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# II RAMKATHA II

MORARIBAPU



Mānasa-Rājadhānī

Delhi

राज धनी जो जेठ सुत आही। नाम प्रतापभानु अस ताही॥  
सुंदर सहज अगम अनुमानी। कीन्हि तहाँ रावन रजधानी॥



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Delhi

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#### Editor

Nitin Vadgama  
[nitin.vadgama@yahoo.com](mailto:nitin.vadgama@yahoo.com)

To subscribe, please e-mail your  
name, address & preferred  
language to  
[ramkatha9@yahoo.com](mailto:ramkatha9@yahoo.com)

#### English Translation

Harini Rana  
[harini.rana@gmail.com](mailto:harini.rana@gmail.com)

#### Design

swar-anims

## PREM PIYALA

Morari Bapu's RamaKathā took place from November 23, 2013 to December 01, 2013 in Delhi. This Kathā held in the capital-city of India, Delhi, naturally focused on the topic of 'Mānasa-Rajadhānī' and in the nine day Kathā, Bapu presented His ideas about a capital-city in the perspective of 'Mānasa'.

Bapu reminisced numerous explications of capital-city cited by the great wisdom endowed personalities of our country and moving from the corporeal viewpoint to a more subtle one He also raised questions like, "Which is the capital-city of a lover? Which is the capital-city of a surrendered dependent? Which is the capital-city of a disciple? Which is the capital-city of a spiritual seeker? Which is the capital-city of a devoted chaste woman? We will have to arrive at a subtle decision about all these capital-cities."

The place where the disciple is protected, where disciple's right development and restfulness are begotten – Bapu indicated the capital-city of such religious world in following words, "In my understanding, the capital-city of the surrendered dependents is *GuruDvāra (The Door of Guru)*. The entity of Guru itself is the capital-city, it's is the capital-territory. There lies our wealth, there lies our protection, there our crimes are being forgiven, there we are freed from suspicions."

Morari Bapu also pointed out few corporeal traits of a capital-city. Following His aphoristic genre Bapu stated, "One trait of a capital-city is that – the capital-cities are propagandists. While capital-cities can be propagandists, capital-cities must be uplifting as well. This is the second point. Capital-city must be uplifter of economy, capital-city must be uplifter of religious world, capital-city must be an uplifter of social laws, it is the responsibility and duty of capital-city to act as an uplifter of the world of literature as well. But it is utmost essential for the capital-cities to be accepting. They should be of accepting disposition."

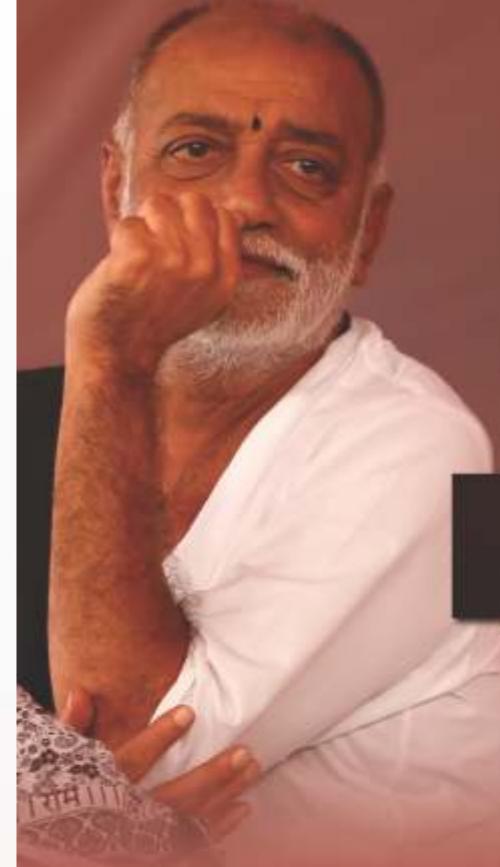
Bapu also interpreted the capital-city of the world of Love or the world of sentiments along with its various aspects in a peculiar manner. VyāsaPīṭha went on to say that, "The capital-city of the world of sentiments is heart and its king is Love. Love itself is the ruler of the heart. The queen of Love personified emperor is unrestrained joy. And pay attention - this is innate, natural, congenital unrestrained joy consecrated by the bounds of propriety. Unrestrained joy is the queen. The soldier or guard of Love trust. And who is the minister? This is my personal opinion, the minister of Love personified emperor is sacrifice."

In the Kathā of 'Mānasa-Rajadhānī', while Morari Bapu presented in-depth analysis about both the corporeal and the subtle perspective of a capital-city, He also associated diverse characters and episodes pertaining to the topic of capital-city with this Kathā.

- Nitin Vadgama

Mānasa-Rājadhānī

|| I ||



Rāja Dhanī Jo Jeṭha Suta Āhī I  
Nāma Pratāpabhānu Asa Tāhī II BAK-153 II  
Suṁdara Sahaja Agama Anumānī I  
Kīnhi Tahā Rāvana Rajadhānī II BAK-179 II

Baap! By the causeless grace of the Supreme Godhead, once again in the national capital of our country, India, a divine discourse of RamaKathā has been organised. In the beginning of the Kathā, I offer my obeisance to our Reverend Sire Swāmījī, our Reverend Sire Punditjī and to all the divine feet sitting here directly or indirectly. All the Honourable personalities who have organised this Kathā, their families, distinguished personages of the society, you all my listener brothers & sisters, all others listening and watching this Kathā through the medium of technology and to the rest, I offer my bow from VyāsaPīṭha.

I was thinking, which topic should I speak in this town settled on the banks of (River) Yamuna? The lines that I have picked up, I could not decide on them earlier, but after reaching here, while I was casually sitting near my yajña altar, by Guru's grace one idea suddenly sprout in my mind. Please don't take this otherwise because firstly, this is the capital-city of India. Secondly, the atmosphere is of elections. Therefore, don't interpret this in another context. Because, I and you,

*The door of Guru itself is the capital-city  
of the surrendered dependents*

all of us have gathered here to understand the serene-cum-essential interpretations of the mantric lines of 'Rama Carita Mānasa' in form of a colloquy, I shall get into this particular aspect. Here there is no controversy or reproach, neither there is any room for slander. However, politics across the globe is currently smeared with slander. Here it has no room at all. I shall, of course, present before you the various aspects which 'Rama Carita Mānasa' has touched, which is the conferment of Tulasī and I shall also present whatever I could comprehend of all that my God Sadguru has conferred. However, the intent is nothing except love. Even the organisers had clarified to me that there is no intent behind this Kathā. This is only and only 'SvāntaḥSukhāy' Kathā.

So, on the very first day I would like to clarify that the theme of Kathā being such, please don't interpret it otherwise. I christen this Kathā as 'Mānasa-Rājadhānī'. Now this word itself is such that your mind will start wondering all across. However, the political ethics in 'Mānasa' has been consecrated by a saint and therefore, this has no room for any other aspect.

I have picked both the lines from 'BālaKāṇḍa'. You ceaselessly listen to Kathā or you constantly practice the divine reading of 'Rāmāyaṇa', therefore you must have realised that,

Rāja Dhanī Jo Jeṭha Suta Āhī I

Nāma Pratāpabhānu Asa Tāhī II BAK-153 II

Lord Māhādeva, the benefactor of all creatures across the globe, is reciting RamaKathā before Pārvatī beneath the shades of Kailas' Banyan Tree, whose glory is extolled even in Vedas. On Pārvatī's question when Lord Māhādeva discusses the causes of the incarnation of the Supreme Godhead, at that instance the story of Pratāpabhānu is believed as a dominant fifth cause in 'Rama Carita Mānasa'. The exploits of Pratāpabhānu comes in 'Rama Carita Mānasa' in an elaborate form. There was a principality known as Kaikaya, which was renowned throughout the world; it was ruled by King Satyaketu, who was blessed with two sons – Pratāpabhānu and Arimardana. The would-be heir of the capital-city i.e. 'Rājadhānī' is the elder son, whose name Goswāmījī mentions as, 'Nāma Pratāpabhānu Asa Tāhī'. Here comes the word 'Rājadhānī'. Pay attention, the same Pratāpabhānu is born as Rāvaṇa over a period of time. And after being born as Rāvaṇa, he wanders across the world to choose his capital-city and on entering a town standing on the summit of Trikūṭa hill, he beholds it from all directions. Rāvaṇa felt blissful. Tulasī writes, 'Sum̐dara Sahaja Agama Anumānī'. This town was innately beautiful. And Rāvaṇa thought that it is difficult to attack or capture this town or to decipher its mystery – he so perceived this. 'Kīnhi Tahā Rāvana Rajadhānī', Rāvaṇa thus

established his capital there.

So, the Kathā is happening in Rājadhānī (the capital-city). Theme of the Kathā shall be 'Mānasa-Rājadhānī'. Once again, please don't interpret it in another context. For coming nine days, our colloquy will continue on the basis of these two lines from the first canto of 'Rama Carita Mānasa' i.e. 'BālaKāṇḍa'. All together, let us first understand this in corporeal form. What does 'Rājadhānī' mean? When the word 'Rājadhānī' comes, it simply pertains to the King i.e. a capital-city. Every country has its capital-city. But if perceived from a corporeal viewpoint, then what does a capital-city mean? We shall then drive it towards spirituality so that it becomes easy to understand. A movement from corporeality to subtlety! And an individual, steadily and gradually, naturally performs a journey from corporeality to subtlety. If you are a wayfarer of the pathway of spiritual penance then... oh, forget it. Even after a certain age, an individual begins to tread from corporeality to subtlety. For instance, we may extremely like some mundane thing for a certain period. But thereafter, it gradually becomes subtle and the moment it becomes subtle, we start feeling that why did I remain corporeal for such a long time? Why did I keep a relation with this mundanity? These are the encampments of the life-journey of all spiritual seekers.

So, first of all what does 'Rājadhānī' mean? It means a city which is central to the entire country, most often than not. The place where we center ourselves is called as 'Rājadhānī'. It is a place where the plans for the development and restfulness of the citizens are formed, and it ought to be formed. Therefore, it is the center of all. Development and restfulness both. I am not a partisan of development alone. Development at the sacrifice of restfulness is meaningless. Development must indeed happen in country, but a country must also experience restfulness. In my understanding by Guru's grace, a city wherein the plans for development and restfulness

of the subjects are devised, is acclaimed as a capital-city. A town which holds an open court during the age of monarchy; Council of State (RājyaSabhā), House of Commons (LokaSabhā) or any such thing propitious to our democracy during the age of democracy – a place where everyone assembles. What happens in monarchy is... a sher by Masoom Ghaziabadi is being recollected. When the royal court would assembly in a state, King used to take a seat in that assembly, ministers would be present and so would the admirers. And other discussions also happened there. But what mostly happened there is – the King is praised by a large extent. But Masoom Sāheb has written a lovely sher,

Avāmī Gīta Hai Mere Merī Bāgī Gulukārī I

Mujhe Woh Dāda Kyā Degā, Jo Sune Rāga Darbārī II  
The poetries that I write are for common man. But my parterre is rebellious. What applauds will he give me who by sitting in the royal courts only listens to their adulations!

So, a place where an open court is held, where decisions on punishment and forgiveness are taken, which was also considered as the center of wealth of the entire country. This is a corporeal introduction of a capital-city.

Numerous wisdom endowed personalities of our country have explicated definitions of 'Rājadhānī'. I can reminiscence Cāṇakya, I can remember Vidūra – these realised men have commented something or the other about this. Through this corporeal idea, let us move towards subtlety in form of a dialogue. The center which decides the safety of subjects, such a place is called as 'Rājadhānī'. This was about corporeal capital-city of the world. What more should we discuss about its corporeal form?

Which is the capital-city of a lover? Which is the capital-city of a surrendered dependent? Which is the capital-city of a disciple? Which is the capital-city of a spiritual seeker? Which is the capital-city of a devoted chaste woman? Which is the capital-city of a devoted youth? We will have to arrive at a subtle

decision about all these capital-cities. Holy incarnation of the age of Kali, my Goswāmījī commences 'Rama Carita Mānasa'. After the opening invocations of seven ślokas, He forthwith descends in a native dialect in five sorthas and extols the five-deities. And why does He perform GuruVandana as the very first chapter of 'Rama Carita Mānasa'? Devotion towards Guru is by large kept secret. Two lovers keep their love secret. A surrendered dependent doesn't make his destination of surrenderance public. A spiritual seeker tries to keep his spiritual penance secret. And few things should not be made public (intentionally and) intellectually. If its fragrance naturally spreads around then it is a different matter. Publicising it may perhaps stop the journey of a spiritual seeker.

So, when Goswāmījī worships the five-deities in the dialect of folk masses, while presenting the ideology of Shankaracharya, when He writes the first chapter of 'Rama Carita Mānasa', from thereon GuruVandana commences. Why? GuruVandana was already completed in the opening invocations. And when I see it through my eyes then what is contained in those mantras except GuruVandana? Is Mother Jankī not our Guru? Is Śiva not our Guru? Is Pārvatī not a Guru? Is Gaṇeśa not a Guru? Is Sarasvatī not a Guru? Is Vālmiki not a Guru? Isn't Hanumānājī, a Guru? This is indeed GuruVandana. In 'Mānasa', Bharatajī is Guru, Śatrughna is the headsman of silence, Lakśmaṇa is the Guru who is an ascetic follower of Ram. Bharata is the Guru of the World of Love. Vaśiṣṭhājī is a Guru who is an ocean of discernment. 'Mānasa' has in fact turned eloquent with the glory of each and every Guru.

So Baap! The first chapter of 'Mānasa' is GuruVandana. GuruVandana is first done in Saṅskṛta, thereafter Tulasījī performs GuruVandana in a folk dialect. Few of its lines,

Baṁdau Guru Pada Paduma Parāgā I

Suruci Subāsa Sarasa Anurāgā II

ŚrīGura Pada Nakha Mani Gana Jotī I

Sumirata Dibya Dṛṣṭi Hiya Hotī II BAK-01 II

Why the need of this entire GuruVandana? We ought to think.

Which is the capital-city of a disciple? If a disciple wants to complain then which capital-city should he resort to? Where should he beseech justice? By resorting to which place should he desire for his development and restfulness? Where should he determine his security? The relationship between Guru and disciple which is spiritual by every means, which is the capital-city of such a dominion?

Why first came GuruVandana? 'Mānasa' is present for all these mysteries. I have made my self-confession to my listeners umpteen times that as and how I am singing RamaKathā on and on, I am finding it progressively difficult day by day. Although, by Guru's grace this insurmountable domain also begins to ease out. Even though it feels that it is immensely difficult to comprehend it. It is absolutely impossible without Guru's grace. People like us indeed need some Supreme Guru. People like us do need some capital-city of the spiritual world.

So Baap, which is the capital-city of the spiritual world? Where the disciple is protected, where disciple's right development and restfulness are begotten, where all the wealth of the disciple or the surrendered dependent is present? Which is that ultimate destination where the punishments are endured by someone else? In my understanding, the capital-city of the surrendered dependents is GuruDvāra (The Door of Guru). The entity of Guru itself is the capital-city, it's is the capital-territory. There lies our wealth, there lies our protection, there our crimes are being forgiven, there we are freed from suspicions. So, my quest is of such capital-cities. This in fact is a corporeal capital-city. Therefore, I clarified in the beginning to not interpret it otherwise. Of course, Tulasī has discussed about the duty of a state as well.

So, in my understanding, this could also be one cause due to which Goswāmijī brings

GuruVandana as the first chapter. There would be many causes for it. One cause in my understanding is this as well. May we find some such Guru, may we get some capital-city, may we attain such moving pilgrimage place which shall never let us stay alone. May every moment we experience that someone is constantly moving around us. Yet again I begin to recollect that line,

Tum Mere Sāth Hote Ho,  
Koī Dūsarā Nahī Hotā...

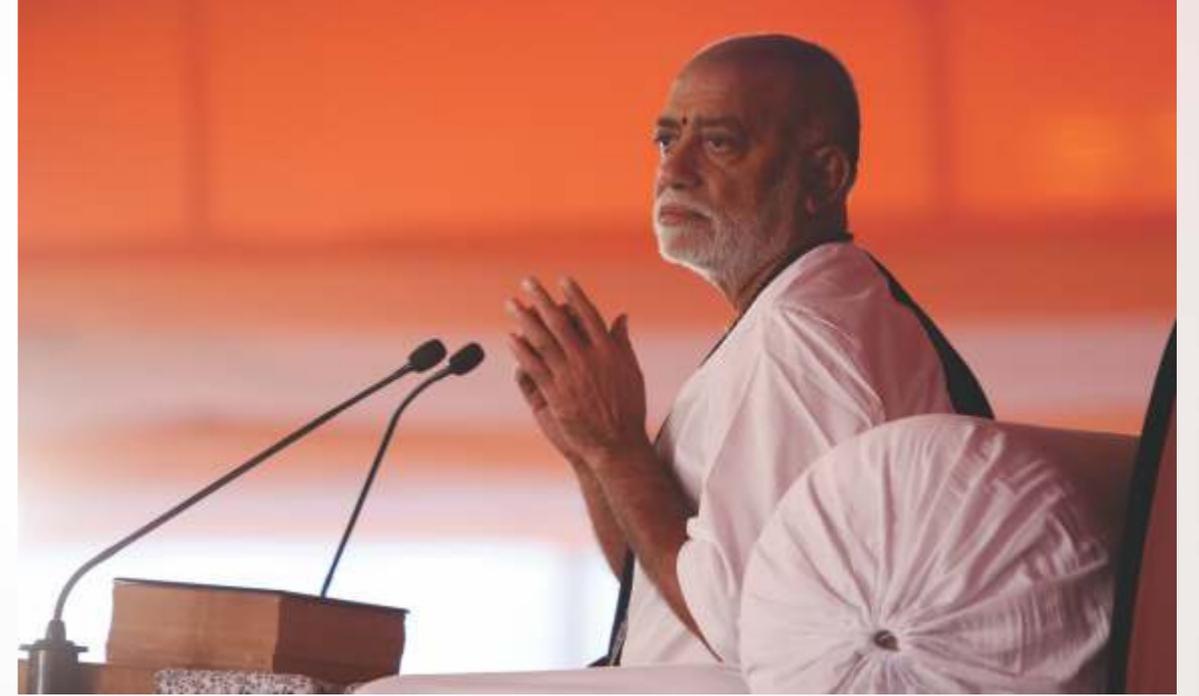
Where dualism comes to an end. Which is our capital-city? Which Emperor has taken a royal seat in this capital-city,

Nijatā Niv Hai, Prem Piṭhikā,  
Akhamd Abhed Divār...  
Mukti Dvāra Hai, Karama Kivāḍa Hai,  
Vātāyana Vicāra...

The foundation of this Door of Guru is innateness and Love is its plinth. Ceaseless impenetrable wall. While a wall is indeed present, it doesn't beget discrimination. Guru Himself is our capital-city. While a wall is indeed present, but there is no discrimination. Equanimity should prevail in capital-cities. The capital-cities must be free of attachment and hatred.

Liberation is the door. Sadguru, who is the capital-city of surrendered dependents like us, contains doors and only doors. 'Karama Kivāḍa Hai', they are our very karma which keeps on getting locked and unlocked (like a door-latch). Karma is its cause. 'Vātāyana Vicāra', the windows of Guru's home are thoughts. A destination where new and novel thoughts are invited. This capital-city doesn't imprison a surrendered dependent. Sadguru will never say that do not resort anywhere else except me. Guru is in fact a vast domain. If the one who bounds us discusses about liberation then it is futile. Therefore, in my understanding the act of tying or binding a rosary (to someone's neck) is also something which can't be duly understood! Do not bind.

So Baap, this is the discussion of 'Mānasa-Rājadhānī'. Wherever Goswāmijī has provided some



hint, I shall certainly touch those points, this is my duty. But the core intent, 'Aslī Maqsad To Use Rizānā Hai' (core intent is to please You!). While having a colloquy collectively, let me and you advance towards subtlety.

Here Goswāmijī writes, 'Baṁdau Guru Pada Paduma Parāgā'. This is the obeisance of Guru. Guru's obeisance should not just be corporeal. If He is a Guru in an embodied form then this is the obeisance of His physical form, it is the obeisance of His body. But please, my brothers & sisters, obeisance of Guru's physical form alone is not enough because the obeisance of his inner-form is essential. Let me tell you that if we fail to understand the obeisance of Guru's inner-form then I would like to make one more request - make obeisance to His thoughts. We may perhaps not understand His conduct. While we may certainly offer obeisance to His physical form, but the obeisance of His subtle spiritual form (is equally essential). If we fail to reach till His inner-form then offer obeisance to his vast vision. Make obeisance to His detached lifestyle.

