  
Rahuni dushtata na gai rey tenney|

The Sadhu is not given the allegory of Amrit. He is far more than that. Someone might ask Mehta that in your last stage have you lost your mind? Why do you say that the allegory of Amrit is not right for the Sadhu? The reasoning he gives is wonderful. If Amrit was indeed Amrit, then could it set right Rahu's Buddha? He, till date is going round and round. Prahalad did the Sadhu-Sanga while he was in his mother's womb and 'Hiranyakashipu' would quarrel without any reason. The moment he goes out, Maharishi 'Narada' enters repeating 'Srimann Narayana-Narayana' and the 'Param-Vaishnavi-Teja' enters 'Kayadhu's' womb.

Prahaladdey Naradni garbha-sangat kari,  
Vash keedha Vaikunthanath jenney|

Chaturdha muktini joojvi jukti chhey,  
Tenney kari thaara tey na raachey|

Beu kara joddiney Narsayyo veenavey,  
Janamojanam thaari bhakti jaachey|

I somehow feel that perhaps, this must be one of the few last Padas. My Atama was pushing me to sing

it. You need to separate yourself in a manner that the nearest of the family also does not get a hint. Very slowly and gradually, like the snake discards its skin, in the same way just slip out. Lord Krishna has told us that the others take Sannyasa in the fourth stage of their lives but Arjun, if you want to be a 'Nitya-Sannyasi' then just do this much –

Gyeyaha sa nitya sannyasi yon a dveshti na kaangshati|

The who is not envious of anybody and has no expectations whatsoever, consider him to be a Sannyasi, always. My dear children, there is no need for you all to become Sannyasins but you ought to become a Sannyasi who will not envy anyone and will expect nothing from anyone; I will strive on my own strength, I shall earn a lot and one tenth of my earnings I shall give away to this world of which I am a part for the trees, rivers, mountains, for the birds and animals, for the orphans, for the outcaste women, for the down trodden, for paying the fees of some or for the medicines or treatment of those in need. This will be my Sannyasa. Where can we go and take Sannyasa? The great ones can become Sannyasins. In whatever clothes we are, let us try to make some progress and without making it obvious in anyway, just get away.

So, 'Mehtaji' gave up three 'Ga', 'Grihatyaga, Grahatyaga and Gurityaga'. This divine consciousness still appears to be shining forth, that is why our Kavi says,

Hajo haath kartaal ney chitta chaanak,  
Tallehti sameppey hajo kyaank thaanak|  
-Rajendra Shukla

On such a divine place of 'Narsih Mehta', when we are approaching the conclusion of the 'Manas-Naagar' Katha, then Baap! I will not even leave one topic because in the 'Bhusundi-Ramayana' of the 'Ramcharitmanas' it has been done in this way. The divine childhood of the Lord; then He went with Maharishi Vishwamitra to Janakpur where in the 'Pushpa-Vatika', Lord Rama-Janaki meet for the first time during this Leela. The fair complexioned Ma Janaki performed the 'Stuti' of 'Maha-Gauri'. Ma Bhawani blesses her that you will get the dark complexioned one, who has stolen your heart. The next day, like the elephant uproots the lotus from the pond effortlessly, the Lord broke the bow and 'Siyaju' offered the 'Jai-Mala' to the Lord.

The Lord returned to 'Ayodhya' after the wedding, the 'Rajya-Abhishek' discussion started and to honour Mata 'Kaykayei's' words the Lord leaves 'Ayodhya' and goes to the forests. He stays at

'Chitrakut'. Maharaja Dashrath leaves the physical body unable to bear the Lord's separation. Sri Bharat came back and performed the last rites. Taking the entire 'Ayodhya' with him, Sri Bharat goes to meet the Lord. Maharaja Janaka too follows him to 'Chitrakut' and many meetings, deliberations and discussions take place. After all the lover, leaves it on his beloved that Hey Thakur. Whatever pleases you, I shall do that. Learn this much in divine love or bhakti. There should be no insistence or stubbornness in 'Prema'. The Lord grants His 'Paduka'. Sri Bharat returns to 'Ayodhya' along with the Sri 'Padukaji'. The 'Paduka' is installed on the throne. Sri Bharat lives at 'Nandigram' like an ascetic and manages the affairs of the state from there.