So, obeisance must just not be corporeal alone. Have you ever thought that when an individual makes obeisance to someone then there is some or the other reason behind it. Someone had told me one statement of Osho that, many people make obeisance to the kings, the rich men etc., what is your say about it? Osho gave an extremely lovely reply that, do they truly make obeisance to the religious preceptor? Do they truly make obeisance to the kings? They, in fact, make obeisance to their greed and benefit. Osho says that this is an obeisance to our greed and benefit. Think! My VyāsaPīṭha keeps thinking deeply, which are the various types of obeisance that people make? At times when an individual makes an obeisance, he prostrates himself; some other times he makes obeisance by kneeling down; on other instances he makes obeisance by joining the palms. Yet on other occasions by simply bowing the head, and at few moments by only bowing the eyes. Further at times when many people offer an obeisance, they blindly do so just by seeing others. At

times sheer helplessness causes one to make obeisance, and yet on other instances one's selfish motives causes him to make obeisance. On few instances, recollection of offences causes one to make obeisance. Thus, there could be many causes of bowing our head. So, make obeisance to His inner-form. Bowing to outer form is fine. Obeisance to His most intrinsic spiritual state is perhaps something special. Offer obeisance to his detached lifestyle of living selflessly with the whole world.

So, my brothers & sisters, we are the citizens of the metaphoric capital-city of some or the other enlightened man. This is our very spiritual identity.

So, my intent of 'Mānasa-Rājadhānī' is that our heart is also a capital-city. Goswāmījī has acclaimed heart as an abode of God in fourteen different ways. An individual's heart is the capital-city of the mundane soul. Eyes are their ministers. If tears start shedding in someone's remembrance then realise that someone's holy anointment is happening in the capital-city of heart. The capital-city of lovers is heart. Their safety is in heart. I regard Love as the central point of spirituality. So, my brothers & sisters, heart is the capital-city. If something ill happens to the capital-city then the country is in trouble.

So, my brothers & sisters, the reason for the first chapter of 'Rama Carita Mānasa' to be GuruVandana could also be this. Let me fulfill some sequence of Kathā. While making obeisance to everyone one after the other, Goswāmījī says,

MahāBīra Binavau Hanumānā I  
Ram Jāsu Jasa Āpa Bakhānā II

*Which is the capital-city of the spiritual world? Where the disciple is protected, where disciple's right development and restfulness are begotten, where all the wealth of the disciple or the surrendered dependent is present? In my understanding, the capital-city of the surrendered dependents is GuruDvāra (The Door of Guru). The entity of Guru itself is the capital-city, it's is the capital-territory. There lies our wealth, there lies our protection, there our crimes are being forgiven and there we are freed from suspicions.*

Pranavau PavanaKumāra Khala Bana Pāvaka Gyānaghana I  
Jāsu Hṛdaya Āgār Basahi Ram Sara Cāpa Dhara II

He made obeisance to Sire Śrī Hanumānājī. I usually pause the first day Kathā at this point. So, Tulasījī offers obeisance to Hanumānājī. The entity of Hanumānta is extremely impassable. But if the grace of Guru exist then it's easiest of all. My VyāsaPīṭha has been saying that if no Guru is found then believe Hanumānājī as Guru. Or else, Tulasījī has acclaimed 'Rama Carita Mānasa' as Guru, thus resort to it. Scripture itself is Guru. Any scripture which doesn't bind a mundane soul and keeps you free is Guru. 'Bhagavad Gītā' is Guru, 'Śrīmad Bhāgvat' is Guru, holy 'Quran' is Guru, 'Dhammapada' is Guru, 'Bible' is Guru. Therefore, it is sung in Guru's glory,

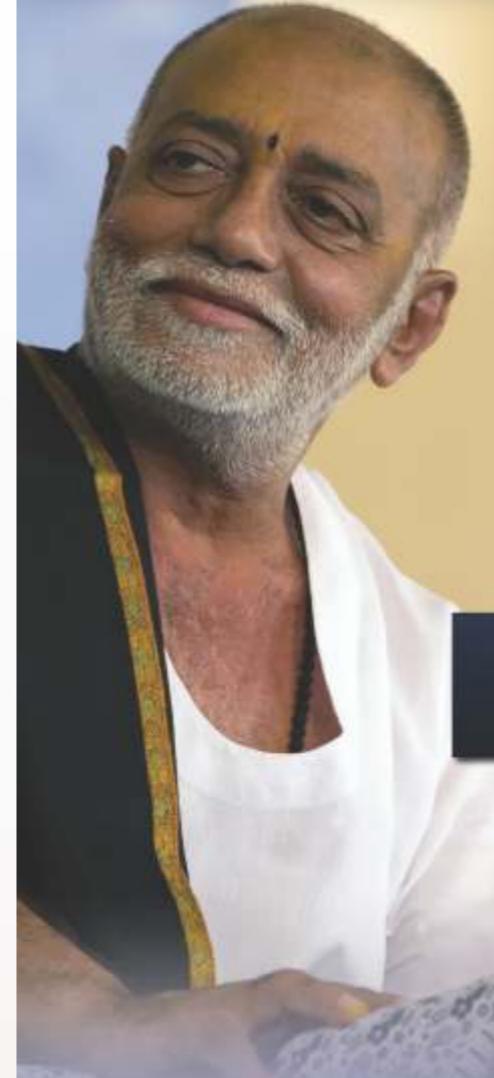
Guru Tāro Pāra Na Pāyo, He Na Pāyo, Na Pāyo...  
PrathavīNā Mālika, Tame Re Tāro To Ame Tarīe...

No one can attain the far limits of Guru. Don't even try to attain His far limits, rather try to attain His love.

So Baap, this was the obeisance of Sire Śrī Hanumānājī. Believe the sun as Guru, believe air as Guru, believe flowing stream of river as Guru, believe earth as Guru and believe sky as Guru. Guru and only Guru are moving around all across. You all know that further in chronology comes the obeisance of Lord SitaRam. It was thus propounded that both are essentially one and the same. And thereafter Goswāmījī extols the glory of Lord's Name and makes obeisance to it in a complete integer (nine).

Mānasa-Rājadhānī

|| II ||



By keeping 'Mānasa-Rājadhānī' in the center, we are doing some serene-cum-essential discussion in form of a dialogue. Numerous curiosities are raised in context of the core theme of this Kathā and few things are also asked especially by young inquisitors with reference to whatever has been spoken in periphery of yesterday's Kathā, I shall take them first.

“Bapu, I am placing one curiosity with due humility before you. Please guide if you deem apt. If, due to some reason, a disciple is unable to take formal initiation (dikṣā) from his revered Guru, but he holds genuine devotional faith towards his Guru and abides by Guru's commands as much as possible if not 100% being a mundane soul of this age of Kali. So, is this relationship between Guru and disciple any different or does it lack completeness?”

Indeed, there are formal methods associated with various initiations. The Gurus who confer methodical initiation to those who come to him, holds a glory. My brothers & sisters, it is my belief that initiation has formal methods associated with it; the realised men who confer initiation would also be following such methods. May I ask you - Is there any method involved in showing direction (diśā)? My job is only to indicate directions. For instance, if one individual is going eastwards and someone realises that he has lost his way and that he is

*I don't confer initiation, I indicate the directions*

not on the right path and the wayfarer himself suspected that he has perhaps lost his way! There is a line of ghazal,

Jinhe Rāste Mein Khabar Huī Ki Merā Rāstā Koī Aur Hai I  
Mein Khayāl Hū Kisī Aur Kā, Mujhe Sochtā Koī Aur Hai II

He realised on the way and suspected that perhaps I am on the wrong path. And coincidentally, by the Compassion of the supreme existence, suppose he met someone on the way who informs him that this path will not take you to your destination, take a turn, I shall show you the way. He shows the way forthwith while standing on the path. Does this include any method like wear white clothes, formally take a seat or bring caṇḍana (to apply on the forehead). Does showing path to

a lost wayfarer involve any formal method? The Gurus may certainly be giving initiations. I don't dishonour it. Now that you have asked me, I shall tell you my thought as well. One preceptor was asking me a couple of months ago that, "Have you taken methodical initiation?" I thought, Sire, why did you ask this question? We have obtained Love. He who confers methodical initiation may also get displeased if you don't tread appropriately on the path of initiation, but those who have drenched with immaculate love, even if they spoil your lap then the mother loves the same child all the more. My Dadaji has not conferred me any such initiation. Why are you waiting for initiation? It is the promise of 'Gītā', 'Kṣipram Bhavati Dharmātmā'.

So, this domain of initiation is indeed present in the tradition of the religious men. I also read in newspapers that some religious man gave initiation to 500 young men and women at once. Gāḍar kataravā jevī vāt che (This is like mass shearing the sheep)! It is good if this happens. But I said yesterday as well that I am not a Guru at all. I just simply with you and therefore, I sit here.

Today one more question has come to me that, "When would V.I.P. passes get eliminated from your Kathā?" Pay attention on VyāsaPīṭha's words, not on individuals. If you have come only and only for Kathā, if you have come here after setting a specific mindset then you shall have no complains. But if you come where with something or the other in your myriad minds then your mind shall remain preoccupied. While something will be said from here, you shall interpret it otherwise!

Na Jāne Kaun-Se Māhol Se Woh Ho Ke Āyā Hai,  
Main Bismil Kahatā Hū Aur Woh Qātil Samajhtā Hai  
- Masoom Ghaziabad  
Mujho Mālūm Nahī Huśna Kī Tarīf 'Farāz',  
Merī Nazaro Mein Hasīna Wah Hai Jo Tujh Jaisā Ho.  
- Ahmad Faraz

I want listeners. If you come to VyāsaPīṭha with mundane attachment then sometime or the other you shall exhibit hatred with VyāsaPīṭha, this is inevitable. Both are related. I request – neither come here by mundane attachment nor with hatred, come here only and only as a listener. (Come) with an Empty-Heart, an Absolutely Empty Heart. Keep the world of attachment and hatred elsewhere. Give me nine days, I shall give a new life. I don't demand anything else. While sitting on VyāsaPīṭha, if my mind gets gripped with attachment and hatred for you, that very moment I shall forsake VyāsaPīṭha. I want to sing for my felicity. I want to pour myself out. It is not that I don't feel sleepy, if I wish I can sleep in a moment and wake up in a moment as well. But I always stay vigil. And I keep drawing my Guru's grace. I and you have no intent between us. Who got what, who missed what, forget it! Draw as much oxygen as the strength of your lungs. You are causing enormous delay in your life-journey.

Think about it. You have obtained these nine days. Let us come here after emptying ourselves. The way God Love us devoid of attachment and hatred, let us Love Him alike. 'Hetu Rahita Anurāga RāmaPada', Tulasī says, may I cherish intent-free Love in Ram's divine feet. I said yesterday as well that this Kathā has no intent behind it, it is only for Love.

So Baap, initiation has formal methods associated with it. What is the method involved in showing direction? No method is required to get directions, one only indeed needs to have faith on the individual showing directions. Not method, but faith. And your question is that, is such a relationship of Guru and disciple of a different type? Indeed! There is no need of giving it a name. Just feel it. Don't name it. So, this was asked today. These were few curiosities about the central thought of this Kathā on which we are talking 'SvāntaḥSukhāy'. There are other curiosities as well.

So, my brothers & sisters, when you go for a dip in Gaṅges and bath after plunging into it then do you ask Gaṅges, "Did you accept me or not?" The moment our soul gets surrendered to someone then there is no need to get a certificate from him. Someone asked Krishnamurti, "Why are you talking on and on? You have delivered countless talks." Krishnamurti responded, "When a flower blooms, you don't ask the flower, why it bloomed?" Analogously, by the divine grace may our activities happen innately.

So, my brothers & sisters, 'Mānasa-Rājadhānī'. Now, from the two lines that I have picked up, the first contains the mention of PratāpaBhānu and the second has the mention of Rāvaṇa. One represents light, other represents darkness. PratāpaBhānu is the heir to the throne, he is the lord of his kingdom. This is the entire ideology of light, which is the heir to the throne. Who can be the heir? Who is apt for the kingdom? He who lives in light. He who is not the inheritor of darkness. And Rāvaṇa represents darkness. And the surprising part is that the same Pratāpabhānu becomes Rāvaṇa in the second birth. One never knows when light shall turn into darkness. Bhavesh had recited that couplet which said, he who used to teach walking skills to the rivers himself got drowned, it's a big surprise!

Eka Pāna Khare To Amane Faraq Paḍe Che,

Koī Dīvo Ṭhare To Amane Faraq Paḍe Che.

The saints experience such identical realisations. Sun is millions of a light year away, but when it sets our eyes close; it makes a difference. My brothers & sisters! These are two extremes! This birth, then the next and so on, it is not a great benefit. This is the topic of research. There should be a room for research. And the aboriginal wisdom shall never be displeased. The realised men who had made such statements, shall never get displeased. If you have flunked in third class and if your son earns a graduation degree then will you be pleased or displeased? If a new generation

researches the scriptures which we could not, if they present something new about the expositions through their intelligence that is appropriate and admixed with facts and Truths, then why be bigot? Vedas and scriptures should be made immaculate. The author of 'Bhāgvat' mentions the traits of reciters, how should a reciter be? He who researches and redacts the Vedas and scriptures again and again.

So Baap, whatever you find useful for life, take it. You never know when light shall turn into darkness! Pratāpabhānu, who represents light, himself becomes Rāvaṇa! He became the descendant of demon dynasty; he turns into a representative of darkness. This is though over an era. But in the age of 'Māhābhārata', it happened so at the same moment when the son of sun befriends the son of darkness! The son of sun, Karṇa, befriends Dhṛtarāṣṭra's son Duryodhana. We never know what may befall at which moment. Live it up in a moment. Reminiscence God in that very moment. And one point indeed confers consolation that he whose worship is mighty doesn't face any troubles. We have an extremely lovely verse in Gujarātī,

Jenī Suratā Śāmalīyānī Sātha...

'Suratā' is an immensely lovely word. Originally it is Kabīra Sāheb's word. And people comment a lot about Kabīra as well that he was the wayfarer of the pathway of spiritual wisdom, he was hardcore adherent of non-qualitative form of Lord. It is difficult to find as succulent saint as Kabīra. Just today as I was glancing through a book, I came across few lines of Kabīra and I wrote them down,

Bālama, Āo Hamare Geha,

Tum Bina Dukhīyā Yeh Deha!

What a succulent realised man is Kabīra! And we dishonour the sap of Love without duly understanding it. Of course, we ought to be cautious. As this is an apt opportunity, listen to one more sher of Faraz,

Hum Apnī Ruha Tere Jisma Mein Choḍ Āe 'Farāz',

Tujhe Gale Se Lagāna To Eka Bahāna Thā.

And one more,

Bach Na Sakā Mohabbat Ke

Takāzo Se Khudā Bhi 'Farāz',

Eka Mehabūba Ke Khātir Sārā Jahān Banā Diyā.

Don't waste your time. You never know when light shall betake the journey of darkness! And the same Rāvaṇa, representative of darkness, came across such an individual... Lord Ram in fact represents sun, He is born in solar dynasty. 'Tāsu Teja Samāna Prabhu Ānana', this same darkness got completely blended in Ram's moon-like countenance. Await such moment, don't issue a certificate. We all mundane people give the decision forthwith. Let's look at us, we shall attain God.

So, this is the discussion of capital-city; 'Rāmāyaṇa' has many capital-cities,

Bhogāvati Jasi Ahikula Bāsā I

Amrāvati Jasi Sakranivāsā II BAK-178 II

Bhogāvati is the capital-city of serpent dynasty in the nethermost region. But,

Tinha Te Adhika Ramya Ati Banākā I

Jaga Bikhyāta Nāma Tehi Lanākā II BAK-178 II

The capital-city of serpent dynasty is Bhogāvati in the nethermost region, all of them have spiritual interpretations. Amrāvati is the capital-city of Indra. Myriad times charming than both of them is Lanākā, where the representative of darkness has taken a seat. The capital-city of Mithilāncala is Mithilā, where the utmost dispassionate king Janaka resides. Capital-city of the king of mountains Himālaya is Himālaya itself. One of the capital-cities was imaginary but it left the great manifestation of the Supreme Godhead in delusion, 'Rama Carita Mānasa' has the existence of such an imaginary capital-city – the capital-city of Śīlanidhi. All these are our capital-cities, I shall talk

about them; these are the names of our spiritual states. The capital-city of king Dasratha is Avadhapurī. One spiritual kingdom is the King of Pilgrimage Places, Prayāg, whose capital-city is Chitrakūṭa. The capital-city of monkeys is Kiṣkindhā. The capital-city of demons like Rāvaṇa etc. is Lanākā. The capital-city of my Bhuśuṇḍi is Nilgiri. And the best of all capital-cities is the capital-city of my Guileless Sire Śāṅkara, Kailas! However, Tulasī writes about one more capital-city in it,

Rājā Rāmu Jānakī Ranī I

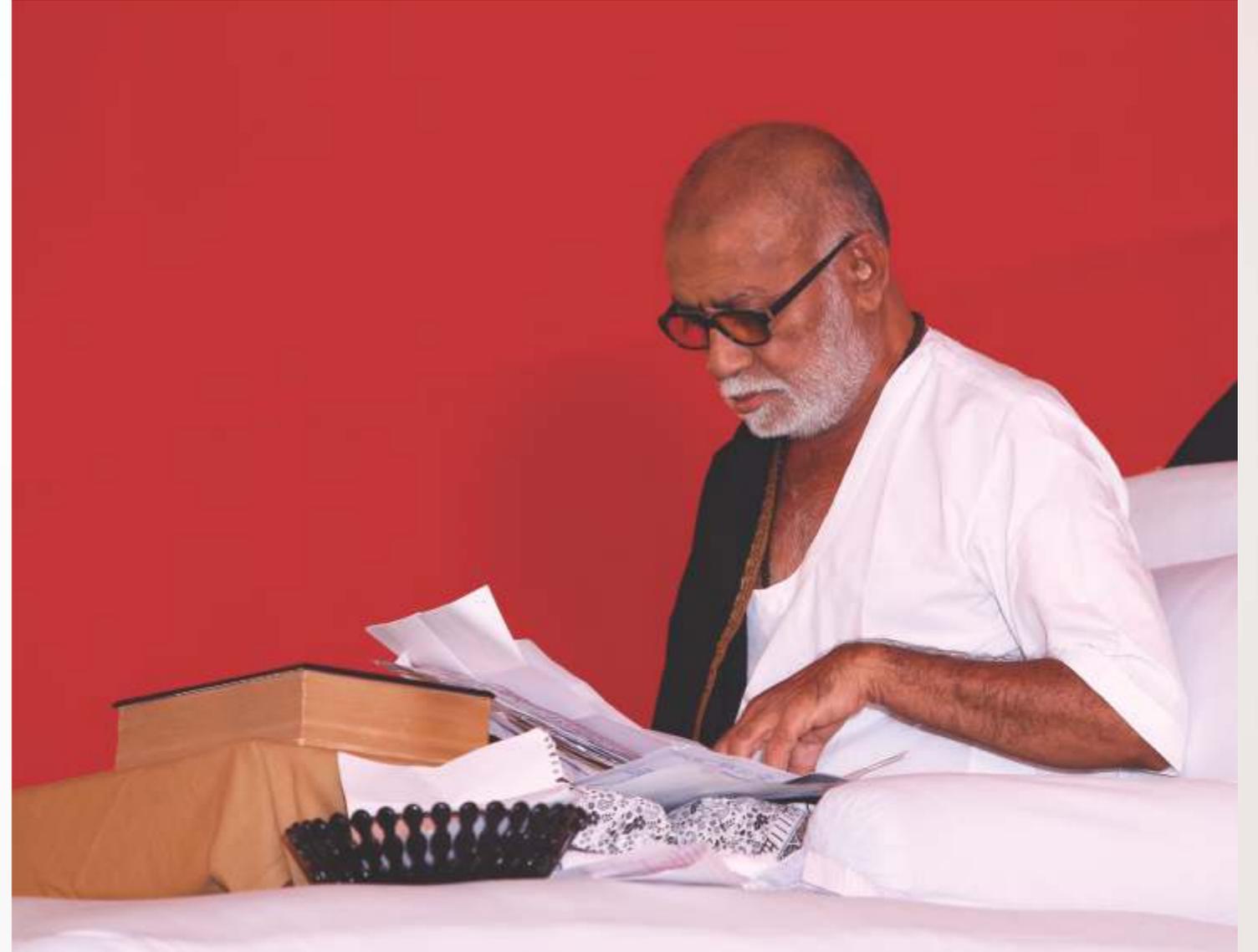
Ānaṁda Avadhi Avadha Rajadhānī

II AYK-273 II

The citizens of Ayodhyā supplicate God in the metaphoric capital-city of Chitrakūṭa that, if Ram becomes the King and Janaki the queen then it shall be 'Ānaṁda Avadhi' (the culmination of joy)! And after witnessing this, may we die. The people of the capital-city Avadha wish for a new capital-city which is the capital-city of Love!

So, there are numerous capital-cities, each having its respective scope and each having its respective traits. What does a serpent

do? It bites. Does it only bite? It not only bites but it dances as well, provided someone plays a flute. But setting aside the aspect of dancing, a snake usually bites others. He who has a natural tendency of biting others, his capital-city is bhoga (carnal pleasures), 'Bhogāvati Jasi Ahikula Bāsā'. Those who bite each other, sometimes for wealth and on other instances they overtake each other for something else. But people



have become so cunning that the biting-snakes have also failed. As if they have taken a life-long vow of biting other, they victimize others' life, the capital-city of such serpent-like mindsets is Bhogāvati and their place is the nether region, the lowest bottom. They stay at the bottom. There are many people whose life is absolutely predominant of carnal pleasures, their capital-city constantly remains Bhogāvati. Carnal pleasure is a

physical impulse, let it not be dishonoured, but the seers and sages of my country have conferred an immensely beautiful set of rules exhorting us to live in self-restrain. Dance, but be mindful of the dais.

A greedy man constantly worries about money. And a lustful man constantly worries about body. Body-centric individual wishes Amarāvati. His objective is to become immortal (amara).

Jarā Marana Dukha Rahita Tanu

Samara Jitai Jani Kou I

EkaChatra RipuHina Mahi Rāja

Kalapa Sata Hou II BAK-164 II

Greedy worries for money. Lustful being worries for body. 'Amrāvati Jasi Sakranivāsā', the luggage goes in first, and the V.I.P. checks in later. Similarly, let us not get gripped by sadness, let us make death a great celebration. Kṛṣṇa said, I am 'Death'. In 'Māhābhārata', death is portrayed an immensely beautiful and lovely lady. The Supreme Godhead has made death in form of a woman. An utmost charming lady! And when such a beautiful lady approaches to kill us then we dislike it. Death is a woman; Lord Vyāsa's quill has described it an extremely beautifully. If you read about the Lady of Death in 'Māhābhārata' for once, then you shall desire to die. Death is a great celebration. Death itself is liberation for certain things. Do not fear. Death is Lord's manifestation. Honour it, if it arrives.

Dhanya ĀjaNī Ghaḍī Te Raliyāmaṇī...

Māro Vhālojī ĀvyāNī Vadhāmaṇī Ho Ji Re...

Lord Vaśiṣṭha has mentioned six things to Bharata which lie in the hands of the Providence, but few

contrary aphorisms to it are present in our hands.

Hāni Lābhu Jīvanu Maranu

Jasu Apajasu Bidhi Hāth II AYK-171 II

Loss is in Your hands, but not getting saddened by as much loss as we may face in life is in our hands. Benefit is in Your hands, auspiciousness is in our hands. Life is in Your hands, but enjoying life is in our hands. Death is in Your hands, but Your remembrance is in my hands. Shivmangal Singh 'Suman',

Mein Śiprā Kī Tarah Saral-Taral Bahatā Hū,

Mein Kālidāsa Kī Śeṣa Kathā Kahatā Hū I

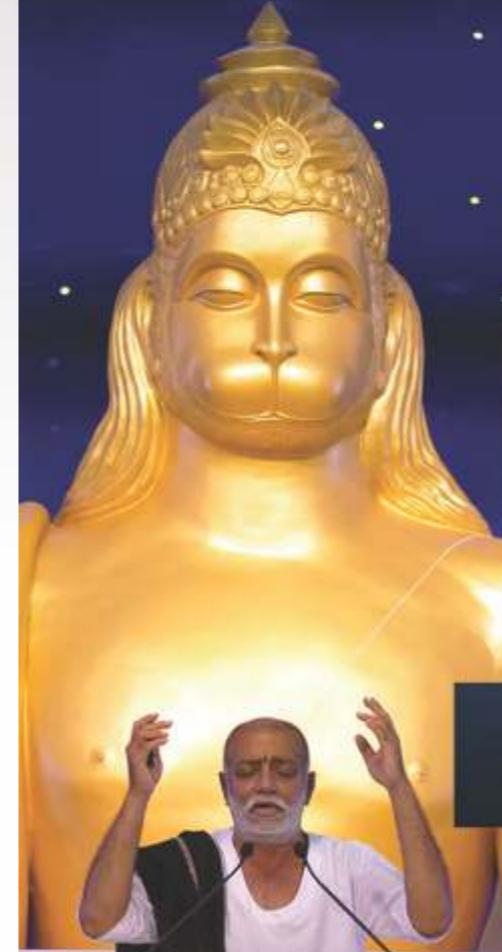
Mujhe Maut Bhī Ḍarā Nahī Saktī,

Mein Mahākāla Kī Nagrī Mein Rahatā Hū I

Death is a great celebration. Fame is in Your hands, but after You have bestowed then distributing it to others is in my hands. And while defamation is in Your hands, but to keep smiling even amidst disgrace is in my hands. So Baap, certainly stay cautious, stay alert. Lord Kṛṣṇa said, I am death, and I am ambrosia as well. Only India can give such a great consolation. Then why fear? Remember Lord's Name. So Baap, don't let the time go waste.

Mānasa-Rājadhānī

|| III ||



'Mānasa-Rājadhānī', by keeping this subject and this thought in the center, we are engaged in a divine discussion on the basis of 'Rama Carita Mānasa'. Listen with calm and pleasurable consciousness. As daily, few curiosities come up which are extremely propitious to the ongoing topic and they are at a personal level as well. Welcome! I shall try to take it up at an appropriate opportunity and as per my intellect. But before that let me specially mention one thing. "Bapu! The arrangements have been altered. Come first, take a first seat and become a V.I.P." I welcome this thought. And make genuine attempts to succeed this thought. Thank You!

One listener has asked, "You are discussing about the capital-city. We are not interested in other capital-cities. You tell us, which is Your capital-city?" Good question. You are my own and you are asking in a similar manner. I welcome it. To give an absolutely spot-on answer then any place in the world, where the Kathā takes place is my capital-city, I have no other capital-city. And this is propitious to 'Mānasa' as well,

Avadha Tahā Jahā Ram Nivāsū I

Tahai Divasu Jahā Bhānu Prakāsū II AYK-74 II

Baap! Our day is there where sun dawns. Our capital-city is there where RamaKathā is taking place. And this aphorism of the capital-

*Capital-cities must be propagandists, uplifting and utmost accepting as well*

city of RamaKathā is absolutely propitious,

Sumdara Sahaja Agama Anumānī I

Kīnhi Tahā Rāvana Rajadhānī II BAK-179 II

Because Ram is innately beautiful, Avadha is innately beautiful, it is eternally charming. Even the place where RamaKathā takes place is innately beautiful for me, I need not adorn it, it comes all dressed up. RamaKathā can't be decorated with my ornaments, she Herself descends from the topmost peak of Kailas. We handicapped people can't reach there, not only to our homes but it has arrived till our heart. She is innately beautiful in my view. Not even an iota of attempt

of any reciter shall work over here. One need not start a motor-pump to get the river flowing, river flows innately.

And 'Agama Anumānī'. I stated on the first day as well that after envisaging it all these years, it now appears extremely insurmountable. It is profoundly difficult Kathā. Only Guru's grace can reveal its mysteries. It doesn't happen by attempts, it happens by grace. And Baap, a capital-city must have three aphorisms. Don't agree blindly. Listen and think about it for sure.

One trait of a capital-city is... although this is an absolutely corporeal trait, nonetheless the journey commences from here itself. Capital-cities are propagandists. This is their trait. They propagandize themselves. For instance, if someone says that numerous years have elapsed and Delhi has yet not turned verdurous. The other person would say, don't you know that Delhi is verdurous from the very beginning. Are such statements being heard? Capital-cities are propagandist externally. The corporeal entities need to propagandize itself. Fragrances need not propagandize anything. Fragrance spreads by itself. But one limb of capital-city is propagandist. They should be propagandist, agreed. But being a monk and as I am sitting on VyāsaPiṭha, I would like to say with utmost responsibility that do not stop there. While capital-cities can be propagandist, capital-cities must be uplifter as well. This is the second point. Capital-city must be uplifting. First understand this corporeally.

Capital-city must be uplifter of economy. Capital-city must be uplifter of religious world. Capital-city must be uplifter of social laws. It is the responsibility and duty of capital-city to act as an uplifter of the world of literature as well. What I fail to understand is that why each and everything is being given so much importance? If one individual offers

some services, spreads a blanket or something then salute him, that's it, the matter ends there! It is their duty. What more? A policeman standing on a crossroad, regulates and controls the traffic in all directions, salute him, obey him, the matter ends there! Walk past him. One need not lave his feet with a receptacle and water-pot. Similarly, everyone right from an ordinary official to the people on the most executive position should abide by their responsibility; that is all! What else? Those who should be truly honoured and respected are the workers working on wages, the farmers - who create something. Why lave feet till such an extent in the religious world as well? It is their duty. If the station master gives you a ticket for Mumbai, then would you bow prostrate to him? The daises on which such religious people sit are also a matter of wonder. They too harbour the discrimination of who is sitting higher and who is sitting lower! Why compete to sit on the topmost height? What difference it makes? Numerous such incidents have occurred with me.

Baap, one should harbour no objection. Birds fly much high than this, airplanes fly further higher. Even though they are destined to fall, asterisms and constellations are extremely higher. Stars fall down as well, they are positioned immensely higher. Why compete in this short life? But capital-cities are in competition. The capital-city which is devoid of the accompaniment of a detached realised man, the capital-city which is devoid of immaculate worship and the capital-city which is devoid of the thought of upliftment of the last individual, such capital-cities fail terribly.

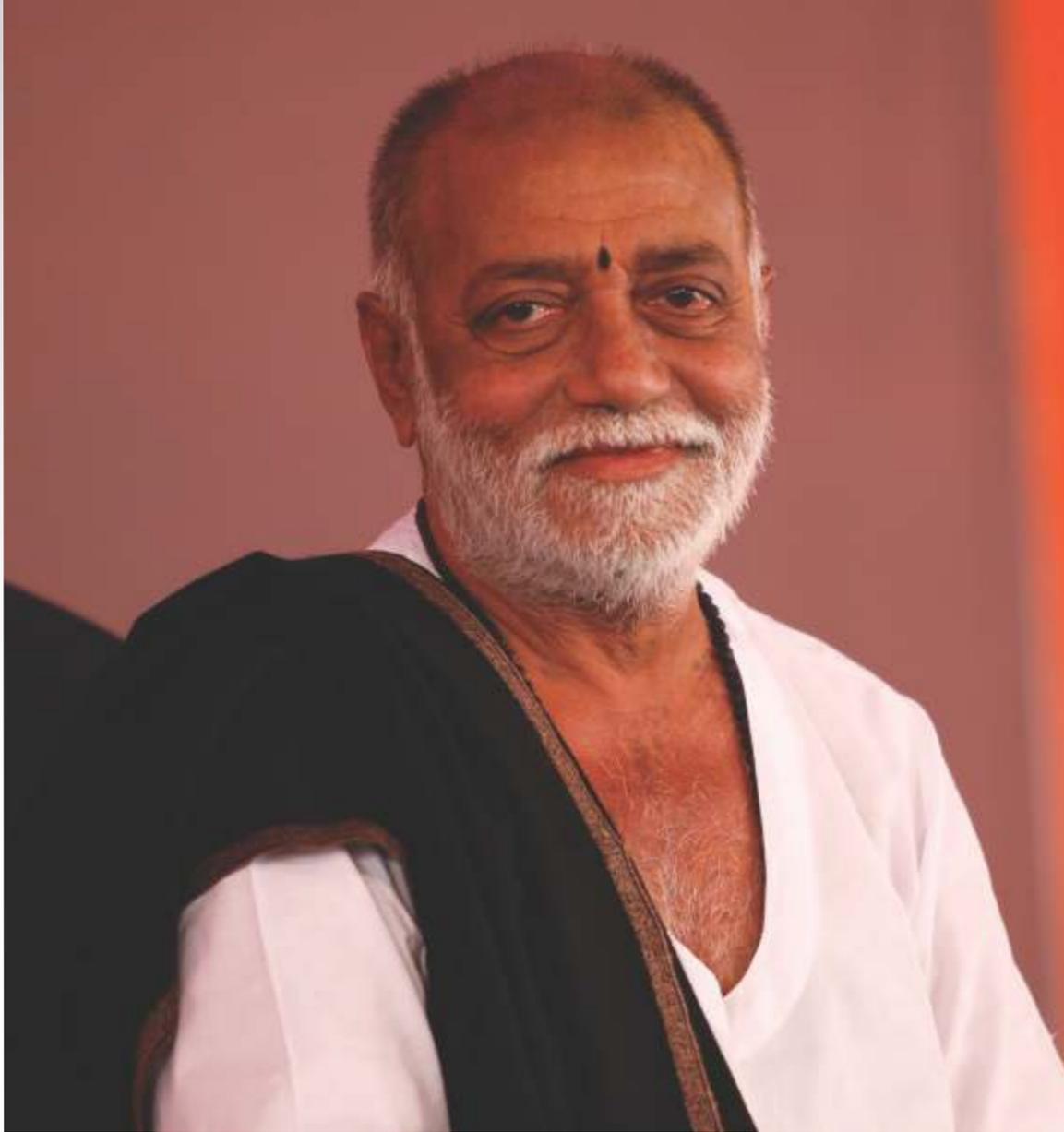
So, daises have their own wonderment. Why be obstinate? It is the duty of the capital-cities that they be socially uplifting, economically uplifting and literarily uplifting. Everyone has their respective

duties. Religious world is good, certainly, it has its own loftiness. Nonetheless, this is their duty as well. Honour should be specially conferred to the workers, the farmers who create something. But the creators attain honour much lesser. Confer special status to some painter, special status must be accorded to the sculptors who create Buddha from a raw stone. Although the form of idol is already blended in the stone, but outer shape needs to be carved from it. But the blended form is no lesser as well. The journey shall commence from the subtle blended form. How will you jump directly? My brothers & sisters, painters, sculptors, litterateurs, musicians, yes they are the creators. With a quill in hand, they are conferring something new to the world.

My brothers & sisters! Capital-cities need to be uplifting, till the last individual. But this too is incomplete in my understanding. These are personal thoughts, please. I would request you to listen, at least. This is also more than enough. But indeed think about it. When your soul vouches to choose, choose it at that moment else forsake it. Neither have I arrived to sell, nor have you arrived to purchase. Things are placed in an open ground, just assay it.

Baap, I am stating that the capital-cities must be uplifting, but this is not complete as well. Let me say, whether it is intrinsic or extrinsic, it is fine for the capital-cities to be propagandists, it is necessary for them to be uplifting but it is utmost essential for the capital-cities to be accepting. They should be of accepting disposition. Monk should also be of similar nature. Propaganda does not touch the monks. But a monk should be uplifting and of accepting disposition. If he uplifts at personal level then it is good, but what about mass worship? Vinobāji used to say, what about mass upliftment? When Vinobāji went to Thakur Ramkrishna Paramhans' place in Kolkata, he asked, "Can't this meditation be at mass level?" This great

sage used to present good thoughts. Till date we Kathā reciters used to sing alone. Why am I involving you? Although it was prohibited for listeners to speak in Kathā. Only 'Yes-Man' would sit in Kathā. They would only utter the chants of 'Hare Hare'. Listeners were not made part of it. And if someone would dare to speak in between then he would be told in aggressive tone, "You shall go to hell!" As if hell is present in their pocket. In fact, it is indeed present. Because they don't move with heaven, they move around with hell. Those who have no aspirations from anyone, and hold neither attachment nor hatred towards others, only and only immaculate love, immaculate renouncement, he who follows Love, he who doesn't exhibit hatred for anyone... hatred is a terrible enemy, do remember this. It constantly cuts down our spiritual penance. On one hand our spiritual penance flourishes and on the other we have attached a saw which cuts it constantly. A saw can cut from both the sides. Hatred on our own self will kills us and hatred on others kills us as well. Vinobāji rightly said, why do you only perceive vices in you? Perceive your virtuous traits as well. You have many virtuous qualities. Oh! Not only virtuous qualities but the superior most virtuous quality has taken a seat in your heart in form of Kṛṣṇa. Why condemn it? 'Rājadhānī' train runs from Ahmedabad. Where does one need to reach after sitting in 'Rājadhānī'? 'Rājadhānī' (The Capital). Where does one need to reach after sitting in worship? Worship, itself. Worship is the means as well as the ultimate object of accomplishment. Don't consider worship as a mere means. Worship is the ultimate object of accomplishment as well. Don't consider worship as mere means. Worship is the ultimate object of accomplishment. It will have to be taken as means for a certain time initially. Why condemn body till such an extent? And pay attention, those who are extremely



body-centric are the only ones to condemn body by this extent. An immensely superior virtuousness is present in me, let those virtues be perceived. Aspirations should end at one stage in life. Where more do we need to reach now? We are already present at the position where we desire to reach. Just that we

can't identify it. What more aspirations? My brothers & sisters, ponder deeply. Just try to identify it. Mass worship. Individual worship indeed holds a place, there is this freedom too. But the time is demanding to work at mass level, 'Saṅgacchadhvam'.

Baap! Its duty is to uplift. But what if an

uplifter doesn't turn acceptor? 'Prāgatyotis Puram'. Consider 'Bhāgvat' or 'Māhābhārata', the city was named Bhomāsura, Jyotiṣpuram was its capital. Bhomāsura was an emperor of Kṛṣṇa's age. He had exercised his exclusive right over the queens of sixteen thousand kings from diverse territories. The history of India stands its witness. And when Lord Kṛṣṇa came to know about this, He reaches there. Sāheb! Sixteen thousand imprisoned women are peeping from the attics that some uplifter has arrived. They got so much engrossed in beholding this uplifter that they forgot the next step and became absolutely blank. And my brothers & sisters, my Rāvaṇa was manifold times better than this Bhomāsura and Duryodhana. Duryodhana stripped (Draupadī). Is this appropriate in a civilised society?

I was going to tell the aphorism of Lao Tsu. There is an extremely lovely aphorism of Lao Tsu, "When a child is born, it is tender and weak. Wherever tenderness and weakness exist, only there life exists. When death arrives, child becomes tough." Draupadī is also extremely stern. She speaks harsh as well. But so long as she remained stern and harsh, she became the victim of attack from all the sides in some form or the other. And here an attempt is being made to strip off her clothes and this Yajñaseni is making fraught attempts to save her. And do remember one statement of Lord Vyāsa that you can uncliothe a truthful individual but you can't make him naked. They were trying to uncliothe Draupadī, their attempts failed. Draupadī was extremely stern. But she was progressively moving towards defeat. Therefore, Lao Tsu's aphorism appears immensely lovely, "Life lies there where tenderness exists". Weakness over here doesn't mean cowardliness. Weakness means egolessness, refraining from the sense of doership. Then comes a moment and Draupadī thinks, now my

rescue attempts will not work, she forsakes sternness. She began to turn around as the clothes were being pulled. At that moment Draupadī felt that it is not me who is turning around, it is SudarśanaCakra (The Divine Discus) which is moving. And Draupadī thought if the discus is present then the bearer of discus must be present as well. This very tenderness, this very zeroness of doership will once again confer life. Sternness is the sign of death. Harshness of every type is death.

The aphorism of Lao Tsu is immensely lovely. One such moment arrives and Lao Tsu is of the opinion that he who is tender and he who is weak is always on the top and he who is harsh is always at the bottom. Therefore, sixteen thousand (queens) are on the top and Bhomāsura is at the bottom. These innocent women behold the uplifter. That very moment their mind turned absolutely blank that our upliftment will indeed occur, but now the question of acceptance will arise. Who shall accept us? By the rules of the then time and society, even the parents will deny to accept.

My brothers & sisters, Kṛṣṇa uplifts these women and accepts them as well. These should be some of the traits of the capital-cities. Assay these aphorisms. Capital-city may be propagandist which is natural and it is fine, but capital-city must be uplifting and utmost essential aphorism is that the capital-city must be of accepting disposition. There is a statement of mine that, my job is not to mend anyone, I do the job of accepting. Whom all did Ram not accept? Here Kṛṣṇa accepted all of them, whereas He would have reestablished them in the society. Ram uplifted Ahalyā, He had Gautama accept her.

So Baap, our capital-city must be there, where we are present. Hovel can become our capital-city.

One grass mat can become a capital-city. Where we are, our capital-city lies there. An argument shall rise in your mind that even though I have said that my capital-city is there where there is RamaKathā, absolutely! This is moving capital-city. But still if you are not satisfied by this reply then you need not even ask if you are listening to my VyāsaPīṭha. If I christen these three aspects then the capital-city is Truth, Love & Compassion. Where is it located? Truth on the tongue, Love in the heart and Compassion in the eyes.

So, eyes contain the capital-city of Compassion. Heart has the capital-city of Love. The capital-city of Truth is present in life or tongue. Honest attempts must be made by Guru's grace. And I would grant you this freedom as well, as such these aphorisms have no alternative, despite if we are unable to abide by Truth, we are mundane beings after all, truth may get compromised. At the same time, eyes which should have been accustomed to accepting, exhibits hatred, but my loving brothers & sisters! Since I cherish attachment for you, do not forget Love. If Love prevails then Truth shall follow, Compassion shall arouse. Keep hold of Love. Why?