The Lord stayed at 'Chitrakut' for thirteen years and in the fourteenth year, the Lord became actively involved in fulfilling the purpose of His incarnation and He tells the world that even while living amidst adversities, if one wants, he can live happily. Sri Lakhan went to the forests to collect some fruits and flowers and the Lord seats Ma Janaki on the crystal quartz stone and decorates her with His own hands by some beautiful wild flowers. He spreads a beautiful fragrance of a happy married life. Whether it is the Bhavan or the Vana, it makes no difference, the couple should spread such divine fragrance. The story of Indra's son Jayant comes. The Lord now feels that most of the people here have now begun to know me, so it is now time to change the place. The Lord then moves ahead from there.

He meets Rishi 'Atri'. Mata 'Anu-suya' instructs ma Janaki and then they meet 'Sharbhanga-Rishi'. From there, they do the darshan of the 'Prema-Bhakti' of Sri 'Suteekshnaji' and from there they come to Sri 'Kumbhaja-Ashram'. He suggested that you put up a 'Kutiya' on the banks of the Godavari and stay there. The Lord befriending 'Geedhraj-Jattayu', stays at 'Panchwati'. One day, on seeing an opportunity, sitting at the Lotus Feet of the Lord, Sri Lakhan asks Him five questions and the Lord gives him a very profound spiritual explanation. The 'Panchwati' signifies our body made out of the five elements. If this Jeeva hears to the spiritual context of these five questions from the Lord then this cursed 'Panchwati' shall become divinely blessed. 'Shoorpanakha' comes and she is punished. 'Khara-Dooshan-Trisara' come with an army of fourteen thousand demons and the Lord liberates them all. 'Shoorpanakha' goes and instigates 'Ravana' and he hatches a plot to abduct Ma Sita in conjunction with 'Mareecha'. Here, Lord Rama secretly, asks Ma Janaki to

take the shelter of the Agni-Deva and put her shadow in her place so the Leela can be taken towards its conclusion. 'Ravana' abducts the shadow, Sita. 'Jattayu' tries to stop him but he was no match to 'Ravana'. His wings are cut by 'Ravana'. Repeating Rama-Rama, 'Jattayu' falls down. 'Ravana' keeps the Maya Sita at Ashok 'Vatika' in Lanka.

The Lord liberates the Maya 'Mriga' and returns. Seeing the empty 'Kuteer', the Lord performing the human role to perfection weeps for Ma Sita. Many people ask me that the Brahman knows everything. He had made out this plan then why was He weeping? In the play, the actors know that in reality nothing is true, it is just the play being enacted but still a good actor makes it seem real. In the Ramayana, one definition of 'Naagar' is 'Natt-Naagar'. The woman who leaves her parents, the Vaibhav of Janakpur and the Raj-Bhavan of 'Ayodhya', who is tolerating so many hardships only for her husband and if she is abducted then will the husband not cry for such a dedicated and sacrificing wife? If Rama would not have cried then I would hesitate in singing His glories. After all, Rama is the 'Natt-Naagar'.

Looking for Mata Sita, the Lord sees wounded 'Jattayu' just taking his last breaths. Granting him 'Param-Gati', He comes to 'Shabari-Ashram'. He spoke about the 'Navdha-Bhakti'. Sri Raghav broke the shackles of varna, caste or creed. He bathes in the Pampa-Sarovar. He then goes at the foot of the 'Rishyamook-Parvat'. 'Sugreeva' was hiding on top of this mountain; he sends Sri Hanuman to go and find out who they are? Sri Hanuman comes in the form of a 'Vipra'. The Bhakta and the 'Bhagwan' meet here, and because of the Bhakta, a 'Vishayi-Sugreeva' attains the Lord's friendship. 'Hanumanji' is the Sadguru. We can progress swiftly under the tutelage of such a Buddha-Purusha. The friendship between Lord Rama and 'Sugreeva' is established. Bali is granted Nirvana. Angad is made the crown prince. The Lord does the 'Chaturmaas' on the 'Pravarshan-Hill'. After four months groups of monkeys and bears are sent in all the directions. The group under the leadership of Angad, the guidance of elderly 'Jambuwant' and Sri Hanuman is sent in the South. Before leaving, the Lord hands over the 'Mudrika' to Sri Hanuman.