RamHi Kevala Premu Pīārā I  
Jāni Leu Jo JānaNihārā II AYK-137 II  
PremaLaśṇāBhakti Jene Pragaṭī Tene,  
Karvu Paḍe Nahi Kāi Re.  
- GaṅgāSatī

GaṅgāSatī says in this verse that the one in whose heart the devotion of Love arouses, he need not practice any spiritual means. Śrīman Mahāprabhuji Lord Vallabhacharya calls this as niḥsādhanatā (devoid of any means). This is the maṅtra of Vallabha, niḥsādhana. Therefore indeed Sūradāsa sung in the verse of surrenderance,

Ḍṛdha Ina Charanana Kairo Bharoso,  
Ḍṛdha Ina Charanana Kairo,  
Śrī Vallabha Nakha Chaṅdra Chhatā Bin,  
Sab Jag Māhi Āndhero...

Trust! I have narrated this incidence twice or thrice that Nizamuddin Auliya was sitting. It was evening time. He used to sit near his Durgāh. Durgāh had a rule of offering the holy incense of lubāna (frankincense). This duty was assigned to Amir Khushrow. One fine day, being busy with something Amir forgot this task. And fifteen minutes later while he was going there, he could sense the fragrance of lubāna. And he thought that, as I had forgotten the Sire had to take the pain of adding lubāna in the fire-receptacle. He was filled with immense guilt. And then he approaches his Guru and says, "Sire! Forgive me." "What?" "Today even as I forgot, the incense started igniting on time. You had to take the pain rising from your seat and igniting the incense." That moment Guru Nizamuddin said, "I have not rose from my seat at all. This was not the lubāna of your container, it was the lubāna of my trust." Faith has its own fragrance. Tulasī speaks in the same words as well,

Yahi Kalikāla Sakala SādhanaTaru Hai  
Śrama-Phalani Pharo So II VP-CLXXIII-01 II

So, in the root it is trust, it is faith towards Truth, Love & Compassion. So, serene and essential discussion is going on about capital-city. Pausing it over here, let us take some episodes of Kathā. Day before yesterday we offered obeisance to Lord SitaRamji and had paused the Kathā after making obeisance to Lord's Name. When the matter of Name comes up then it is not about something being superior or inferior, but all said and done my trust ultimately lies in Name. I do recite (Kathā) but sometimes it feels that isn't this a mere game of words? My ultimate message is Lord's Name. Gopīs were the very

manifestation of Vedic verses but despite of knowing all the wisdom, they ultimately had only one thing with them i.e. Name. What has Jaydev told in the end? Even if one leaf moves then it feels as if Kṛṣṇa's divine feet are moving on Kadamba tree! I again recollect that line,

Jarā-Si Āhaṭa Si Hoti Hai,

To Dil Sochtā Hai, Kahī Ye Woh To Nahi?

This is GopīGīta, these are the very sentiments of Gopīs. Mīrā, Kabīra, Narsinh – all are Gopīs. Hanumānaji is also a Gopī. I feel that any individual dancing in the Name of Kṛṣṇa is a Gopī. It is not necessary to be a woman for being Gopī. Nārada is Gopī. Śukdevji himself is Gopī. And let me say, Māhādeva is a Gopī as well. Everyone is Gopī. It was my statement that - MorariBapu as well! We all are Gopī. One Supreme Man is present in the center and the whole world is dancing.

So, the Gopīs knew everything, but their ultimate call was Name. The glory of Lord's Name, the devotional faith in Name. This is the most superior, easy and successful means of all the four ages – Lord's Name. How far should we discuss? Take the Name. This is the only remedy for people like us. Besides, while we do sing and speak but 'Aslī Maqsad To Use

Rizānā Hai, Śāyari To Sirf Eka Bahānā Hai' (the real intent is to please Him, poetry is a mere excuse). As for Him, He is,

Ajab Pākīzgī Uskī, Use Chūne Kī Sochu To,  
Mein Apnī Hī Nigāho Mein Kisī Mujrim Sā Lagtā  
Hu.

- Raj Kaushik

All are mere excuses. May Govinda be a little pleased. This is the one and only ultimate goal of every creator, every composer, every reciter and every individual engaged in any such activity – may You stay pleased.

Nizam has small and tiny episodes associated with him. One fine day Amir was sitting and so was Nizamuddin. Amir says, "Sire, People are discussing far too many things about Your worship, what should I do?" It's a small point, nonetheless worth it. Nizamuddin rose from his seat, "O Khudā!" Amir felt his question was not answered, he thus followed him. He went in His hut-cottage, clasped His feet and said, "You have still not woken up despite staying with me? Whatever others may say, you just keep reciting 'Allah Allah'. This itself was my answer." Reminiscence Lord. Who all will you answer in this world? Sita was also disgraced in this world. Forget the futile things. Therefore, Lord's Name!

*One trait of a capital-city is... although this is an absolutely corporeal trait, but capital-cities are propagandists. While capital-cities may be propagandist, capital-cities must be uplifting as well. This is the second point. Capital-city must be an uplifter of economy. Capital-city must be an uplifter of religious world. Capital-city must be an uplifter of social laws. It is the responsibility and duty of the capital-city to be an uplifter of the world of literature as well. But it is utmost essential for the capital-cities to be accepting. They should be of accepting disposition. Monk should also be of similar nature. Propagandism does not touch the monks. But a monk should be uplifting, he should be of accepting disposition.*

'Mānasa-Rājadhānī'. Baap! Errors and omissions are open for corrections but in 'Rama Carita Mānasa' the word 'Rājadhānī' has been used 9 times in total. Nine is Tulasī's favourite number. Taking a step ahead, eleven is also one of my favourite numbers. So, we are engaged in a dialogue about 'Mānasa-Rājadhānī' in this form. Many personalities have presented their thoughts about political ethics – be it Cāṇakya, Mahātmā Vidūra or BhartṛHari.

The most common opinion states that a King should have following things in his state. First of all in corporeal form, wherever capital-city exists, there a small or big state or a town is present. A town can also have a capital-city. Secondly, there should be a king. As the process of democracy, there should be some leader elected by the people. Let me clarify one more thing, today my listener has asked that “Bapu, rulers ruling in capital-city plan numerous plans pertaining to economy, development etc. However, because of the lack of spiritual plan, our ministers fail to become the emissary of Ram like Hanumānjī and the emissary of state like Sugrīva.”

Baap! It is impossible for the politicians to constitute spiritual-plan. Don't expect this. This is not their domain. Everyone has their own domain. Although a state must have spirituality – it should have Truth, Love & Compassion. A king who doesn't have Truth, for himself; a king who doesn't Love his subjects, a king who doesn't cherish compassion in

### *Spirituality is an extremely great celebration of freedom and liberation*

his heart for each citizen, for everyone and for this creation, the dominion where every aspect of this creation is being polluted, in that place some senior individual and some distinguished personality is needed and I acclaim such a person as Vaśiṣṭha. Spiritual-plan must exist, but those who constitute it are different. I don't want to touch political ethics, it is not my domain either; nonetheless, VyāsaPīṭha can touch each and every aspect. So Baap, as per our constitution those party members can sit in LokaSabhā (House of The People) whom people elect, but for the rest of the unelected members we have RajyaSabhā (Council of States). Our constitution described RajyaSabhā (Council of States) as the place where distinguished personalities should be given a seat by

individually selecting them. This was the real intent. Some musician, performer, painter, man of scripture, contemplator, philosopher – by staying completely indifferent from politics he who holds exclusive devotion only and only towards the love for country and he who doesn't get besmeared in any karma despite doing all the karmas.

Today one gentleman has asked me, “Bapu, do you believe in being besmeared in karma or do you believe in being free from karma?” As you have asked me, I would like to tell you something that I sincerely try, despite being besmeared in karma we can indeed stay free from karma. It has a tiny formula. What is spoken is experience, what is not spoken is a realisation – I clearly believe this. The station of realisation may not have occurred as yet but my train is standing on the station of experience, therefore I can rightfully tell you this. A small formula. And this is not my homegrown fabricated idea, I have chosen few things from 'Bhagavad Gītā' and this is one of them. And I request, don't get bonded from anywhere. Take truth from everyone, but don't get bonded. Many people come me but they don't feel satisfied until my answer is not as their Guru's. Spirituality is an extremely great celebration of freedom and liberation. Snatching anyone's independence is violence, it's an offence. Let your children's independence stay intact. Yes, do guide them. Don't even force your children to choose a specific individual as their Guru. Give them the right to choose a Guru. Of course, if they naturally follow the holy tradition then they are worthy of a bow, but why force? It has been my statement that, if we are free to have the food of our choice then why have restriction in worship? May no religious seat snatch an individual's freedom. Freedom is the boon of supreme existence.

My brothers & sisters, we can stay free from karma despite staying amidst fraught mundane world.

It has a tiny formula. This is from 'Gītā'. One can stay free despite being besmeared in karma. I have experimented this myself. Yes! When the principle of karma states that no individual can live without karma even for a single moment, then how can one stay free from karma? An absolutely tiny formula. 'Yadṛṣṭā Lābha Saṁtuṣṭo Dvaṁdāt...', a small aphorism. Learn my brothers & sisters, I request you by joining my palms. You can stay free from karma despite staying entangled in the karmic web. And this is not a very difficult matter. “I have no desire at all, despite this I shall stay satisfied in whatever I get.” This is a universal aphorism. Even if an individual soul stays besmeared in the entire sequel of karma, it is free from it. You keep rushing from one place to another, I rush from place to place manifold times more than you. He was my Principal during my schooling, Mehta Sir. He used to tell me, “Bapu, if government imposes travelling tax then you would have to pay the most.” And I don't go from one place to another causelessly, this is of course indeed karma. But, 'Yadṛṣṭā Lābha Saṁtuṣṭo'. Tulasīdāsajī has said this in a folk dialect much more successfully,

Āṭhava JathāLābha Saṁtoṣā I

Sapanehu Nahi Dekhai Paradoṣā II

Navama Sarala Saba Sana ChalaHīnā I

Mama Bharosa Hiya Haraṣa Na Dīnā II ARK-36 II

Even the expounders have interpreted the same meaning. There are numerous dualisms like bliss-sorrow, union-separation etc. etc. But here dualism means happiness and sadness. These are four simplest aphorisms. This is neither a religious process, nor a ritual. One need not change his religion for practicing this. You should work and you should work wholeheartedly, but without desiring for anything, whatever the Supreme Godhead confers to you like positional designation, money, fame etc., stay satisfied with it. Whatever you attain after genuine attempts without

hoping for it, (stay satisfied)... when one would perform karma without having any kind of hope from anyone, whosoever, and he who shall live a satisfied life in whatever he begets as the outcome of such karma (will be able to stay free from the cycle of karma), this is the first formula of freedom from karma despite being besmeared in karma. Secondly, the incidents of happiness and sorrow occur in everyone's life. Welcome all the happiness and sorrow that come to you in the present. And here the word 'Atīta' is present i.e. the incident which has befallen in the past. For instance, you encountered happiness in the past, but

how would it be in future? Do not wish for this. And you must have experienced sorrow in the past, forget it. It shall be a bit difficult because we are profoundly bounded by these dualisms. Nonetheless, you shall experience immense felicity. Do you think that the lives of monks, saints or some distinguished personalities would be free from the incidents of happiness and sorrow? But they don't let them reach to their heart. Do remember one aphorism, whatever comes, only comes for going. If we have arrived in this world then one fine day we shall depart. This is the rule. If sorrow comes, it shall go away. So, happiness and sorrow keep coming.

Alag Hī Mazā Hai Fakīrī Kā Apnā  
Na Pāne Ki Chintā, Na Khone Kā Darr Hai I  
- Dankauri Sāheb

Not caring of happiness and sorrow, can we not live such a life? Does this need a formal initiation (dikṣā)? Does this need any mantra to be chanted? We just need to raise our step. It is extremely difficult. Nevertheless, it is doable. And third, much tougher than the former – don't be jealous of anyone and don't harbour hatred. If you want to stay free from karma despite being besmeared in karma then the remedy is very much present. On one hand, you want to feel constantly jealous and hatred for others and on the other, you also

want to stay free from karma! No! Think about it! Fourth, he who stays equally disposed amidst the state of supernatural accomplishments and failures is free from karma despite being engaged in them. If you do not pass the test even after attending all the lectures and doing the homework then feel the joy of your genuine attempts. Success or failure, whatever comes your way after putting in all genuine attempts, stay equally disposed. Only four aphorisms! Betake these four auspicious nuptial circumambulations, you shall get married to Kṛṣṇa.

First, whatever comes your way without wishing for it, stay satisfied. Abstain yourself from the

dualisms of happiness and sorrow. Do not feel hatred or jealous of anyone. And stay equally disposed amidst success and failure. 'Kṛtvāpi Na Bandhyate'. "Arujna! Even if such an individual betakes fraught karma, he stays karmically free." 'Gītā' is the scripture of life. Divine reading alone is not enough, self-experience is essential. My brothers & sisters, we can stay free from karma in this way. Despite this we may very well fail since we are mundane souls. Even if we fail, do not punish your soul till such an extent. Stay joyful in as much as you could practice. So, my brothers & sisters, have trust! If you trust, then trust completely!

So, let us now move ahead. Various plans pertaining to development, political ethics, economy etc. are formulated in capital-cities, likewise spiritual undertaking must also be planned. However, this is not everyone's domain. This needs a senior, distinguished and dignified personality. And our constitution had conceptualised the idea of RajyaSabhā (Council of States) with the thought of selecting people from diverse domains. There was a time when competent litterateur Umashankar Joshi was part of it and during such rumpus in LokaSabhā or RajyaSabhā, he would make everyone silent by quoting an aphorism of 'Bhāgvat'. Spiritual undertaking needs enlightened men maintaining fair and square from politics. It was the era of our first Prime-Minister of independent India, Jawaharlal Nehruji and when the first five-year plan was laid down, a delegation was sent from Delhi to Vinobāji's hermitage to invite thoughts on formation of a five-year plan. So, my point is that advice of such enlightened men is necessary, they can propose some spiritual plan.

So, my brothers & sisters, (we were discussing about) few traits of capital-cities. So, any capital-city must have king, queen, state, funds, treasures, troops and virtuous ministers. Few such ideas associated with political ethics are indispensable

for sound management of state affairs. It should have an impassable fort, good advisors and pious ministers. This was about the capital-city in corporeal form. Now, let us take a look at the spiritual capital-city, Tulasī has presented its beautiful philosophical side.

Saciva Birāgu Bibeku Naresu I  
Bipina Suhāvan Pāvana Desū II AYK-235 II  
Bhaṭa Jama Niyama Saila Rajadhānī I  
Sārnti Sumati Suci Sumdara Rānī II AYK-235 II

While extolling the glory of Chitrakūṭa, the holy incarnation of the age of Kali, most Reverend Goswāmiji states that, this Chitrakūṭa is a hilly capital-city. This is an absolute spiritual envisagement. Goswāmiji has countless opinions about Chitrakūṭa. At times, he personally says that Chitrakūṭa is medicine. One meaning of 'Kūṭa' is iron anvil. By placing hot molten iron over the anvil, if you strike a sledgehammer then you can mould the red hot iron into any shape as you like. But the shape of anvil never changes. And conferring a spiritual meaning of Chitrakūṭa, Goswāmiji has said, 'Citrakūṭa Citta Cāru', of the four facets of our inner-soul, our consciousness is Chitrakūṭa. So, having a consciousness like anvil which doesn't waver even slightest, such a state of consciousness, such a realised consciousness. Cessation of the unsteadiness of our consciousness is the capital-city of the seekers of spiritual world.

My brothers & sisters, let us glance through a few traits of listeners and reciters. Whenever you listen to Kathā, listen with a pleasing state of mind. Of all that is said from here, if we perceive its contradictory virtues in us then don't sink in depression with the thought that we are mundane, worldly people. Not at all; keep your mind pleasurable. Therefore, I always tell to listen with pleasurable and calm consciousness. Reciter must be pleasurable as well. Listeners of Kathā must listen intellectually while comprehending how

much is useful for me out of all that is being spoken. And reciter must also be mindfully vigilant of what must be spoken in this soiree. Listen thoughtfully, don't listen with blind faith alone. 'Listening to Kathā shall get you heaven', I want to clarify with you, there is nothing like heaven. There is no mundane enticement for Kathā. If you listen to Kathā, life will get filled with sheer joy.

So, the listeners must listen and reciters must recite with deep thoughtfulness and due comprehension. And then, 'Citrakūṭa Citta Cāru', the consciousness will automatically start abstaining. At times, during some episodes of Kathā, eyes gets filled up with tears which means consciousness has begun to abstain, unsteadiness has ceased. We get driven in that age. We overtake the current age and place. Therefore, 'Mānasa' also states, 'Śrotā Bakatā GyānaNidhi'. As Tulasīji writes about three types of individual souls, so are the three types of listeners. Though, the fact that I add one more category to it in my own way is a different matter. Besides, following are the ambrosial words of 'AyodhyāKāṇḍa',

Biṣai Sādhak Siddha Sayāne I  
Tribidha Jīva Jag Beda Bakhāne II AYK-277 II

Goswāmiji states that individual souls belong to three categories – the sensual (viṣai), the seeker (sādhaka) and the supernaturally accomplished (siddha). Likewise, reciters also belong to three categories – the sensual, the seeker and the supernaturally accomplished. Listeners who listen to Kathā only because of carnal desires belong to the sensual category. Although the reciter must never forsake the theme of discussion, they must not digress; nevertheless, they must also not be subjugated to it at the same time. He must go with the flow of whatever comes up in his heart. Reciters must not speak for carnal pleasures.

So, these are the three categories. Kathā is

listened in three ways. Reciter is also of similar nature. As a reciter speaks, he may speak only for myriad bliss because he is an individual soul after all. Or alternately, reciter is also a seeker who keeps reconciling himself while reciting and then his address accomplishes perfection. Grief ends! Listeners are also dominant with the virtue of passion, ignorance and serenity. Listener dominant with the virtue of passion is the one who would give a wry grin even if someone touches his place or his seat. They would speak before the reciter speaks. Which listeners are dominant with the virtue of ignorance? Those who sit in anger. Listeners dominant with the virtue of serenity are they who sip Lord's sap utmost tranquilly. But my aspiration is that may my VyāsaGādī get listeners who are beyond three virtues and then the form of Kathā shall transform. And it is also not that I admonish this to you alone. The reciters are as well smeared with three virtues. Reciters are also dominant with the virtue of passion. I have marked that few reciters come with facial make-up. Few reciters are dominant with the virtue of ignorance, they just keep scolding the listeners. But VyāsaPīṭha wishes that divine Kathā should get such a form wherein both the listeners as well as reciters are beyond the three virtues. Listeners beyond three virtues are called as pure listeners; reciters beyond three virtues are called as pure reciters; neither are they sensual, nor seekers, nay supernaturally accomplished, they are only and only pure (śuddha).

So, my brothers & sisters, Goswāmiji acclaims consciousness as Chitrakūṭa in His spiritual philosophy. So, demonstrating a spiritual capital-city Goswāmiji says, the capital-city of spiritual world is unagitated consciousness, undisturbed consciousness. Who is the king? Tulasīji says, discernment (viveka). The emperor of spiritual capital-city is discernment. Our discernment is the king. And discernment arouses slowly and gradually by attending the divine discourse

whenever you get time, discernment is attained by the divine discourse. Getting an opportunity to recite or listen to Lord's Kathā is by the grace of Ram, it doesn't happen by our endeavours. As much ardently as you may wish but in the absence of divine grace you can neither listen to the Kathā nor sing it. Divine discourse is attained by Lord's grace. Getting to listen or sing RamaKathā is by Ram's grace, not by our endeavours. Don't many people say that Kathā was held at our place, but something unexpected came up during the same days and we could not make it to Kathā! This means that though the cause is right but why did such a cause arise? Because Lord's grace has not yet been bestowed. The void of grace begets such causes. Once the grace gets bestowed then the Cause-Effect Theory ceases. The fact that you all are listening so peacefully is an evident example of divine grace. Grace is indeed undoubtedly bestowed on me. Because for me it is Kathā and only Kathā. I use Kathā as coverlet for myself, I use Kathā as the mattress, I eat Kathā, I drink Kathā, I rise in Kathā, I sleep in Kathā. An extremely renowned poet in the world of Hindi poetries, Dushyant Kumar, who passed away at a very young age, had said,

Main Jise Oḍhatā Bichātā Hū,  
Woh Ghazal Āpako Sunata Hū I

So, divine discourse is not attained without Lord's grace. By Lord's grace, divine discourse is attained. By divine discourse, discernment is attained. Now the question arises, how is the divine grace bestowed?

Mana Krama Bachana Chāḍi Chaturāi I

Bhajata Kṛpā Karīhahi Raghurāi II BAK-200 II  
How can grace descend? Goswāmījī says, if an individual forsakes cunningness and artfulness by thoughts, words and deeds then grace shall descend. So, the capital-city is unagitated consciousness. Emperor is discernment. But the minister must be

virtuous. The cabinet must be noble. Who are the ministers of the discernment personified emperor? He said, 'Saciva Birāgu'. Dispassion itself is the minister. Ministers must be dispassionate, they must not be passionate. Our Indian population is 125 crores. Pity, that out of such enormous headcount we could not bring up 70 to 80 dispassionate ministers. I am not criticising anyone. We need ministers like Cāṇakya. He used to stay in a small hut-like cottage.