The expedition moves ahead. All of them became thirsty in the forest. They meet 'Swayam-Prabha'. On the sea shore, they meet 'Sampati'. One fact was established that Mata Sita is in the 'Ashok-Vatika' in Lanka which was a hundred 'Yojana' away from

there. On the call of Sri 'Jambuwan', 'Hanumanji' assumes a gigantic form and crosses the ocean and reaches Lanka. He meets 'Vibheeshana' and he guides him to Mata Sita. Sri Hanuman reaches Mata Sita. 'Ravana' comes and threatens her. Ma Janaki was distressed and Sri Hanuman drops the 'Mudrika'. The Divine Mother meets her Divine son and she blesses him. The demons who came to catch him were killed and he burns down the outward glimmer of the golden Lanka and comes to the Divine Mother after a sea bath. He takes the 'Chuda-Mani' and returns back to Sri Rama.

The Lord asks 'Sugreeva' to prepare for the army to leave for Lanka. The Lord departs with His army. They reach the sea shore. The Lord asks the sea Lord to give Him the way to cross over into Lanka. 'Vibheeshana' comes and surrenders at the Lotus Feet of the Lord. Sri Rama fasts for three days but seeing no response from the sea, He displays His valour. Scared, taking the form of a Brahmin, the sea Lord comes and surrenders seeking pardon and asks the Lord to build a 'Setu' across the sea. The 'Setu' is constructed. The Lord says that this is a sacred spot and I would like to install Lord Shankar here. The Rishi-Munis are called and with the recitation of the Veda Mantras, Lord 'Rameshwara' is installed there. The 'Tribhuvan' reverberates with the 'Jai-Ghosh'.

There are a lot of big temples in the world and they should be built. I bow down with utmost respect to the 'Dhwaja' of these temples but a vast spread out and the slanting temple is this 'Setu-Bandha'. The 'Dhwaja' should flutter but not shake violently. The 'Dhwaja' of some places instead of fluttering, sways very violently where the Prasad is sold. The temple which provides refuge to one and all, people get rest, they get medicines and good health are the slanting temples, in my opinion. With the blessings of 'Setu-Bandha-Rameshwara' the Lord crosses over to the other shore.

The Lord's army, pitches its camp on the 'Subela' hill. The 'Kala' is staring at him but 'Ravana' was not bothered. Just opposite the 'Subela', 'Ravana' was steeped in entertainment with 'Mandadari' by his side. The full moon of Purnima rises. The Lord shoots an arrow and disturbs 'Ravana's' 'Rasa-Sabha'. His crowns were felled by the Lord and the 'Chatra' of his throne is broken. He understood that now his reign was in danger. 'Angad' the son of Bali, whom I have included in my list of the 'Naagar' of the Manas; his

cleverness was the sign of his 'Naagaratva', is sent as an emissary of peace. The mission fails and war became inevitable. One after the other, the demons attained Nirvana. 'Kumbhakarana', 'Indrajeet', are martyred. Ultimately, the Lord mounts thirty-one arrows to overpower 'Ravana'. His ten heads, twenty arms and the thirty-first arrow pierce the 'Mooladhara-Chakra' of his navel and his consciousness merges into the Lord's face. The last rites are performed. 'Vibheeshana' is crowned the king of Lanka. Ma Janaki's original Swaroopa comes out unscathed from the sacred fire.

The 'Pushpak-Vimana' is readied. Sri Rama, Lakhan and Janaki get onto the Vimana. Meeting 'Kumbhaja' and the others sages on the way, the Lord comes to 'Shringaberpur' and takes 'Kewat' along. Sri Hanuman is sent in advance to inform Sri Bharat of the Lord's arrival. The Vimana is above 'Ayodhya' and the Lord has the darshan of 'Sarayuji'. The Vimana lands on the banks of the holy river. The Lord bows down to His motherland and lays down His arms at the Lotus Feet of Guru 'Vasistha'. When the Lord and Sri Bharat meet, it became difficult to say who is who? The Lord spreads His Divinity and meets each and everyone individually as per their devotion. He first bows down to Mata 'Kaykaye', meeting Mata Sumitra, He proceeds to meet Mata 'Kaushallya'. Their Lordships are adorned with heavenly garments and jewels. The sacred throne is asked for. The Lord bows down to the mother earth, the Sun, all the directions, the mothers, His friends, Guru 'Vasistha' and the other sages, and all the people of 'Ayodhya', with utmost humility and ascends the throne. Mata Sita is seated to His left. Giving the Ram-Rajya' or the 'Prema-Rajya' to the world, Gurudeva applies the 'Raj-Tilak' on His forehead. The world revered Gandhi Babu, used to dream about this 'Ram-Rajya' for India, that wonderful rule was established. The Lord bids adieu to all the guests, excepting Sri Hanuman.

During the 'Nara-Leela', at the appropriate time, Mata Sita gave birth to twins, 'Lav & Kush'. All the other brothers too had twins. In the Manas, 'Tulsiji' does not mention about the second exile of Mata Sita during her pregnancy because it is rife with dispute and reviling which is not a subject matter of this text and he wanted to establish a healthy dialogue in the society. I have also never spoken on these topics because my 'Vyasa-Peetha' is for a dialogue.

As such, declaring the name of the heirs of the 'Raghu-Kul', the Katha has been concluded. Then Baba

'Bhusundi's-Charitra' is given. Garuda asks seven questions and replying to them in the spiritual context, Baba 'Bhusundi' too concludes his narration on the 'Nilgiris' mountain. Lord Mahadeva also concludes His narration on Kailash. On the 'Sangami-Peetha' of the Ganga, Yamuna and 'Saraswati', where the wise 'Yagyavalkaji' Maharaj was narrating it to Sri 'Bharadwaji', whether he concluded the narration or not is not mentioned, but till such time these holy rivers flow, the Katha will also continue to flow. Alas, our ears could hear it. Enlightening his mind and singing it amidst the Sadhus and Saints, 'Tulsiji' moving towards the conclusion of his narration says that in this Kali-Yuga there is no other solution. Do the Simran of Rama, recite Rama and whenever you get the time, hear Rama. The Simran of Rama is Satya, reciting Rama is 'Prema' and hearing Rama whenever it is possible with the Karuna of this existence.

Thus, 'Goswamiji' also concluded the Katha. We all are also seated in the benevolent grace of these four Acharyas. From this glorious 'Naagri-Vyasa-Peetha' of 'Girnar', when 'Talgajarda' is also going to conclude the discussion then all has been said but everything remains unsaid, with this feeling, I move towards the conclusion. Always this feeling is there that how much has been spoken? And when I get down, I feel that a lot is yet to be said. This is what is called the completeness in a total void. This the greatness of the scripture.

'Jayanti Bhai Chaandra' and his family's this 'Naagari-Manoratha', that made them the 'Nimitta' for this Katha and we all were blessed with immense joy by it. I pray at the Lotus Feet of my 'Hanumanji' that the Lord has blessed you with everything according to your fate and your efforts. What can I give? I will just add, 'Vanshey sadaiva bhavattam Hari bhaktirastu'. In your 'Chaandra' family, may the devotion of Sri Thakur grow day by day. How glad would be the consciousness of 'Narsih Mehta'? I express my utmost happiness.