So Baap, dispassion is the minister in the capital-city of spirituality. Dispassion doesn't mean renouncing everything. There has always been one statement of mine - that which gets relinquished from hands is renunciation and which gets relinquished from heart is dispassion. So, dispassion is the minister of spiritual capital-city. Discernment is the king. And, 'Bipina Suhāvan Pāvana Desū'. Tulasīdāsajī said while defining country that, country is forest. Rural area, jungle. Freedom must not only prevail in cities, it should prevail in villages as well, it should extend till forests. This independence must reach till the plants and trees. Forest habitat is part of country, agricultural fields are part of country, ponds are part of country and so are the rivers.

Bhaṭa Jama Niyama Saila Rajadhāni I AYL-235 I  
How should the troops be? How should a distinguished warrior be? Tulasī said while presenting spiritual philosophy, 'Bhaṭa Jama Niyama'. For discernment personified emperor like man, abiding by natural self-restraint and religious observances in life is his protection.

Sāmti Sumati Suci Sumdara Rāni II AYL-235 II  
Here, it mentions about three queens. Few realised man interpret as two queens. Some interpret as one queen and other two being their adjectives. All are free. However, we can take a context that there was a time when a king would marry numerous queens. And the king of Ayodhyā, the great emperor Dasratha was also

a husband to many queens. But why is Lord Ram worshipped in each and every village? Despite descending in an age-old tradition, while enacting human sport, Lord Ram showed to the world that I shall stay forever committed to a single wife. This was a revolutionary step.

So, in our spiritual world if discernment is our emperor, unagitated consciousness is our capital-city, dispassionate disposition is our minister, self-restraint and religious-observances are the distinguished warriors of our life then who is the queen? There are three queens. Peace - wherever discernment exists, peace must prevail there. Virtuous intellect, individual endowed with discernment should have virtuous intellect. Purity, pureness must exist. These are the three states. Although it mentions three over here, but one saint was telling me that there could be two over here. Two queens namely peace and virtuous intellect (Sāmti and Sumati respectively). Purity (Suci) being their adjective. Two metaphoric queens in form of pure peace and pure virtuous intellect.

What does pure peace mean? And this is true as well. At times despite being peace, that peace is not pure. Every type of silence is not virtuous. Pure peace. Now, virtuous intellect. One must possess virtuous intellect and simultaneously it must be pure as well. At

times, even as virtuous intellect does exist, but it is not pure. Sometimes by our virtuous intellect we tell others that, "If you do this, it shall benefit you this way." This is a good thing; it is the decision of virtuous intellect. But when does this virtuous intellect turns impure? Suppose, someone tells us to not go there. It is a good suggestion. Despite this, we do go to that place. By doing this, the ego of the individual with virtuous intellect who had advised us gets hurt. What does he then think? "He did not listen to me! He shall realise when he begets some bad consequences!" Now the virtuous intellect has turned impure. Beware!

Some saints say that peace itself is the wife of discernment. Virtuous intellect and purity are her ornaments, I have heard this. If your entire house is on fire and at that moment if you are sitting calm then you have not decked the earring of virtuous intellect. And when your flight is to depart at 7:00 A.M. and you are sitting at home peacefully! This peace will turn out costly. Virtuous intellect must coexist with peace. And other ornament is purity. Peace unto one individual is right, but the seer of Vedas says that peace must prevail in the universe as well. This pure peace must prevail. Peace must prevail in the entire supreme existence. If a single individual is at peace and if the rest of the world is unpeaceful then peace of the former shall get disturbed. That's it for today!

*I request, don't get bonded from anywhere. Take truth from everyone, but don't get bonded. Spirituality is an extremely great celebration of freedom and liberation. Snatching anyone's independence is violence, it's an offence. Let your children's independence stay intact. Yes, do guide them. Don't even force your children to choose a specific individual as their Guru. Give them the right to choose a Guru. It has been my statement that, if we are free to have the food of our choice then why have restriction in worship? May no religious seat snatch an individual's freedom. Freedom is the boon of supreme existence.*



One listener has asked that yesterday we discussed about Chitrakūṭa – 'Bhaṭṭa Jama Niyama Saila Rajadhānī', 'Sāmti Sumati Suci Suṁdara Rānī', 'Sakala Aṁga Saṁpanna Surāū', 'Rāma Carana Āśrita Cita Cāū'. It is an immensely lovely philosophy which we are discussing. Today it has been asked that, "Which is the capital-city of Vraja?" Why should I answer? My most revered Goswāmiji, holy incarnation of the age of Kali, gives this answer in 'Kṛṣṇa Gītāvalī' – 'Gokula Vraja Dhānī'. In 'Kṛṣṇa Gītāvalī', the capital-city of Vraja is mentioned as Gokula. Vraja means Love. Few aspects are utmost integrally synonymical. While you can give it a different word and form but you can't separate its soul. For instance, truth and temperament are two words but in my understanding both truth and temperament are essentially one. Love and God are two words, but Love and God are essentially one. Baap, Kṛṣṇa and Compassion are one, they are not two.

So, Vraja is Love, Love is Vraja. 'Jayati Te'Dhikaṁ Janmanā Vrajah'. So, in 'Kṛṣṇa Gītāvalī' Goswāmiji declares the capital-city of Vraja as 'Gokula Vraja Dhānī'. Love and Vraja are one. This is my Love-Yajña. Today a gentleman has asked me, do you practice anything from the eight-fold aspects of yoga? As such eight-fold yoga is an amazing science of our inner realm. They way Einstein is the scientist of external

### *The capital-city of the world of sentiments is heart and its king is Love*

world, Lord Patañjali is the scientist of internal word, Osho has stated this. But you are asking me at a personal level. I deeply respect yoga, but if I have to comment in the presence of these saints then I would say that, Love itself is my self-restraint (yama), Love itself is my religious-observance (niyama).

So Baap! I acclaim my Kathā as Love-Yajña; I am placing Love in between Truth and Compassion. Love itself is self-restraint, Love itself is religious-observance for me. In Love, self-restraint doesn't come by suppression or force, self-restraint comes by temperament. In reality, the one who Loves need not taught propriety. And he who needs

to be taught is not the one who loves. I, Morari Bapu, is saying this from VyāsaPīṭha. This is my thought, you are free to accept it or not. People say that Yama (God of Death) arrives when we leave the world – that Yama (God of Death, also means self-restraint) and niyama (religious observances) are both Love. They say that the messengers of yama don't go to the monks and saints. Let them come, gentleman! He is the brother of Yamunaji, why dishonour him? Yama is (River) Yamuna's brother. Respect the relationship. Both are the offsprings of sun. Our country has immensely respected the relationships post 'Māhābhārata' era.

Today, a very good question has come to me. One question is also that, "How many Draupadī are present?" Note that, everyone has their own Draupadī and they must have so. Someone may have the fire of cooking-hearth, others might have the fire of yajña. Draupadī is Yajñaseni (fire-born). Everyone has their own light. If you ask me then for me she is the external fire that cooks food and the internal fire that digests food. When we recollect Draupadī then our mind gets cooked (i.e. our mind is built), because mind gets built from food and unstable mind gets digested as well. In our entire tradition, women have held a great relationship with fire. Have a look at Janki of 'Mānasa' as well, She is Herself asking for fire on two occasions. The discussion of fire has occurred thrice in 'Mānasa'. In 'AraṇyaKāṇḍa', during the auspicious initiation of lovely human sport, Lord Ram says, 'Tumha Pāvaka Mahu Karahu Nivāsā'. And when the same Janki suffers the pangs of separation from Ram in AśokaVāṭikā, She tells Trijaṭā, "O Trijaṭā! Please get me fire from somewhere. I wish to sacrifice my body in fire." And post the victory of Laṅkā, when the very same Janki was once again asked to pass through fire, at that moment She tells Lakśmaṇajī, "Lakśmaṇa! Ignite

the fire and place me in it." 'Rama Carita Mānasa' is a profoundly mysterious scripture. But this impassable becomes easily comprehensible by Guru's grace.

So, my brothers & sisters! We have respected relations. These are the offsprings of sun – Yama and Yamuna. Yama (also means self-restraint) is also Love; few rules or religious-observances (niyama) are required to be followed in this world, these niyama are Love as well. Yogic posture (āsana) is Love as well. And in whichever posture you may choose to sit in Love, that itself becomes a yogic posture (āsana). So, try this if you are interested in the pathway of Love. Our philosophy has numerous pathways. We are absolutely free. If I don't practice Prāṇāyama then it doesn't mean that it is prohibited, we should certainly practice it. Don't get bound by me. And today morning I read one sentence, "This is not the season of doing anything boldly, one needs a willing mind for it." And if you learn to live with love then the season and the willing mind, both are present in today's age. The one who loves, experiences every season in his own self. Tears coming in eyes constitutes monsoon; as mind turns immaculate, it is autumn; if shivering begins while remembering our beloved individual or on approaching close to him then its winter.

Lab Tharatharā Rahe Hai, Magar Bāt Nā Huī I

Kal Rāt Ziṁdagī Se Mulāqāt Ho Gaī II

Love is the only season in the life of lovers. It is spring. Love plays sport with its soul, with its intrinsic state every day. Love is summer. When Lord sends love-message to Jankijī, He says this is scorching heat.

So, Love is self-restraint, Love is religious-observance, Love is yogic posture. As breaths begin to upsurge in someone's remembrance then it is Prāṇāyama. And when an individual gets inundated in the moments of Love, then doesn't it beget a

meditation without explicit efforts? A drenched meditation! A succulent meditation! Wet things are soft. Therefore, wherever the matters of lovers is present (in our scriptures), everywhere there is a lot of wetness. Wet means that which is fraught of love. The day of saints rises in the night and their entire night stays wet. So, this Love is concentration (dhāraṇā), Love is meditation (dhyāna) and Love itself is the ultimate union with the divine entity (samādhi) for the devotees.

So, my brothers & sisters, you have asked about the capital-city of Vraja? Tulasī says, 'Gokula Vraja Dhānī'. And Vraja is the synonym of Love. So, yesterday we were discussing about Chitrakūṭa. And this is also an important philosophy of Tulasī which advises us to not restrain or suppress our consciousness, but to friendly admonish our

consciousness or surrender our consciousness in Ram's divine feet. Choose whatever you find easy. Patañjali says, restrain of consciousness itself is yoga. Tulasī says, 'More Mana Prabodha Jehi Hoī'. But, 'Rāma Carana Āśrita Cita Cāū', he whose consciousness has been surrendered in Ram's divine feet; I feel this is the only option that shall be propitious for people like us. How will we suppress our consciousness? How will we admonish it? Wearing this watch in hand is one thing, keeping it in pocket is another, but we become absolutely burdenless if we give it away to others. As for me, this is the only option easy to me.

So, capital-city of Vraja is Gokula, just like the capital-city Chitrakūṭa, Goswāmījī has presented its spiritual envisagement by composing a beautiful metaphor about it. So, this being the topic of capital-



city, we are discussing about it in some form or the other.

On the first day I had stated before you that the capital-city of the world of sentiments is heart. Now, if heart is the capital-city, then who is the king? Who is the queen? Who is its soldier? Who is the minister? Let us think about it.

We have acclaimed heart as a temple. Heart is the capital-city of the world of love. And who is the king? Love itself. Love itself is the ruler of heart. RamaKathā is the scripture of Love. Therefore, I acclaim it as Love-Yajña and not Jñāna-Yajña. Jñāna (spiritual wisdom) is extremely impassable. And we can't comprehend the discussion of spiritual wisdom. Tulasī says,

Soha Na Ram Pema Binu Gyānū I

KaranaDhāra Binu Jimi Jalajānū II AYK-277 II

Tulasī has mentioned eleven things whose outcome should be Love and only Love. All of them are futile in absence of Love. 'Saba Kara Phala RaghuPati PadaPremā', I have mentioned about it in past Kathās. So, heart is the capital-city. Heart is the capital-city of the whole body. Its emperor is the God of Love. How is the complexion? How does it look? And if Love is the emperor then it should as well have a queen. My VyāsaPiṭha acclaims the queen of Love personified emperor as unrestrained joy (mastī). And unrestrained joy is an empress, she is not a beggar. This is the unrestrained joy of worship. Wherever love exists, there unrestrained joy shall exist. An indifferent unrestrained joy! And pay attention - this is innate, natural, congenital unrestrained joy consecrated by the bounds of propriety. Because you can wrongly interpret the meaning of Love. And if an individual in form of unrestraint joy chooses Love, then their husband never dies because Love is immortal. Unrestraint joy is eternally married. Rādhā is eternally

a queen because Her husband is the synonym of Kṛṣṇa i.e. Love. Unrestrained joy is the queen in my understanding. I feel that an individual who genuinely contains love shall always be smiling; even if such an individual walks slowly and steadily, it would contain a dainty dance; even as he utters prose, you shall hear the sound of poetry. Every breath of that individual will have music. There is a composition of Khumar Sāheb. Khumar Sāheb was indeed Khumar Sāheb. He was a very dear poet to me,

Na Hārā Hai Ishq Na Duniyā Thakī Hai,

Diya Jala Rahā Hai, Havā Chala Rahī Hai I

Neither the people in love are tired, nor are the criticsers.

So, unrestraint joy is the empress. Rādheju is the empress. Therefore, we acclaim her as Rādhe Mahārānī. This is the great empress of the God of Love. The exploits of Kṛṣṇa contains Rādhā as the beloved woman, Rukmiṇī as the wife and Draupadī as the companion – these three rivers were contained in one Prayāg. All three took care of their respective sphere of duty. Unrestrained joy of numerous lifetimes which is congenital, innate, natural, accepted by the soul and endowed with bounds of propriety is the wife of Love. She shall dance in rhythm. This propriety is mostly natural in women.

So, Love is the God, He is the King of Kings, He is the universal monarch. Empress is unrestraint joy, natural propriety. The rural women asked our mother Janki, "O fair lady, forgive our arrogance. Who are these princes to you? How are they related to you?" Now Janki said, this one with fair complexion is my younger brother-in-law. And then comes across that congenital modesty, decency and propriety.

Bahuri Badanu Bidhu Amcala Dhākī I

Piya Tana Citai Bahuraha Kari Bākī II AYK-117 II

O, look at Tulasī's poetry! It's poetry beyond three

virtues. 'Bahuri Badanu Bidhu'. What did Janki do then? She veiled her moon-like countenance by the end of Her saree. Then Tulasī says, 'Khamjana Mamju Tiriche Nayanani', she then casted slightly sidelong glance with her immensely beautiful, pristine and detached eyes. Tulasī is no lesser as well, when erotic sentiments descend then He Himself gets immersed into it. So, she conveyed by a hint, 'Nija Pati'. Thus, this is the propriety. She is primordial divine power, but being a woman, Jankijī has a congenital decency and innate propriety. If, conveying by a hint by casting a sidelong glance, is not a mischief (of unrestrained joy), then what is it? But the bound of propriety is not being breached. Downwards glance, bowed eyes can talk myriads.

Zamāne Ke Sawālo Ko Main Haṅskar

Ṭāl Detā Hū 'Farāz',

Lekin Namī Ākhein Kehatī Hai

Mujhe Tum Yād Āte Ho.

This is such a terse maṅtra.

Na Kuch Matlab Ajāno Se

Na Kuch Pābaṅdī Namāzo Kī I

Mohabbat Karnewāle Kā

Khudā Kuch Aur Hotā Hai I

The God of the citizens belonging to the town of Love is someone different.

I recollect that small incident. It was the fifth twilit namaz. Pira Nizamuddin and Amir! The Sire was sitting in his place. Time was being missed. And this Sire was sitting in his unrestrained joy, he was inundated in it. But the Sire was praying for the world. Thus, Amir thought, let me remind the Sire once, "Sire, it is the time for namaz." But when Amir goes there and has a close look then he finds the Sire crying. Now, he did not feel like disturbing him. And what if he says, "Amir you did not intimate me?" Time

was passing fast. Soon it was the precise time for namaz. And as per the rule of Islamism, first they need to perform vazū. As part of vazū, the worshippers of Islam cleanse their hands, feet etc. with some water. And the time is already up. He said, "Sire?" The Sire thus responded, "Let us offer namaz here itself." He asked, "What about vazū?" And the Sire replied, "Vazū has been done."

When tears drop from our eyes in someone's remembrance, which other vazū can be greater than this? And it is not that only the people of Vraja were remembering before Uddhava. Kṛṣṇa Himself tells Uddhava, "Udho! Braja Bisarata Nāhi (Udho! I am unable to forget Vraja)." Sometimes our inner soul says, "Oh, He is coming to my remembrance." Take a mundane relationship for that matter. In this way itself the ladder is climbed. RamaKathā is the Kathā of Love.

So, innate unrestrained joy endowed with propriety is the auspiciously married woman of Love. Heart is the capital-city. Who is its soldier? Who is the protector of Love? How has Love endured till date? Allow me to say, the soldier of Love personified emperor is trust. Bharatajī says, 'Mohi RaghuBīra Bharoso'. "My devotion shall never face downfall, because I cherish trust on Ram." I would like to tell my listener brothers & sisters, may Lord never let you get depressed in life. But it is life after all. We will have to consume venom as well. At times, it so happens in an individual's life that one feels completely helpless from all directions. If no option is found from anywhere whatsoever, what shall you do then? Is any arrangement present in 'Mānasa'? Yes! 'Mānasa' bestows blessings. What will you do during such moments? An extremely great formula of collecting ourselves. Patience shall arouse again. Bharatajī is sitting alone. The exploit of Bharatajī is immensely

wonderful. My brothers & sisters, I would appeal to everyone. When Bharata saw his heart, he felt helpless. 'My mother has ruined everything.' And who doesn't feel the pain if the sun sets before time? But the hemistich of one couplet talks about helplessness, it indicates a confounded state,

Hṛdaya Heri Hāreu Saba Orā I AYK-261 I

But the consolation,

Ekahi Bhāti Bhalehi Bhala Morā II AYK-261 II

There is one way to come out of it and it is a good way. Don't get depressed, you shall come out of it. Therefore, attend the divine discourse. 'My welfare shall occur by one way.' Now see Sāheb, medicine,

Gura Gosāi Sāhiba Siya Rāmū I

Lāgata Mohi Nika Parināmū II AYK-261 II

"My Guru and my cherished deity are propitious to me. My Guru and my cherished deity are with me." If you have the dependency of Lord's Name and if you are living with the realisation of the Guru who has admonished to cherish devotional faith in Lord's Name, then do remember, it shall beget beneficent outcome in the end. And observe, in whose presence is this Bharatajī's contemplation going on? The surrounding atmosphere plays a role as well. 'Sādhu Sabhā Gura Prabhu Nikaṭa', Bharatajī is sitting amidst the presence of monks. And my Guru is sitting here. The place is also immensely holy, Chitrakūṭa.

I request the world, my Lord never let you be displeased. But if it happens, then do reminiscence this incidence of Bharata. Observe the trust of Bharatajī! So, trust is the guard. Trust is the guard of the capital-city of Love. We will get looted in absence of trust. Rationalism advocates faith as blind. Those who want to say this, let them do so. If Śaṅkara is faith then He can't be blind. Not only two eyes, Tulasī says, He has fifteen eyes. How can He be blind?

So, Love is the emperor. Innate unrestrained joy endowed with propriety is the queen. Protection is trust. Who is the minister? This is my personal opinion, I am not imposing this. Who is the minister? This is the last aphorism of today's Kathā. According to whatever I have understood and experienced, the minister of Love personified emperor is sacrifice. Sacrifice would advise that if you want to Love then sacrifice. Half-honesty will not work in Love. If someone says that Love is good to practice but we will be unable to do so, then this is half-honesty.

Baap! This is the wet Kathā. Love drenches us. The capital-city of Love personified emperor is heart and when you feel completely helpless at heart then do not forget your Guru and your Master. Trust and sacrifice shall confer advice eternally. Outcome of truth is fearlessness, result of Love is sacrifice and outcome of Compassion is non-violence.

*The capital-city of the world of sentiments is heart and its king is Love. Love itself is the ruler of heart. The queen of Love personified emperor is unrestrained joy (mastī). And pay attention - this is innate and natural unrestrained joy consecrated by the bounds of propriety. Unrestraint joy is the queen. Who is the guard or soldier of Love? The soldier of Love personified emperor is trust. And who is the minister? This is my personal opinion, the minister of Love personified emperor is sacrifice.*

## *Kathā-Darśana*

Scripture should not become a weapon. If you dare then convert weapons into scriptures.

Worship is the means as well as the ultimate object of accomplishment.

Supreme Consciousness constantly works behind Sadguru.

It is extremely difficult to understand the way of living of an enlightened man.

Enlightened man is a great mystery.

The aphorisms of saints are opportune in every age.

Sins are effaced by beholding the divine sight of saints.

No one, except Saint and God, has the courage to become adorable to everyone.

Monk should be uplifting and of accepting disposition.

A surrendered dependent doesn't make his destination of surrenderance public.

Devotion towards Guru is by large kept secret.

I regard Love as the central point of spirituality.

In Love, self-restraint doesn't come by suppression, self-restraint comes by temperament.

The guileless (people) in this world have been exceedingly harassed.

Sun has to constantly heat up in order to give light to others.

Faith has its own fragrance.

Development at the sacrifice of restfulness is meaningless.

It is easy to obtain the opinion of people but difficult to obtain the opinion of saints.

Despite being besmeared in karma we can stay free from karma.

Snatching anyone's independence is violence, it's an offence.

As much as our pleasurable augments, so much do we feel the Supreme Godhead.

Divine discourse is attained by Lord's grace.



I express my pleasure that Your Honorable (Hujjatul Islam Agha Mehdi, Iran Culture House, Delhi) came to meet me personally yesterday evening as well, You expressed Your wish to meet me in person even as You were planning to attend today's Kathā. I said, here it is heart and only heart everywhere, there is no wall anywhere. We are extremely happy that You came. And You have invited me earlier as well to visit Iran and today again You have invited me. But I would like to mention one thing, You invited me to visit Iran and go to Iraq from there. The Kathā of Karbalā is already being planned for Iraq. And during the Kathā I will also touch my head on the holy dargah of Imam Hussein. But what I wish to tell you all is that, I shall go whenever the Kathā gets planned, I shall certainly go if this opportunity comes, but before that You have already visited to behold the sight of Hanumānjī in ChitrakūṭaDhama, Talgājarḍā! This is an extremely glorified matter. And today You came on the VyāsaPīṭha and presented such a deep honour, this truly Your greatness, Your generosity.

Yeh Aur Bāta Hai Ki Woh Khāmoś Khaḍe Rehete Hai,

Lekin Jo Baḍe Hote Hai Woh Baḍe Hī Rehete Hai.

This is Your greatness. I as well wish to visit Iran for a couple of days. We are the adherents of the Vedic tradition existing from

*One attains the teachings of life, the spiritual initiation and the alms of love from RamaKathā*

time immemorial, therefore which cādar should I offer on the dargah of Imam Hussein Sāheb? I will rather offer the cādar of chopāīs. And my endeavour of unity is not only limited to public daises. I am saying this from the deepest bottom of my heart in the witness of 'Rama Carita Mānasa', You will be happy to know that I constantly sit before the yajña fire, but being a Hindu I not only offer guggal in that fire, but I add lubāna (frankincense) as well. This is my solitary auspicious resolution of unity. This is my disposition. I shall certainly come. Let me recite a sher to You,

Yū To Log Khudā Ko Bhī Burā Kahate Hai I

Āpake Kahane Se Koī Na Burā Hotā Hai II

Sarṅga Kitne Bhī Uchāle Merī Jāniba Duniyā I

Mere Hoṭho Pe Sadā Harf Duā Hotā Hai II

- Dr. Deobandi Sāheb

The Message of Love - this is the very job that needs to be done in such a small life. As amazingly as this message of unity is being relayed from the public daises, it should also be relayed from our personal daises in an equally amazing manner. Where is the difference? Those who died in Karbalā, their killers were not Hindus and those who died in Kurukṣetra, their killers were not Muslims. All those who died were their own kinsmen. So, many, many thanks to You. This itself is the bridge of unity. That which causes a fight is not religion; that which unites is religion. Our great sage Vinobājī had rightly said, fight never occurs between two religions, it occurs only between two non-religions. Imāma will be present at every place where imāna (honesty) exist. If imāna (honesty) doesn't exist, so wouldn't Imāma. Wherever beautiful (hasīna) discussions shall take place in the world, all such places are marked by the presence of Hussein.

So come, let us now collectively think over the core theme of Kathā once again. I would like to touch the points about the discussion of a king's duty (RājaDharma) as present in 'Rama Carita Mānasa'. Goswāmījī has discussed it extremely elaborately. You are deeply acquainted with one line,

RājaDharama Sarabasu Etanoī I

Jimi Mana Māha Manoratha Goī II AYK-316 II

I don't wish to discuss political ethics (Rājanīti), I rather wish to discuss about a king's duty (RājaDharma, dharma has various meanings like self-prescribed duty, righteous duty, core-nature, religion or righteousness of the entity in concern). The way our eyes have its duty (dharma), our ears have its duty and our hands have their duty. Further, Islam is a religion (dharma), so is our immemorial religion Hinduism, on the same lines are Christianity, Buddhism and

Jainism. Water has its core-nature (dharma), fire has its peculiar core-nature, earth too has its own core-nature. Dharma means disposition. On the same lines there is also something called as a king's duty (RājaDharma). By choosing this interpretation of dharma, if I have to say something by Guru's grace then I would like to say that three aspects must be fostered as part of a king's duty. And in order to foster these three aspects, suggestions of three individuals needs to be accepted whole-heartedly. Duly fostering these three aspects constitutes the duty of king. This aphorism is equally opportune today as well. And it is opportune for the whole world provided we accept it by forsaking preconceived notions.

As part of king's duty, three aspects must be honestly fostered. First, fostering earth constitutes the duty of king. As the duty of king, entire earth needs to be fostered and nourished. Fostering the whole of earth is not just the duty of monks and saints, although they do take up this responsibility. When the entire earth was in trouble, no saint took a back seat, our seers and sages had accompanied the earth by stepping out of caves. How can we stop the exploitation of earth? One was the era of PratāpaBhānu, the king of his capital-city, mostly no king has led a life the way PratāpaBhānu led. When I observe the earlier story of PratāpaBhānu in 'BālaKāṇḍa' then I feel that the kingdom of PratāpaBhānu was completely free from sorrow. But the same PratāpaBhānu becomes Rāvaṇa over a period of time and all the aphorisms turn contradictory. It becomes a completely opposite reign. Light gets transformed into darkness. Stay immensely cautious. We never know when the peak of an individual will get relinquished. Only two things can save us from this – Lord's Name and Guru's coat of mail. Goswāmījī says,

Kavaca Abheda Bipra Gura Pūjā I

Ehi Sama Bijaya Upāya Na Dūjā II LNK-80 II

So Baap, bright fortnight takes no time in getting transformed into a dark fortnight! So, my listener brothers & sisters, I and you, we all must stay cautious for we never when we shall face a downfall. Therefore, Lord's Name and the coat of mail of Guru's grace are the only two things that keeps us safe.

So Baap, first aphorism, the earth must be honestly fostered. Second aphorism, the subjects must be honestly fostered. And third aphorism, the capital-city must be honestly fostered.

Tumha Muni Mātu Saciva Sikha Mānī I

Pālehu Puhumi Prajā Rajadhānī II AYK-315 II  
Again comes the word 'Rājadhānī'. What is duty of king as prescribed in 'Mānasa'? Why am I touching this point? Although this is a bit corporeal, but at the same time we as well have not become finest ascetics. Fostering three things and taking learnings from three individuals, Tulasīdāsajī is conjoining both aspects. Foster the earth, foster the subjects and foster the capital-city and in the same sequence, 'Pālehu Puhumi Prajā Rajadhānī'. Through whom should we foster these entities? "Tumha Muni Mātu Saciva Sikha Mānī", take learnings from three individuals. Our family also constitutes a small earth, subjects and capital-city. Even for our family, take learnings from the three individuals and foster the three entities, this is Tulasī's holy message.

Baap! By asking the sage, by taking learnings from the sage, by adopting their contemplation, commands and thoughts; by taking learnings from mother and by taking learnings from monkly disposed ministers you must foster and nourish the earth, the subjects and the capital-city – 'Mānasa' has conferred this message.

Foster the earth with the learnings from the sage. Protect the subjects with the advice of mother. And agreeing to the advices of the ministers, foster the capital-city. We must learn to foster the entire earth

from the seers and sages, from some great sage, from some enlightened men. Kings and emperors do not foster the earth in an appropriate manner. The earth and this entire creation is being exploited all throughout the world. Trees are being cut! Flows of river are being impeded! Huge factories are polluting the air! Environmental danger has become a matter of universal concern today. Let trees not be cut, let water not get polluted. Who will foster these entities of earth? Who fosters these constituents of the creation? Ask those sages who would have performed austere penance in their past birth on the banks of the same rivers, ask those realised men. It doesn't work by just forming a commission. And pay attention, the words of saints come true in every age. This scripture of Tulasī has descended numerous years ago but it doesn't mean that it is old. A colossal (bhavya) entity can become old, but a divine (divya) entity can never become old. Goswāmījī Himself defines a divine entity. 'Je Nita Nūtana', that which is new and novel every day is called as divya (divine).

Kathā is divine because Kathā is new every day. RamaKathā is not a rally; it is the fraught flow of love. My aim is the youth of India, I wish to address them. They must listen to the Kathā. And today the younger generation is coming to the Kathā. It is an auspicious omen of the 21<sup>st</sup> century that the younger generation is listening to the Kathā. Kathā confers numerous things. Had the divine discourse or Kathā not been present then what we would have been? I say till an extent that this is not the age of Kali, this is the age of Kathā. I was discussing something about 'divya' (divine) - a colossal entity may be dreadful, but the divine entity is new and novel every day. That is divine which appears new every day. That is divine which always stays immaculate, 'Amala Suhāe'. Many things have changed, but the flow of Kathā did not change. Lord's Kathā is new. Those who become the

instrumental means of Lord's Kathā, for them Tulasīdāsajī has said,

Dhanya Dhanya GirirājaKumārī I

Tumha Samāna Nahi Kou Upkārī II BAK-112 II  
Śāṅkara said, "O Pārvatī! You are blessed. No one is as benefactor as You." They who become instrumental means of such Kathā, must be honoured. This is an extremely amazing medium. One attains the teachings of life, the spiritual initiation and the alms of love from RamaKathā. The teachings of life are obtained, despite being ancient RamaKathā gives the answers to the current issues. It confers spiritual initiation i.e. right directions. And Lord's Kathā confers us the alms of Love. All three things are contained in Lord's Kathā.

Baap, the aphorisms of saints are opportune in every age. Let the earth be honestly fostered by asking the sages. Let the earth not be exploited, let it be nourished. And only the sages can do this. Numerous saints have come together for the purification River Yamuna. And why are they releasing filthy drainages into it? Cannot there be an alternate solution to it? And I would rather tell the businessmen that you are also the offspring of India, why can't you change the outlet of your filthy drainage, why are you releasing the filthy drainage in the mother's womb? Take such learnings from the monks and saints. Yet again I recollect Nizamuddin Auliya. Once upon a time, Amir Khushrow was an immensely rich man, thereafter he offered all his possessions in his Guru's divine feet. One fine day, while he was sitting beside the Sire and massaging his legs, it suddenly came to Amir's mind. He suddenly asked the Sire while massaging his legs, "Sire, one thought is coming to my mind, may I ask You? Sire, I wish to build a religious place. Please be kind to guide." Nizamuddin thus said, "Son! If you want to construct a religious place then do one thing. Plant five saplings in the hermitage. Your religious place will get constructed." These saints have turned

out to be the great lovers of this creation!

Now second aphorism, 'Pālehu Puhumi Prajā Rajadhānī'. Foster the subjects. Take the learnings of fostering the subjects by asking mother. The subjects are king's children. And as much as the mother can protect the children, father cannot. So, the one who is filled with love can foster the subjects by a greater extent. Kings must perceive all the subjects in this form and foster these subjects like a mother.

Then the third aphorism, capital-city. Honestly foster the capital-city by taking advice from the ministers. 'Saciva Dharamaruci Hari Pada Pritī', minister must be someone who cherishes love in Lord's feet, minister must be disposed towards righteousness (dharma). And I am repeating again and again, dharma in my understanding is Truth, Love & Compassion. Minister who holds inclination in these values can foster the capital-city. So, Tulasī has presented the philosophical envisagement on the word 'Rājadhānī' wherever it has occurred in the lines of 'Mānasa', I am discussing the same with you.

Today I want to take the Kathā till Lord Ram's birth. But before that, yesterday I was asked, "Bapu, you are talking about all the capital-cities, which is the capital-city of Sadguru?" A very lovely question! Ours is the country of saints. It is not that other countries do not have such realised consciousnesses, but here the crops have flourished in abundance. So, while it is asked about the capital-city of Sadguru, if I tell it as India then I shall become parochial. I can't parochialize Sadguru. Yet again I recollect that sher of Wasim Bareilvi,

Woh Jahān Bhī Rahegā Roṣnī Failāegā,

Charāgo Ko Koī Apnā Makān Nahī Hotā I

Monk doesn't harbour attachment for one specific place. So, where is the capital-city of Sadguru? I would like to reply this through the chopāī of 'Mānasa',

Tumha Tribhuvana Gura Beda Bakhānā I

Āna Jīva Pāvāra Kā Jānā II BAK-111 II

The capital-city of JagatGuru is the three spheres. All three worlds are His capital-city. We can't parochialize Him. Now the three spheres means – sky, earth and netherworld. All three regions. While we are saying that the three spheres are the capital-city of an enlightened man then in which form? How can the capital-city be in sky? In my understanding, words are the virtue of sky. Whatever Sadguru speaks is the divine annunciation of the sky. In the sky personified sphere, Sadguru pervades Himself through His words. Sky is detached, His speech is detached, beyond attachment and hatred.

He stays on the earth, just like us. If we are to define the three spheres then words are in the sky and conduct is on the earth. His words are of sky i.e. of the highest level. Whereas the conduct is just like us. Therefore, the enlightened men could not be understood. I have repeated this before you two to four

times that it is extremely difficult to understand the way of living of an enlightened man. Don't pronounce decision in haste. Enlightened man is a great mystery. His words are of sky and conduct is that of earth. And what does the netherworld mean? Netherworld means profundity. The depth of their realisations is as profound as the netherworld. And His contemplation, His thought is not only confined to the great personalities, He holds virtuous sentiments in heart for ignoble people as well. Netherworld means the profundity of life's ideology fraught with truthfulness, auspiciousness and beauty. And he harbours a genuine intent to reach to the most ignoble individual. He touches all three spheres.

In little time that is left, let me sing the tale of Ram's birth. Tulasiji takes all of us to the King of Pilgrimage Places, Prayāg. On the land of confluence of the King of Pilgrimage Places, Prayāg, the greatest



congregation of Kumbha has been concluded and Sage Yajñavalkya takes his leave from Bharadvājaji. Bharadvājaji raises a curiosity, “Lord! You are supremely discreet. Be kind to tell me, what is the entity of Ram?” Although Bharadvājaji is very well aware about the entity of Ram. But he asked this esoteric question in order to explain it to foolish people like us. And in the King of Pilgrimage Places, Prayāg, on the bank of karma, the Kathā commences! Before the exploits of Ram, an immensely lovely tale of the exploits of Śiva was recited. This is Tulasī's union, it is a spiritual confluence.

The entire exploit of Śiva was recited. Śiva and Satī went to Kumbhaja's hermitage. They beheld Ram on their return journey. Satī was gripped by doubt, she thus went to examine Ram but she fails, Śiva abandoned her etc. Satī got burnt in Dakṣa's yajña. She was reborn as Pārvatī in the abode of the king of mountains, Himālaya. She performs austere penance to attain Śiva and gets a boon of attaining Śiva. Meanwhile, Lord Śiva was in deep meditation. Lord appeared and told Śiva, “Accept Pārvatī's hand.” Lord Śiva accepts the command of the Supreme Godhead on crest of His head. Mounting the bull, the marriage ceremony of the Sire started. They reach Himachal Pradesh. Empress Mainā arrives to ritually welcome the groom, she swooned on beholding Śiva's form. Nārada set open the curtains of mystery. Only when Guru opens the curtains we realise that the divine feminine power (Śakti) is present in our home itself and Śiva in our courtyard, but do we realise this without a Sadguru? Thereafter, the wedding took place by Vedic rituals and traditional rites. And Himālaya bid farewell to his daughter. Śiva reached Kailas with Pārvatī. Kārtikeya was born and Kārtikeya conferred nirvānā to a demon named Tāḍakāsura.

One fine day, Śiva has taken a seat beneath Kailas' banyan tree which is extolled in Vedas as well. Pārvatī asked a question, “Lord! In my past birth, on

beholding Ram's sportive enact I was gripped by doubt of whether He is truly Brahma, The Supreme? Be kind to recite RamaKathā to me.” And then from the topmost peak of Kailas, the seat of spiritual wisdom, Lord Śaṅkara, Māhādeva begins to recite RamaKathā to Pārvatī. The three brothers namely Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa performed rigorous penance. Attained difficult boons. And as a result of penance, they began to misuse their power. And eventually, earth guised in the form of cow and approached the seers and sages. The entire group proceeded to the deities. The whole assembly collectively called forth the Supreme Godhead. Everyone evocatively called forth the Lord. Divine annunciation sounded from the sky, “O Earth! Have patience. I shall bear an incarnation along with my part manifestations.” And now Goswāmijī takes us all to Śrī Ayodhyā, where the Supreme Godhead is going to appear.

Universal reign of Ayodhyā, its present king is Dasratha. He is the champion of righteousness, mine of virtues, man of spiritual wisdom as well as a devout devotee. Describing his married life, the composer of 'Mānasa' prescribes us the formula for leading such a married life by virtue of which the Supreme Godhead shall appear in our courtyard. Tulasīdāsajī confers three aphorisms. Queens like Kausalyā etc. honours the king. And the king confers love to the three queens. And both of them together worship the Lord in home. My brothers & sisters, if our married life is also blended with these three aphorisms then our home, our courtyard can also become the courtyard of Ayodhyā. A consciousness like Ram can arrive in our homes as well. Only three points, that's it! Man should confer love to woman, this is the duty of man. And woman should honour her husband, because man is slightly egoistic. And both must worship the Lord. A son like Ram shall be attained. But pity that this simple way of life is not being followed!

Baap! Queens like Kausalyā etc. and Dasratha led a divine married life, but they lack the bliss of son. He expressed his concern before Vaśiṣṭhājī by visiting him. Lord Vaśiṣṭha said, “King! You shall be blessed with not only one but four sons, but a yajña will have to be organised.” Seer Śṛngī was called. A yajña conferring the boon of son was held. The god of yajña appeared from the altar of yajña with the fruit of holy sacrament in his hands. He hands it over to Vaśiṣṭhājī. Gurudev gave the holy sacrament to the king. The king in turn distributes it among the queens. Holy sacrament should be distributed, it must not be sold. The king divided it into three portions and gave it to the queens. Thereafter, he attained four sons, whom he gave away to the whole world. The entire process is of distribution.

The three queens began to experience the state of being conceived. Goswāmījī says, Lord arrived in Kausalyā's womb. Time elapsed. The auspicious moment of Lord's incarnation came closer and the almanac turned favourable. Joy besmeared the entire creation of animate and inanimate beings. It was the age of Tretā, the holy month of Caitra (start of Spring), ninth day of the bright fortnight of the month, sun at

the meridian, the asterism of Abhijit and the time when everyone was resting. Gentle, fragrant and cool breeze began to blow. The entire cosmos began to get crowded with the deities. Eulogies commenced in all three spheres. And suddenly a bright radiance began to appear in mother Kausalyā's chamber. Something began to take shape from the bright radiance. The Supreme Entity, the Supreme Godhead appears in a beautiful form in mother Kausalyā's chamber,

Bhae Pragaṭa Kṛpālā DīnaDayālā Kausalyā Hitakārī I  
Haraṣita Mahatārī Muni Mana Hārī Adbhuta Rūpa  
Bichārī II BAK-192 II

I have heard from the saints that the mother then turns her face away. When Lord asks her, she says, “You are breaking the promise. You have not arrived in a human form, You have arrived as God. We want the Supreme Godhead in a human form.” The mother of India is teaching God about how to become a human being. And in form of absolutely newborn infant, Lord began to cry in mother Kausalyā's lap like a child. Now Ram is born as a newborn infant. On hearing the cries of the newborn, other queens rushed in flurry. The great king Dasratha was given glad tidings. Congratulations commenced in the entire town of Ayodhyā.

## Mānasa-Rājadhānī || VII ||

'Mānasa-Rājadhānī', I and you are collectively having serene-cum-essential discussion about it. Today numerous questions have come, but I could not read all of them. I have though kept a couple of queries. VyāsaPīṭha is not discussing political ethics (RājaNīti), it is discussing about the righteous duty of a state (RājaDharama). While ethics can be formed, righteousness cannot be formed. Although sect (saṁpradāya) is something that can be formed and if its pioneer doesn't wish to form a sect then the adherents may do so. Ethics (nīti) are always formed, we also insist to follow the set of ethics. Further, there is also an ordinance of punishment for people not abiding to the set of ethics. On the contrary, righteousness (dharma) cannot be created, righteousness emanates from the bosom of the Supreme Godhead. Righteousness is the most primordial entity emanated from the bosom of the Supreme Godhead.