'Narsih Mehta' was born in the 'Naagar-Kul', he himself was proud of the fact and even the 'Naagar' clan must take pride of this fact. Side by side, a particular thought of Mehta we all should follow, the root is the 'Naagaratva' and the greatness of the 'Naagar-Kul', we all need to serve to make it grow. Such is this Katha, in the centre was seated the 'Kartaalwala' and we all were doing the Parikrama. I have done the Raas with my 'Narsayya' for nine days.

I was asked that Babu, when you concluded the 'Rookhadd' Katha, you had given the Dham, Gotra, Bhajan and 'Kshetra' of the 'Rookhadd'. Today, please tell us the Dham, Gotra, Bhajan and 'Kshetra' of the 'Naagar' also. The 'Kshetra' of the 'Naagar' is 'Girnar', the Dham is Dwarika. The 'Dharamshala' is 'Akhanda-Sankirtana'. The Veda is 'Nirveda'. The Gotra is 'Achyut', that which never deviates. So, 'Talgajarda' got this opportunity to sing like this and I am overjoyed with it. My greetings to all of you for Deepawali and the New Year. My 'Rama-Rama' of the New-Year and we all shall now from 'Manas-Naagar' meet at 'Manas-Smashaan'. I once again express my heartiest joy. 'Khush Raho. Khush Raho.' 'Vijayratna Suriiji' writes in the book that he publishes that if for any reason I have written anything against the tenets of Jainism, or in the interpretation then three times, 'Michhaami dukkaddam'. In the same way, if my words have hurt any community or any clan then 'Michhaami dukkaddam'.

Vaishnava jana toh tenney kahiye  
rey jey peeda paraai jaanney rey|

The ones who want to imbibe the 'Naagaratva' and the 'Naagar' thought, then right from a child to the elderly person should know this pada. This nine-day Ram-Katha, 'Manas-Naagar', the 'Anushthana' which was organised without any particular purpose and a reasonable amount of 'Sukrit' has accumulated, I offer it at the Lotus Feet of 'Mehta-Naagar' who 'Kull ekotter taarya rey'.

*'Narsih Mehta' did the Tyga of three things. The first is the 'Grihatyaga'. The second is the 'Grahatyaga', meaning that after the 'Raas-Leela', he completely wiped out the fate. He had no planetary obstacle left in life to counter. The third is the 'Girityaga'. When he went to 'Mangroll', he might be able to see the 'Giri' from there but he left it. So, the 'Adityaga' is the 'Grihatyaga', the Madhya is the 'Grahatyaga', he gave up the limitations of fate and since then the fate followed him. 'Narsihji', completely washed away the fate, what can the Bhajan not do? His connection was with the 'Giri', the 'Talhetti', the 'Dama-Kunda' but it felt as though one has to give up even the wee bit of attachment left.*

The one who respects others and self remains humble deserves to be honoured



Under the aegis of 'Shishu-Vihar', a contextualized discourse given by Morari Bapu during the Public Award Investiture function

First of all, I offer my humble 'Pranams' to 'Punya-Shloka-Maan-Dada's', selfless service-oriented consciousness. The Public Award function every year is held at the 'Shishu-Vihar'. In this function, Respected Sri Raju Bhai Dave; as such I know most of the names seated here but still, no name should be omitted. I would like to say this for sure that the one whom we honoured in the very beginning along with the memory of 'Maan-Dada', I am aware of the wonderful work being done by each and every one of these respected people. One Western scholar had said that, what is there in a name? He is right in his

own way. But the work is very important. The ones whom we have honoured here, all of them in their respective fields, as per their capacities are doing some great work. They are being honoured, which will be appreciated by one and all. As a Sadhu, I appreciate it wholeheartedly.

I know 'Maan-Dada' as very respectable and venerable. I keep on meeting him from time to time. I am acquainted with his ideals, which are stronger than the 'Vajra' and softer than the most delicate flowers. Because of Dada, I have had a certain personal relationship with this organisation. All the respected

people involved in the functioning of this institution, every year remember me for this function and since I am able to make it, gives me immense pleasure. Secondly, I am able to come here because the date which I give to them, they organise the program accordingly and in doing so, they very humbly accommodate me as per my convenience. I offer my respects to the institution.