One question is also that, “While You are acclaiming temperament as righteous duty (dharma) from VyāsaPīṭha, then is dharma truly our temperament?” Dharma is not the temperament of body. Body is corporeal. Of course, we do use a phrase like the dharma of body. In my understanding dharma is the temperament of

### *Dharma emanates, it cannot be begotten*

*I am saying this from the deepest bottom of my heart in the witness of 'Rama Carita Mānasa', You I constantly sit before the yajña fire, but being a Hindu I not only offer guggal in that fire, but I add lubāna (frankincense) as well. This is my solitary auspicious resolution of unity. This is the very job that needs to be done in such a small life. As amazingly as this message of unity is being relayed from the public daises, it should also be relayed from our personal daises in an equally amazing manner. Where is the difference? Those who died in Karbālā, their killers were not Hindus and those who died in Kurukṣetra, their killers were not Muslims. All those who died were their own kinsmen. That which causes a fight is not religion; that which unites is religion.*

consciousness residing in our body. Dharma means the natural temperament of the consciousness residing in a crass entity. It is not corporeal. Our wisdom has comprehended the entity of dharma as profoundly esoteric. They have acclaimed it as 'Nihitam Guhyām'. It resides in a deeply profound cave. So, ethics can be planned and therefore, ethics are also altered as per the current country and time. Ethics cannot be eternal, dharma is eternal. Dharma emanates, it cannot be formed. Dharma emanates from the bosom of the Supreme Godhead, they way milk and love emanates from a mother's bosom.

So, dharma emanates, it cannot be begotten. Therefore, its center of existence is bosom. When one person embraces the other, it

means that we are embracing each other by keeping dharma in between. We are embracing by cherishing love and affection with us. Learn dharma from our daily life. Dharma is not obtained from scripture alone; dharma must also be evidently seen in every individual's daily life. Our dharma has become confined only in tilakas. Although tilak holds a distinct glory. Dharma must be part and parcel of us. They say that dharma is our only companion in arm of its kind which accompanies us till the last moment. The new and novel consciousnesses being born today have not changed the definition of righteousness, they have rather genuinely attempted to take us till its root. You must have observed in villages that people hang on the branches of trees and then they fall down. After they fall down, they further proceed to the root. Because they need to re-climb from there itself. We are already hanging on the branches, God willing may we fall down and turn towards the roots. Spiritual energy of life also ascends in similar manner.

What is the journey from 'BālaKāṇḍa' to 'UttaraKāṇḍa'? 'Rama Carita Mānasa' is a real incident, not just historical but an immemorial incident, despite this it is also an intrinsic spiritual journey of an individual. The name 'BālaKāṇḍa' is not merely given to indicate Lord's childhood sports, it's a corporeal name. It is rather a hint towards the intrinsic journey of every spiritual seeker. Spiritual energy must progressively augment.

Today a gentleman has asked me a question, what should I say in its reply? He has asked, "Do You give prominence to meditation or to Love?" It is a false question! How can I dishonour meditation? For me meditation (dhyāna) is Love, concentration (dhāraṇā) is Love and the ultimate union with the divine entity (samādhi) is also Love. Why separate meditation and Love? Meditate with Love and Love meditatively, the matter ends! Grab the root entity, the futile elements

will drop automatically. People say, meditate by closing the eyes; Krishnamurti says, meditation can also happen with open eyes. Meditation is not spiritual penance. Meditation, the ultimate object of meditation etc. are all one and the same. Think about this – early morning as you get emotionally immersed in beholding a flower covered with dew droplets then is it not meditation? It should be innate. Live innately. Why are you arising walls?

Woh Ek Zakhmī Parindā Hai, Vār Mat Karnā I  
Panāh Māṅg Rahā Hai, Śīkār Mat Karnā I  
Irādā SāmneVālā Badala Bhī Saktā Hai,  
Muqābalā Hī Sahī Lekin Pehele Vār Mat Karnā I  
- Andaaz Dahelvi

There is a story in 'Bhāgavata'. When Kālayavana wanted to defeat Lord Kṛṣṇa, we all know that Lord Kṛṣṇa ran away from the battlefield. Don't you feel that sometimes we as well should run away from the battlefield? Which ego are you holding on to? What are you so egoist about? Friends, it just wants to kill you. Rather than getting killed by such an ego, better is to run away and return before the world after generating new energy. Kṛṣṇa did not face any disgrace. And what is the capacity of Kālayavana to cause the Supreme Spirit of Death (or Time) to run away? But Kṛṣṇa did run away. Running away is not cowardliness, running away is not for saving our self, but why do you give a chance to those who want to exhibit hatred for you? Only for false ego? Running away is not cowardliness over here. Cowardliness is millions of yards afar from the Lord. Lord has fled off with due understanding. And He did not run away causelessly, He ran away to make him run behind Him, He forced him to run behind Him with an intent that he will get emancipated only when he runs behind Me.

We have ran behind money, we have ran behind position. May we run behind the Lord. Think.

But wasn't this Kṛṣṇa's Compassion on Kālayavana? His emancipation cannot occur in Mathura, his emancipation shall happen in Girnar. And when a spiritual seeker turns weary after running on and on, at that moment he experiences Compassion. Muchukund was sleeping in the cave of Girnar. Lord Kṛṣṇa spread His garment on asleep Muchukund and left from there. And Kālayavana reached there to realise that, "He (Lord Kṛṣṇa) is sleeping here." Muchukund had only solicited sound sleep as the reward of austere penance. So, he thought that Kṛṣṇa was sleeping there. And Kālayavana challenged him. But he was deep asleep. Kālayavana kicked him hard. And Muchukund had a boon that whosoever wakes you forcibly shall die. And Kālayavana woke him up. And no sooner did Muchukund wake up than Kālayavana died. The very admonishment that I derived from this story is that – awakenedness of an individual kills the Supreme Spirit of Death (or Time). At times the Supreme Spirit of Death also bestows grace to wake us up. While listening to Kathā on and on, may you get a kick, may one chopāi touch you, may one aphorism fill your ears with sap!

So, Krishnamurti said that meditation can happen even if the eyes are open. It should be innate, it should be without any action. Behold flower in the morning. The way Bādashāha Ram disallowed to pluck flowers, he would recite a story. Thereafter, Osho also repeated the same with a disclaimer that, "I have heard this". Although Osho read till a great extent. I have seen his library. People say, he would know the entire book by reading only two pages. There is the outcome of the awakenedness of realised consciousness. One need not raise doubts or logical arguments about it. But he never said that, "I have read this..." He always said that, "I have heard this...". He analysed the books. Don't read 'Mānasa', analyse it. As far as self-study is concerned, it should happen of our own self. Scriptures

speak, they themselves turn eloquent before the rightful spiritual seekers.

So, Swāmī Ramtirth used to say, there was a grass-flower. It had sprouted against the shelter of a wall. No blow of air could bend it as bricks were its protection. No stormy rain could trouble it, because bricks were its protection. No scorching heat could wither it, because it was under placid shades. And Bādashāha Ram had rose plants in the same orchard. Its leaves would shed due to rains and the roses would wither in scorching heat. Blow of air would weaken the tender roots of this rose plant. And Bādashāha Ram would keep observing both the sights. He heard the grass-flower speaking. One fine day, the grass-flower supplicates to God, "Please make me a rose, let me be aromatic for once." Lord said, "Wherever you are, you are innate, you are perfect". But it insisted. Lord bestowed grace and converted the grass-flower into a rose-flower. And the wind blew so strong since morning itself that the entire stem was on the verge of being uprooted! As time elapsed, scorching heat of sun smeared all over. And further to this, torrential rain pours down, every petal dropped. That moment, the rest of grass-flowers belonging to the same cult of this grass-flower said, "Foolish! Had not we said that whatever you are, it's perfect." Now the point was correct that, whatever we are, it is perfect, why should we become someone else? But the flower said, "Instead of living life constantly in the cover of these bricks, better is to live in an open field." Rather than living like dead for 100 years, better is to live and die in one day!

So, the point about which I am talking with you is - ethics are created, righteousness emanates, dharma emanates. The emanating place of dharma is Lord's bosom. Therefore, it is eternal.

So Baap, Tulasi did not talk about political ethics. Even if He did, His intent behind it was the

righteous duty of a state. Dharma is the temperament of consciousness residing in an individual. Even 'Bhagavad Gītā' acclaims temperament as dharma. In our daily terminology we do say, the dharma of body, but it is perishable. The dharma of body ends as soon as the body is destroyed. The dharma of ignited fire is to confer warmth, but no sooner does it extinguishes than

its warmth ends. The dharma of ice is to confer coolness, but as soon as the ice melts, its dharma ends as well. The idea of imperishable dharma is about the temperament of an individual's consciousness.

Tulasiji discusses about the righteous duty of a state (RājaDharama). As we are sitting in the capital



and while we already discussed about the righteous duty of a state yesterday, let us further understand the righteous duty of a state in a peculiar manner.

RājaDharama Sarabasu Etanoī I

Jimi Mana Māha Manoratha Goī II AYK-316 Ili  
“Bharat, the all-in-all righteous duty of a state gets contained in this small principle”, Lord has spoken these words in 'AyodhyāKāṇḍa'. So, let us further envisage Tulasī's righteous duty of a state.

Bharata Binaya Sādara Sunia Karia Bicāru Bahori I  
Karaba SādhuMata LokaMata

Nrpanaya Nigama Nicori II AYK-258 II

This is the second envisagement of the righteous duty of a state. It is an extremely distinct aphoristic narration. The words have emanated from Lord Vaśiṣṭha's lips in the assembly of Chitrakūṭa. “Lord, listen with attention to Bharata's humble entreaties. And on hearing please don't take any decision instantly with a thought that since my saint has spoken, there cannot be anything beyond it. Listen to Bharata's humble entreaties and think deeply over it. Do not turn a deaf ear just because He is young in age.” I would like to tell you, sometimes if a small man speaks then listen to him with deep honour as well. At times something worthy can emanate from their lips as well, sometimes maṅtra can emanate from a child's lips too. It's written behind the trucks, “Pappā, jaldī ghara ānā (Daddy, come home fast)”. This is indeed a maṅtra stating to return home in time. What do the enlightened men say? By addressing us as 'Baap' they tell us to come home soon, they tell us return to the actual destination sooner.

Eka Pal Hai Hasnā, Eka Pal Hai Ronā,  
Kaisā Hai Jivana Kā Khelā?  
Eka Pal Hai Milnā, Eka Pal Bichaḍanā,  
Duniyā Hai Do Din Kā Melā I

Yeh Ghaḍī Na Jāe Bīta,  
Tujhe Mere Gīta Bulāte Hai I  
Tune Bhalī Re Nibhāi Prīta,  
Tujhe Mere Gīta Bulāte Hai I

Once He left for Vrindavan, He never returned, Tune Bhalī Re Nibhāi Prīta! You must be feeling that lately Bapu is singing movie songs by a greater extent. But I have been singing this song since the commencement of my Kathā. This is 'GopīGītā'. Yashodaji forgot Kṛṣṇa's name, Nanda however remembers it. The mother forgot Kṛṣṇa's name in His separation. Oh, what a love it must've been! And here an individual is not calling, it's an individual's song that is calling. A physical body is not calling, an embodied soul is calling.

So, don't turn a deaf ear if a trivial individual speaks. My brothers & sisters, Vaśiṣṭhajī says, “Rāghava, do not dishonour Bharata. Listen to him first and foremost. And before coming to a decision, profoundly think over it. Further, do not take a decision even after You have deeply thought about it. Before taking a decision, the righteous duty of a state asks to gather opinion of four entities.” Although the idea of four opinions can be interpreted in diverse ways over here; however, it is essential for the opinion of all four of them to be one. All four opinions are mutually contradictory, but it is utmost essential for all four opinions to unite. Because the opinion of saints and the opinion of worldly people have never convened. Were the opinions of saints and worldly people convened then why would have people criticised saints till such an extent? Janki is the Sadguru of the world, but on one side was Janki and on the other side was the opinion of the worldly people of entire Ayodhyā. Sita was not spared!

The guileless people in this world have been exceedingly harassed. The humble are pronounced

numerous abuses. And Jesus Christ rightly said, he who is humble in life, can alone reach till purity and he who would reach till purity, shall alone get an entry in my father's world. It is a very small word, 'humility' (vinamratā). Have you ever noted, when you feel humble, you will not be greedy; you will be unable to get angry. Numerous vices get relinquished by trivial humility. All the arts of living life are obtained by humility. When we are humble, we shall not be aggressive. Purity gets serially endowed in this manner by humility. Innate humility. You are feeling thirsty and you are standing in the river. Water is running through your feet, but what if you are not ready to bend? Uncompromising egoistic attitude kills.

And then comes the opinion of state and the opinion of Vedas. Has the opinion of state and the opinion of Vedas ever convened? But in one context, we will have to convene them. "O the Lord of Raghus, take decision after gathering opinions of all four people." This is the righteous duty of a state in one context. And it is easy to obtain the opinion of people but difficult to obtain the opinion of saints. We can get the opinion of the people in any manner, but saints can't be bought. Vaśiṣṭhajī says, "Bharata, take opinion of all these people who have arrived here from your state and take the opinion of saints as well." Before taking any decision, the opinion of people is necessary and the opinion of the saints is equally essential as well. People's opinion in 'Rāmāyaṇa' is amazing. However, state affairs in 'Rāmāyaṇa' is not based on people's opinion alone. Not majority, but unanimous agreement. These thoughts are of Brahmaliṅga Swāmī Ramkinkarji Maharaj. The stately tasks should be done with unanimous agreement. Take the opinion of saints and the opinion of people as well. Consider the opinion of state, honour it equally well and by Vedas it means to seek the primordial thoughts conferred by our seers and sages. Gather all four opinions.

So Baap! By placing 'Mānasa-Rājadhānī' in the center, we all are collectively doing a serene-cum-essential discussion about it in form of a dialogue. Few aphorisms of yesterday are incomplete, let me complete those.

Tumha Tribhuvana Gura Beda Bakhānā I  
Āna Jīva Pāvāra Kā Jānā II BAK-111 II

The question asked was, which is the capital-city of an enlightened man? So, I had replied through a chopāi that the capital-city of an enlightened man are the three spheres. His movements reach every nook and corner of the cosmos. Guru's movements influences everyone. It is a trait of moon-gem that as soon as the moon rises, it begins to release its sap. Similarly, when Sadguru reminiscences three spheres in His mind then all the three spheres begins to get mobilised.

So, Sadguru is the king, the three spheres are His capital-city. If so, then who is His queen, which is the entity that follows him? Entity that follows Him is Supreme Consciousness. Supreme Consciousness constantly works behind Sadguru. Supreme Consciousness! Supreme Consciousness itself is His shadow. We have seen in our country that a distinct radiance is present around the enlightened men. Supreme Consciousness follows Him. As such the enlightened men don't need any protection, they don't need warriors, but now that we have formed the metaphor of His empire, let us understand these aphorisms as well. You need not agree, but do think about it. Who are His soldiers? Allow me to say, the grace of the Supreme Entity itself is the warrior. And in what words can we extol those enlightened men in whose service the grace of the Supreme Godhead itself is present 24x7? They say that when Buddha attained enlightenment, flowers began to rain down. Intellect will fail to accept but this is the grace of the supreme existence that it is bound to offer its servitude. And you can rightfully tell the one who stays in your servitude to

go to someone else's home. Similarly, the enlightened man orders the grace of the Supreme Godhead that one of my surrendered dependent is crying inconsolably at a far distance, go and accomplish his work. Grace doesn't come because we summon it, grace arrives at our home because it is sent by Guru. The enlightened man sends the grace of the Supreme Godhead till our hovel. It is not the outcome of our spiritual penance.

So, the three spheres are the capital-city, supreme consciousness is its shadow and the minister of the enlightened man is Truth. He accepts only the matters of Truth. You may feel that we are so bad, yet our Guru agrees to all our thoughts. No, we may certainly be bad but He catches hold of some such light from our evilness as well, Sāheb! In Ayurveda, medical diagnosis was never done by examining entire body, the treatment would be done by catching hold of only one particular pulse. Likewise, no one in this world is without Truth, Guru perceives small such truth and begins to treat all other untruths. Therefore, Truth itself is His minister. King must have treasure. Grace itself is His treasure. Tulasī says,

Suṁdara Sujāna Kṛpā Nidhāna

Anātha Para Kara Prīti Jo I

So Eka Rama Akāma Hita

NirbānaPrada Sama Āna Ko II UTK-130 II

He is an abode of Compassion, His treasure is Compassion; Compassion has never diminished from

His treasure. He is Compassion embodied of, 'KārūṇyaRūpaṁ KarūṇāKaramtaṁ ŚrīRamchandram Śaranam Prapadhye...'.  
My brothers & sisters, the capital-city of such an enlightened man are the three spheres, He influences all three spheres. That's it, shall I conclude here for today? 'Ab Mein Bahut Nāchyo Gopāla', but I am not tired. This is my rest. Isn't there is a bank in Mathura called as 'ViśrāmaGhāṭa' (The Bank of Restfulness), my Bank of Restfulness is this. The fact that I circumambulate (my VyāsaPīṭha) is not a mere hollow religious process but by doing so I first see my VyāsaPīṭha from every angle and then I spread the loose end of my cloth supplicating to bestow so that I can distribute. And again while leaving, I offer back all that was bestowed. As for me, I cannot articulate what this is not! There was a statement of mine that VyāsaPīṭha is my pyre. And the pyre of mundane soul is made to cool down; I wish that may this pyre of mine is never made to cool down. Because this is not the pyre of a mundane soul, this is the crematorium of Śiva, where ceaseless blazes of fire are emanated. This is my crematorium as well as my resting place. This is the Bank of Restfulness. When I sit here I don't feel weary. Supreme Restfulness exists here. Tulasī says,

Jāki Kṛpā Lavalesa Te MatiMaṁda TulasīDāsaHū I

Pāyo Parama Biśrāmu

Ram Samāna Prabhu Nāhī Kahū II UTK-130 II

*Today a gentleman has asked me, "Do You give prominence to meditation or to Love?" How can I dishonour meditation? For me meditation (dhyāna) is Love, concentration (dhāraṇā) is Love and the ultimate union with the divine entity (samādhi) is also Love. Why separate meditation and Love? Meditate with Love and Love meditatively, the matter ends! Grab the root entity, the futile elements will drop automatically. Early morning as you get emotionally immersed in beholding a flower covered with dew droplets then is it not meditation?*



By making 'Mānasa-Rājadhānī' as the central theme in some form or the other, we are collectively discussing about it. Even today there are as many questions, which ones should I pick up and which ones should I leave? 'Rājadhānī' is a lovely word. The capital-city of any country contains few words associated with the word 'Dhānī'. They should be used after duly experiencing them. Only then the capital-city truly becomes a capital-city. Else it is a mere town, a mere city. But in my VyāsaPīṭha's view if few words associated with the word 'Dhānī' come true in 'Rājadhānī' only then a capital-city can truly attain the glory of being a capital-city. The conversation that I wish to have with you is that the words which my VyāsaPīṭha is associating with 'Rājadhānī', isn't it essential to discuss their peculiar interpretations? I request you to focus attention on it. This is true for the capital-city of any country whatsoever.

First, 'Sāvadhāna' (caution). This is a lovely word of 'Rama Carita Mānasa' wherein the reciter cautions the listener (to listen attentively); now don't interpret this as the reciter cautions only the listener. Let me remember Venerable Brahmaliṅga DongrejiBapa. You often used to say in Kathā that, "Śukadvajā is cautioning." It is written in 'Mānasa' as well that the listeners must listen to the Kathā with caution, 'Sāvadhāna Sunu Sumati Bhavānī'. Lord Śaṅkara cautions. We can say

*Scriptures cannot get subjugated to us;  
we are subjugated to the scriptures*

that this is the right of a reciter. However, 'Mānasa' is a unique scripture in itself. So, 'Rama Carita Mānasa' has given an extremely lovely idea that reciter must caution the listener. But who shall caution the reciter? 'Mānasa' says that the reciter himself cautions his own self. Only he can caution the listeners who cautions his own self first. Evidence,

Savadhana Mana Kari Puni Saṅkara I

Lāge Kahana Kathā Ati Sumānā II SDK-33 II

The reciter needs to discipline himself. So, 'Sāvadhāna' is an immensely lovely word. Another word derived from it is 'Sāvadhānī'. The reason I am associating related rhyming words with 'Rājadhānī' is because it is the duty of every capital-city to maintain caution. It must not live in a

swooned state; unconsciousness must not arise because of allurements. People must not swoon by pulling each other down. People must not swoon by the statements of ignoble class. While I am using the word 'Sāvadhānī', it is utmost essential for each and every capital-city to abide by caution. So, one of the words is 'Sāvadhānī'.

Second word is, 'Guḍadhānī' (basic needs of food, clothing and shelter). It is the duty of the capital-city that everyone must get sufficient food with due honour. Filling the stomach of capital-city alone is not sufficient, everyone should get food till the last individual. Everyone should get shelter, food and clothing. Although I do observe in metropolitan cities that begging has also become a business. But while returning from here, I specifically notice the little kids who beg with torn out clothes and mud smeared body. Little Kṛṣṇa of India has turned such a pitiful beggar. It is the duty of the capital-city to meet them. Today a gentleman has asked me, "Should a ruler be strict or soft?" He should be strict before a capable individual and soft before the helpless ones. He who is harsh should be punished. Observe the constitution of 'Mānasa', Vāli was punished and Sugrīva was forgiven.