In one 'Shloka' of the 'Vishnusahasranaam' there is a very famous name, 'Amaani maando maanyo'. In the one thousand names of Lord Vishnu, this has been said and by the grace of the Guru, 'Talgajarda' sees it in this way that in their respective fields or in their life the ones who dedicate so many years in the service of mankind, they should be honoured and our society is doing so. But who should be honoured? Whose veneration must be done? Our 'Naagar-Narsih Mehta' has taught us, 'Sakal lokma sahunney vanddey', one who venerates each and everyone is the Vaishnava. The 'Upanishads' say, Sarvam khalu iddam Brahman'. This entire world is the manifestation of Brahman. Our 'Goswamiji' says, 'Siya Rama mayya saba jaga jaani'. All are venerable and indeed they are, being a part of the Divine. Especially, all those, who in their respective fields have taken over themselves the mantra of the service of the mankind and have excelled in doing something meaningful for the society. But originally, this 'Sutra' is in the 'Mahabharata', as you all know. Whom all do we venerate from these? The entire world is venerable, no doubt. The inner feeling starting from you and me, right from the very last person in the society up to the Almighty, we should have the feeling of veneration for one and all, but still, who should be honoured?

There are two characteristics. 'Amaani', the one who in his/her personal life has no expectation of any honour. Who has not done any networking to be honoured, has not approached anyone for any recommendation, in spite of having worked with different people in different institutions whose

recommendation carries weight. I have gone through these experiences, so I am saying. Many people come and tell me that Bapu, please write a recommendation letter for me so that I can get the 'Padma Sri'. To which I said that instead if I give you an entire lake full of it, then. If you know how to harvest lotuses, you will be able to get so many of them. An entire lake of Lotuses is my Almighty Lord Rama. 'Nava kanja lochana kanja mukh kara kanja pada kanjaarunnam'.

'Nanak Bhai', my very dear 'Budha Bhai'; they too have some traces of 'Maan-Bapa's' nature in them. They have improved so many. Otherwise, they do give but only after being absolutely sure or ascertaining the worthiness. Because of all these elderly respected people, I have been connected with this institution. Most probably in the 'Baamna' Katha, our very able litterateur and the worshipper of the words, 'Uma Shankar Bapa Joshi's' place, the Katha was there or maybe before that, I am not too sure, I had said that if I don't participate in any functions in the future then please don't mind. Well, I am not retiring or giving up but 'Ab mein bahut naachyo Gopal'. That is why, I had said that now I would not like to go to attend weddings, openings, etc. Yet, if I feel like then I am free to do what I like. This institution, till the day they shall invite me, I will come because I like to come here out of my respect for 'Maan-Dada'. Taking into account all his ideals and thoughts, these respected people are working. 'Maan-Dada' means;

Woh sabko kahta hai, hum mazzey mein hai|

Ya toh woh fakir hai ya woh nashey mein hai|

It can only be either of the two. If you ask, how are you? Either, if he is a Sadhu Fakir or he can live in uninterrupted bliss. Dada has lived the life of a Fakir.

Many people come even for here and say that Bapu, you please tell 'Budha Bhai' and he in turn can tell so and so. I reply to them with utmost humility that I am sorry, this is not my work. I only go there for honouring all those who are worthy of being honoured, that's about all. You have come to a wrong place. Who

should be honoured? If one wants to arrange everything with just some recommendations and in turn be awarded or honoured, that is not my cup of tea. So, the question arises that who should be honoured? Veda Vyasa, the creator of the 'Mahabharata' says that the person who from the tiniest pore of his/her being, is not hungry for honour or respect, who does not expect anything in return of his service, he/she is worthy of being honoured. How respected and sacred is this word, 'Amaani'. In the 'Ramcharitmanas', 'Tulsi' has taken this word of the Mahabharata –

Sabahi maanprada aapu amaani|

The one who respects one and all from the bottom of his heart without any expectation whatsoever. 'Bhagwan Vyasa' says that 'Amaani' is one who while receiving any honour remembers the Almighty and says that you have made me the chosen one, my Lord. He feels embarrassed and from within questions that does he/she deserve this honour?

Second, the one who does not miss a single opportunity in respecting others, is truly humble and loves to respect or honour the other person. Starting from the smallest person to the one who occupies the highest position. Though, he is a keen observer but will never criticize or abuse or disregard anyone. 'Narsinh Mehta' has forbidden –

Ninda na karrey keni rey|

He sees and observes very minutely, has his own opinion but from his heart, he respects one and all. Just these two characteristics define the person who is worthy of being honoured in the society. You don't require any other code of conduct or any constitution to decide who is worthy of honour? Why should he/she be honoured? All this is also necessary, I understand. But any such institution which is genuine and saintly, who at its core has an individual who can whenever or whomsoever, in any gathering can reprimand anyone by saying some harsh words. I have some experience of this. I feel scared that maybe, I don't become a victim of this someday. But at heart, I know, there is no ill-

feeling. In such institutions, when certain sincere and hardworking people are being honoured and there is an atmosphere of excitement all around, it is apt for such a noble institution.

Without elaborating any further, I express my heartfelt joy. These respected elders come to me twice or thrice in a year. They never pressurise me for any particular date and accept the date which is convenient to me. I am not saying all this to please anyone, it is just that sitting in the midst of these elders and these litterateurs, I too have learned some etiquette. Though, it is not so and I believe the word opportunity. For me, 'Avasara' is a 'Vaishnavi word, Vallabhi word or a Pushtheeya word'.

Avasara phari nahin aavey aava|  
Vallabh-Gunna gaava ney gaava||

For me, this is a great opportunity. More so, because you have given me an opportunity to be present on this occasion by adjusting it to suit my convenience, that is why I express my extreme joy. Ninety nine percent, I shall keep on coming, till such time you all don't find someone else until then.

Baap! I express my utmost happiness. All those who have been honoured here, all of them have toiled in their respective fields towards serving the society and awakening the people from time to time, I offer my Vandana. My 'Pranams' to one and all. 'Sarvvey bhavantu sukhinaha, sarvvey bhavantu niramayaha'. With this feeling, I offer my 'Pranams' to you all. 'Bahen' always conducts the program, though she is the daughter of our village; she is the daughter-in-law of 'Talgajarda', therefore, she is our daughter. She conducts the program in a very sattvic manner. I express my greetings to her. Once again, my 'Pranams' to you all. 'Jai Siya Rama'.

(The discourse delivered at 'Shishuvihar', in Bhavnagar (Gujarat) during the Public Award Function-2021, held on 17/01/2021)



Gargi Vora



Bhadrayu Vachharajani



Dhairya Mankad



Margi Hathi



Nidhi Dholakiya Pota



Harshal Mankad

Narsinh Pad-Gaan : Vaktavya



Dharmesh-Hemal-Sheetal Nanavati



Kajal Oza Vaidya

Narsinh Pad-Gaan : Vaktavya



Piyush Dave



Jawahar Bakshi



Gatha Pota



Jay Vasavada



Deepak Joshi



Jwalant Chhaya



Prahar Vora



Rupal Mankad



Dhwani Vachharajani



Radha Mehta



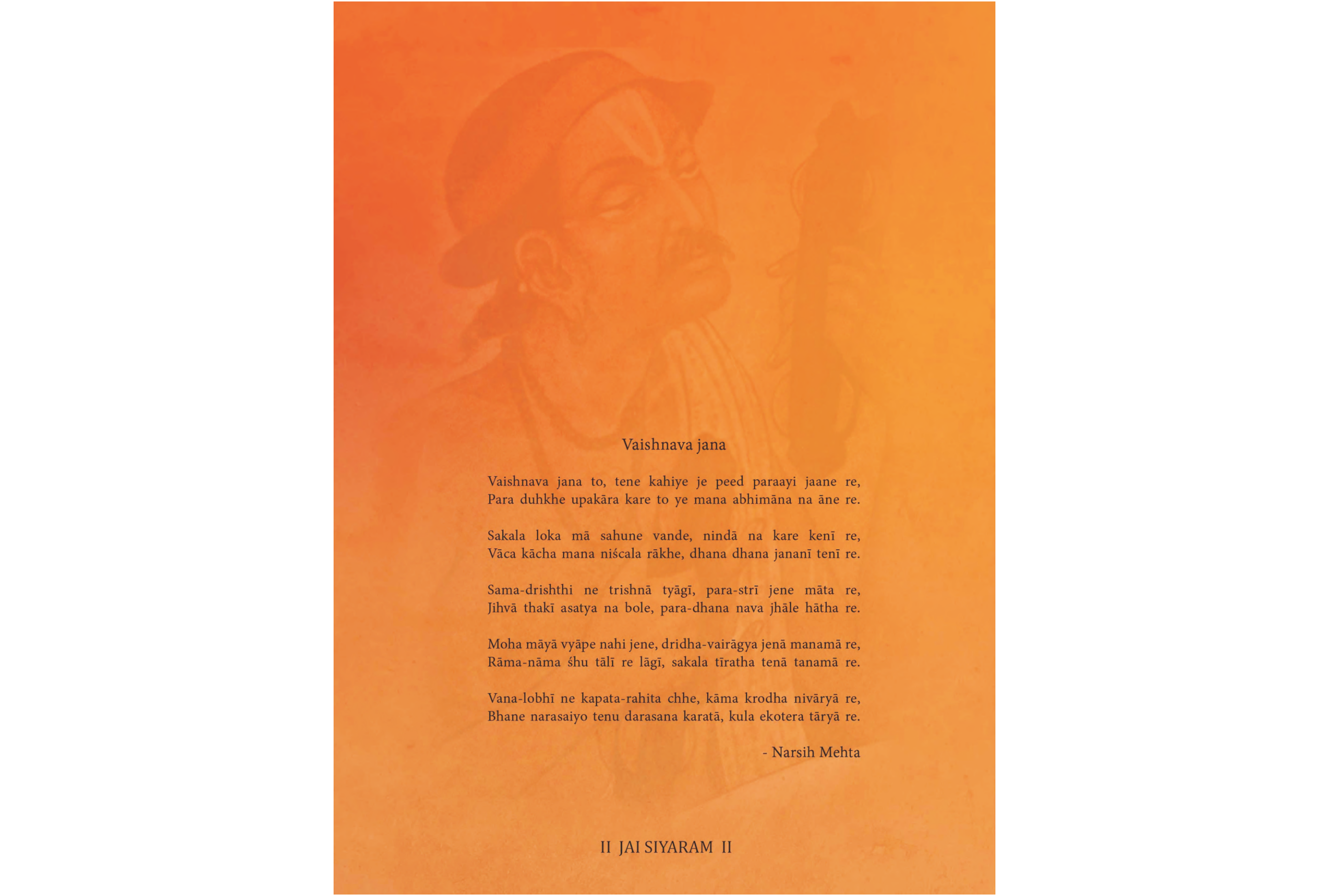
Granth-Vimochan



Natya-Prastuti : Kunvarbainu Mamerun







## Vaishnava jana

Vaishnava jana to, tene kahiye je peed paraayi jaane re,  
Para duhkhe upakāra kare to ye mana abhimāna na āne re.

Sakala loka mā sahune vande, nindā na kare kenī re,  
Vāca kācha mana niścala rākhe, dhana dhana janani tenī re.

Sama-drishthi ne trishnā tyāgī, para-strī jene mātā re,  
Jihvā thakī asatya na bole, para-dhana nava jhāle hātha re.

Moha māyā vyāpe nahi jene, dridha-vairāgya jenā manamā re,  
Rāma-nāma śhu tālī re lāgī, sakala tīratha tenā tanamā re.

Vana-lobhī ne kapata-rahita chhe, kāma krodha nivāryā re,  
Bhane narasaiyo tenu darasana karatā, kula ekotera tāryā re.

- Narsih Mehta