Being cautious and ensuring food for every individual must invariably be the duty of the capital-cities. We have a word in our country 'Pradhāna' (main or prime). But as you move towards Punjab it gets transformed into 'Paradhāna'. There are prime officials in the capital-cities who are endowed with their primacy, their prominence and their authority. So, the prime officials must use their authority for the good. In my view a capital-city must be immersed in connected culture; it must be connected with every citizen. It is the duty of the capital-city to listen to everyone and provide an answer to everyone. These few points are necessary. This is a mere play of words, I very well understand this; nonetheless, in form of

aphorisms this is the duty of the capital-cities.

Tulasīdāsajī has used the word 'Rajadhānī' 9 times in 'Mānasa'. Let me share those instances with you,

Rājā Rāmu Avadhā Rajadhānī I

Gāvata Guna Sura Muni Bara Bānī II BAK-25 II

•

Aba Tumha Mama Anusāsana Mānī I

Basahu Jāi SuraPati Rajadhānī II BAK-151 II

•

Sumānā Sahaja Agama Anumānī I

Kīnhi Tahā Rāvana Rajadhānī II BAK-179 II

•

Jehi Suni Binaya Mohi Janu Jānī I

Āvahi Bahuri Rāmu Rajadhānī II AYK-183 II

•

Bhaṭa Jama Niyama Saila Rajadhānī I

Sāmīti Sumati Suci Sumānā Rānī II AYK-235 II

•

Rājā Rāmu Jānakī Rānī I

Ānada Avadhī Avadhā Rajadhānī II AYK-273 II

•

Tumha Muni Mātu Saciva Sikha Mānī I

Pālehu Puhumi Prajā Rajadhānī II AYK-315 II

•

Nagara Nāri Nara Gura Sikha Mānī I

Base Sukhena Rāma Rajadhānī II AYK-322 II

At times what happens is that even though we stay in a capital-city, we are completely ignorant of the influence of the capital-city. There is a statement from KāgBhuṣuṇḍijī that I did come to Avadhā, but during that time I did not realise the glory of Avadhā. This could be possible. Sometimes we may come to the Kathā, but we may return back without knowing the glory of Kathā at all. We may visit some enlightened man, but we may possible stay completely ignorant.

There is a similar line as the ninth instance,

Jadapi Raheu RaghuPati Rajadhānī I

Tadapi Na Kachu Mahima Taba Jānī II UTK-97 II

So, this was the word 'Rajadhānī' being used nine times. Now, there is one question today, "Bapu! We discussed the capital-city of Sadguru as Chitrakūṭa but the scripture whose glory You are extolling to a great extent, let there be some discussion about it as well with respect to the capital-city of a scripture?"

Good question! Slightly subtle. Scripture, Vedic scripture etc. So Baap, which is the capital-city of a scripture? Take any holy scripture, all are glorified in their own place. Only difference being that few scriptures talk in commanding language and few speak friendly language like 'Bhagavad Gītā'. If you consider Vedas then it contains commands. Few scriptures are such that they contain the language of lovers, which appears much better. It is indeed scripture, but the two of them talk in such a way as if they are reading each other's love-letter. When some scripture talks in a commanding language then its destination is mind. When some scripture talks in a friendly language then its destination is in hands. And when the conversation is rooted in Love then its capital-city is the heart of both of them. The point I wish to convey is – the scripture whose capital-city is the heart of an individual. And I, in fact, have the evidence. If the scriptures resides on lips then well and good. At some places the scriptures have got centered on lips. At some other places, they are as if berry in the palm of hand, it is an extremely lovely analogy, the scriptures come in our hands. Scriptures in hands means the scriptures come in our actions i.e. we also practice the aphorisms we speak. Alternately it may also mean that the scriptures open their mysteries very easily. But Love dominant scripture dwells in a human being's heart. This is relatively more important. 'Mānasa' contains its evidence. Religious scripture is a ruler. They are 'śāstā'

(the one who rules) in Jain terminology. Every religious scripture is an emperor in itself. And 'Rama Carita Mānasa' has placed the three entities of scripture, damsel and king together. None of the three can become subjugated to anyone. Scriptures cannot get subjugated to us; we are subjugated to the scriptures.

So, if such a feeling arouses in our heart then we may possibly err, the scripture itself causes our downfall. So, its capital-city in my understanding should be heart, not only hands or mind. Evidence,

Raci Mahesa Nija Mānas Rākhā I BAK-35 I

Composing a peerless scripture in form of 'Rama Carita Mānasa', Lord Śaṅkara treasured in His heart. So, heart becomes the capital-city of the scripture.

Further, who follows the scripture? Who is its queen? Those who have obtained the scripture straight from Guru's holy lips by sitting in the divine feet of Sadguru, such spiritual seekers alone are the shadows of the scripture. We may have this very 'Rama Carita Mānasa' with us, but only when Guru reveals the mysteries it tastes much sweeter. Extermination of doubt is impossible without Guru. So, that spiritual seeker becomes the shadow of the scripture who has sacrificed for Guru. Now, who is the soldier? Who is the warrior of the scripture? Tulasī has already provided the answer,

Je Gāvahi Yaha Carita Sabhāre I

Tei Ehi Tāla Catura Rakhavāre II BAK-38 II

Those who sing the scripture as is, cautiously and with discernment are its guards. The realised men have also interpreted this as – they are its guards who present this exploit cautiously, be it the exploit of Kṛṣṇa, the exploit of Ram or any other exploit. But the following interpretation is immensely lovely as well that he who sings this scripture by cautiously taking care of his conduct is alone its true guard. This is also an equally

big responsibility before commencing to recite the exploits of Ram. Those who sing by taking care of their conduct are alone its warriors. One realised man also said that the scripture shall take care of those who shall sing it. Sing in anyhow as you like, the scripture shall guard you. Tulasīdāsajī has written the same line in 'Rāmāyaṇa',

Bhāya Kubhāya Anakha Ālasahu I

Nāma Japata Maṅgala Disi Dasahu II BAK-28 II

Now, I would like to state on my responsibility that those who shall extol the scripture by cautiously taking care of their conduct or by cautiously making sure of not causing injustice to this scripture are the guards of the scripture. The reciter should speak such that their words must not cause humiliation to others. We are indeed not here to compete. Reciter must be everyone's nourisher, not an exploiter. Discourse must not be for anyone's humiliation. This is the very difference between Lord Ram and Rāvaṇa. One's words are nourishing, other's words are exploiting. One speech augments others' glory and other speech is engaged in withering others' glory. Which reciter is the guard of the scripture? Scripture should not become a weapon. If you dare then convert weapons into scriptures.

So, the capital-city of the metaphoric emperor of scripture is heart; surrendered disciples to Guru are its shadows and those who extol it cautiously are its soldiers, its warriors. And who is the minister of the scripture? I again want to tell the same,

Saciva Birāgu Bibeku Naresu I

Bipina Suhāvan Pāvana Desū II AYK-235 II

The mindset should be of dispassionate tendency, even as we live in this mundane world. There was a saint in Gujarat from SwamiNarayan sect, Śrī Nishkulanandajī, who has a widely renowned verse credited to him, 'Tyāga Na Ṭake Re Vairāga Vinā I'

(Renunciation doesn't endure without dispassion). Minister of scripture should also be dispassionate. Scripture must not make an individual impassionate. And lastly, what is the wealth of the scripture? I would tell this by the justification of 'Bhagavad Gītā' that the divine wealth itself is the wealth of the scripture. Not mundane, but one that distributes spiritual wealth. So, these are the few traits. So, these are few facets of the metaphoric emperor of scripture.

Few more points. "What must be the percentage of servitude in the duty of a state?" Servitude in the duty of a state is an ancient idea. But it is extremely hard as well. Tulasīdāsajī says, 'SevāDharamu Kaṭhina Jagu Jānā'. Servitude is extremely hard. "Which virtuous vision does the world community need?" There are numerous visions. I am only of the opinion that we must practice the three values as much as we can in any field, whatsoever – Truth, Love & Compassion. Dominion devoid of truth is futile. Absence of Love and Compassion make things futile as well. These are the aphorisms touching every field.

Parking the core topic that we have picked up in this Kathā over here, let me drive the Kathā forward by touching its main points. We celebrated the birth ceremony of the most Supreme Brahma extremely succinctly. All three mothers gave birth to sons. Avadha was filled with felicity. Thereafter, the four newborns began to grow up. And soon came the day of naming ceremony. Vaśiṣṭhajī names all four brothers. While naming Kausalyā's son, Vaśiṣṭhajī said, "He who utters the name of this child will attain repose, pause and restfulness." He is the one whose name shall confer restfulness and repose. What does this mean? Lord's Name shall confer repose to the body, restfulness to the mind and pause to the vices – these three aspects are associated. Therefore, I name this



child as 'Ram'. Ram is primordial & eternal.

The son of Kaikeyī has Ram like complexion and disposition. Beholding Him Vaśiṣṭhājī said, “King! I feel that this child will satiate the whole world.” Man is satiated only with Love; it is difficult to satiate an individual with other things. And an individual is nourished by sacrifice. In 'Rama Carita Mānasa', Bharatajī is an embodiment of Love and He is also believed to be the embodiment of sacrifice. “By uttering His name, the spiritual seeker will get endowed with the same virtue and therefore I name this child as 'Bharata'.” The one whose name shall

obliterate the mindset of animosity; not the enemy but enmity will extirpate, Lord Vaśiṣṭhājī named this child as Śatrughna. And supremely generous, everyone's mainstay, the one to walk behind Lord Ram for his entire lifetime, an abode of all the virtues – such was this son of Sumitrā, who is incarnated as the king of the serpent race, Gurudev named Him as Lakṣmaṇa. And Vaśiṣṭhājī said, “These four sons of yours are the quintessence of Vedas.” I say in my words that Ram is not only the son of Dasratha, He is the aphorism of Vedas and the eyes of the world. Behold the world with the eyes of Ram.

The four brothers began to grow up. Sacred

thread ceremony took place. All four brothers went to Guru's hermitage to attain erudition. They attained all branches of knowledge in a very short time. What has He to study for whose very breaths has the four Vedas? But He demonstrated to the world that even if I am Brahma, I as well need to attain erudition by seeking surrenderance of some Guru.

All four brothers entered boyhood. Viśvāmitra arrives. The demons are impeding his yajña. He doesn't solicit wealth or money from Dasratha, but solicits his offsprings. When a sage of India visits an emperor's palace then he doesn't solicit wealth. He rather solicited his offsprings for protection of his yajña by saying that, give me your sons for the protection of the core entities of India. Initially Dasratha refuses. But Vaśiṣṭhājī mediates and the two sons were handed over. Lord left with the Sire. The foot journey begins. A

demoness named Tāḍakā rushed towards the Lord. And thus commences Lord Ram's holy acts of incarnation. Lord Ram emancipated Tāḍakā with one single shaft, He conferred her nirvānā. Viśvāmitra recognised that this is not an ordinary boy, He is Brahma-The Supreme. They arrived in the hermitage. Lord Ram and Lakṣmaṇa took their positions for protecting the yajña. Oblations are being offered in the yajña. And Mārīcha and Subāhu rushed towards the yajña. Hitting a headless arrow, Lord threw Mārīcha on the other shore of ocean. Subāhu was burned to ashes by hitting a fire arrow. The demons were conferred nirvānā and the yajña was successful. Lord

stayed there for few days. Then Viśvāmitra said, “Rāghava, two more yajñas are pending as yet. One pending yajña is that of Ahalyā and other pending yajña is of Janakapura. If You permit then should I take You to Mithilā?”

Lord commenced the foot journey along with the realised soul. Why? Because if Lord rushes by a chariot then who shall emancipate the Ahalyās of the society? Therefore, Lord undertakes a foot journey. The journey continues with the sage and now comes an extremely significant episode of 'Rama Carita Mānasa'. Some stone-bodied woman, as if completely unconsciousness, is lying in utter silent. Lord asked Viśvāmitra, “Sire, who is this?” Then Viśvāmitrajī spoke,

Gautam Nāri Śrāpa Basa Upala Deha Dhari Dhīra I

Caran Kamal Raja Cāhati

Kṛpā Karahu Raghubīra II BAK-210 II

“Rāghava! This lady sitting here in a stone embodied form is Gautama's consort, Ahalyā.” And I very much like this part that a monk of India always stands by the side of the disregarded people. What did Viśvāmitrajī say? “Ram! She is subjugated by curse, not by sin.” She is a human being after all, some mistake was committed, but so what? But because her husband pronounced a curse, she turned stone-bodied. Stone-bodied means no one calls her. And what I fail to understand is - why is only woman punished every time? Indra should have got the punishment. He is equally guilty. But he ran away leaving behind everything. In between I told you that any incarnation performs three jobs – few are rulers cum propagandists, some are emancipators (or uplifters) and yet few others are acceptors. Kṛṣṇa and Ram did not have to spread their propaganda; they propaganda happened automatically. They are emancipators. And they were not the incarnations to throw away the individual souls after emancipating them, they are

acceptors as well. It is difficult to be an acceptor. Ram is an acceptor, He accepts one and all. One must think about this mantra of religious world that the world need not be ameliorated, but those who belong to the world needs to be accepted.

And Viśvāmitra told the gracious Lord Ram that, apply the law of karma with the capable beings. She is not capable, she is lying here as a downfallen being, bestow grace on her. No sooner did the pollen like dust of the Supreme Godhead's divine feet touched her than, 'Pragaṭa Bhaī TapaPurīja Sahī'. Atonement of the committed mistake is the greatest penance. She rises and saw the Lord right before her. She broke down inconsolably! If you love the disregarded people and when their eyes brim over with tears then you shall realise what is spirituality? I have couplet of Faraz Sāheb with me. Ram likes Love, He doesn't like adoration or prestige.

Basa Yahī Samajhakar  
Tujhse Mohabbat Kartā Hū 'Farāz'  
Merā To Koī Nahī Hai,  
Lekin Terā To Koī Ho.

Regardless of whether you accept or not! But may you feel that there is someone who is mine in this world as

well. Love is so fraught with Compassion!

Hamein Apanī Mohabbat Pe  
Itnā Yakīn To Hai 'Farāz'  
Woh Mujhe Choḍ Saktā Hai,  
Magar Bhūl Nahī Saktā.

This is Love. Turn towards the downfallen beings. Ram belongs to such downfallen beings.

Ahalyā was emancipated. And then Lord moved ahead from there. Arrived on the banks of Gaṅges. Lord Viśvāmitra recited the tale of Gaṅges incarnation to Lord Ram. And thereafter, Lord reaches Janakapura along with the Sire and lodges in a mango-grove. When Janaka got the news, he rushed to welcome Viśvāmitra. And King Janaka was benumbed on beholding Ram. The king who had reached the dispassionate state of not being identified by his body, who regarded the beautiful form of Ram as futile, today got instantly immersed on beholding Ram. When king Videha asked, why have I fallen in Love with them? What did Viśvāmitra say at that moment?

Ye Priya Sabahi Jahā Lagi Prānī I BAK-216 I  
Sāheb! No one except Saint and God has the courage to become adorable to everyone. These Supreme Entities are lovable to everyone, Viśvāmitra esoterically hinted

## Mānasa-Rājadhānī

|| IX ||



'Mānasa-Rājadhānī', by keeping it as the center and by catching hold of the root of 'Mānasa', we are enjoying the fragrance of newly bloomed flowers blossomed because of the root. Come, let us envisage further. Today is the concluding day; loads of questions have come to me. But before that, let me complete the Kathā.

Lord is at Janakapura. In the evening, Lord goes for town sight-seeing with Sire Viśvāmitra's permission. The next morning, they come to Janaka's PuṣpaVāṭikā (flower-parterre). Even though Sita and Ram are one and the same, yet for the purpose of sportive enact both the Supreme Entities have manifested in two separate bodies – one by the name of Sita and other by the name of Ram. Their first meeting happens in PuṣpaVāṭikā. Thereafter, Jankijī sings the eulogy of Pārvatī there. Mother Pārvatī conferred blessings, "Janki! The innately beautiful suitor who is set in Your heart, shall be Yours!" Do remember, by beholding innate beauty the sorrows of the beholder are warded off. Never err on this, don't go with hunter-like vision, go there with adorable vision. Provided the opposite entity is innately beautiful. As much as I and you shall live innately from inside and outside, so much shall this nature add rhythm to our melody.

Today I want to make you very happy before leaving. How do I articulate my innermost state? But Amitosh had recited that ghazal the

*The penance of Love transforms  
all chemicals of the body*

other day,

Jo Bāṭatā Phirtā Hai Zamāne Ko Ujālā,  
Us Śakhsa Ke Dāmana Mein Am̄dherā Bhī Bahut Hai I  
Yeh Sach Hai Ki Tūne Mujhe Cāhā Bahut Hai,  
Lekin Merī Ākhon Ko Rulāyā Bhī Bahut Hai II  
- Shah Muradabadi

Intrinsic and extrinsic innate pure beauty. Sight of such beauty progressively cuts down the sins and sorrows of a spiritual seeker. Why do an individual's eyes brim over with tears on beholding someone? Your stone-like heart has melted. You may be adorned with from head to toe, congratulations, you may be feeling much elated, but if your eyes

*Take any holy scripture, all are glorified in their own place. Only difference being that few scriptures talk in commanding language and few speak friendly language like 'Bhagavad Gītā'. If you consider Vedas then it contains commands. Few scriptures are such that they contain the language of lovers, which appears much better. It is indeed scripture, but the two of them talk in such a way as if they are reading each other's love-letter. When some scripture talks in a commanding language then its destination is mind. When some scripture talks in a friendly language then its destination is hands. And when the conversation is rooted in Love then its capital-city is the heart of both of them.*

brim over with tears by beholding someone then realise that you are an ascetic at that moment. Nothing except penance can melt a heart. Penance is a heat. Love is a penance in itself, it melts our internal notions. And as soon as it melts, this water rises higher because of penance. This itself is penance. The penance of Love transforms all chemicals of the body.

The penance which can confer the boon of purity has entangled us in supernatural accomplishments. We have become so crass because of some or the other destined deeds of ours. But as we touch some such beautiful form, some such vital point then 'Jugala Nayana Jaladhāra', the state of natural epiphora is the evidence of extermination of our sins. Why do we cry? Because we touch some such vital point. And as much habituated as we get of living in touch with some such vital point, so much pure we specifically become. And as much pure as we shall progressively become, so much shall our pleasurable multiply. Who has impeded pleasurable? Impurity! And as much as our pleasurable augments, so much do we feel and experience the Supreme Godhead in person.

What is this life? In my view, there are about ten to eleven vital points of life. In my view, the vital point of life is churning (mamthana). Life is a churning. By adding coagulating agent in milk, curd is formed and then cover it with a lid. Life is curd-churning from which emanates butter. And one thing is certain - be it demigod, demon or whosoever, churning is done for the sole purpose of attaining ambrosia. However, it is absolutely true as well that all those who have passed through the process of churning have attained ambrosia much later, foremost they have obtained venom. People awaiting ambrosia have to be prepared to consume venom emanated from churning. And remembrance of the entity of Śiva

is utmost essential to consume such venom. Life is a churning.

Life is a contemplation (chintana). Think deep. Not about others, but about our own self. I have a question that, "Bapu, You say that I accept everyone and if You come to know that a specific individual is very evil then do You accept him?" Listen, please don't take it otherwise. His other side will not be visible to me at all. I perceive only the good in an individual and I accept him because of that goodness. Can Lord ever accept us if He perceives our evil qualities? I, in fact, supplicate the Supreme Godhead that may I not perceive the other side of an individual at all. Acceptance is in this form. Had Lord perceived Ahalyā's evil qualities then He would not have emancipated and accepted her. I and you all must contemplate over this. One center of life in my understanding is contemplation.

A third vital point of life is to behold (darśana). Assay, behold, identify. Don't comment instantly. Kyā rāfaḍāmāthi kyo bhujāṅga nīkale, kahī na śakāy! (which serpent shall emanate from which burrow, we never know!). Life is a beholdment. Life is libation (tarpana). My Goswāmīji confers an admonition from VinayPatrikā,

Prema-Bāri-Tarapana Bhalo,

Dhṛta Sahaja Sanehu I

Saṁsaya-Samidha, Agini Chamā,

Mamatā-Bali Dehu II VP-CVIII.03 II

Fifth vital point is – life is transmigration (āvāgama). We arrive, we pass through. Today we exist, tomorrow we wouldn't. Constant transmigration. And allow me to say, life is a song (gāyana). Sing it, sing it by a great extent. Life must be sung. Life is a melody. Life is a music. Life is a confluence of musical notes and tunes. There have been few pathways of worship in our country wherein

singing is prohibited. Kṛṣṇa, Gopīs, GuruNanakDev has sung. Sing, let the soul become the listener. Life is a poetry composed by the Supreme Godhead. Life is a ghazal containing myriads of poetic couplets. Only one particular topic doesn't go on in life, it contains numerous diverse topics. Life is an integrated poetry composed of countless cantos. Life is a great poetic epic.

Saying further, life is a classical dance (nartana). Say what the world may, you must always stay pleasurable. What is so bad? Yet again I would place that aphorism of Upaniṣad before you, 'Ātama Nartakaḥ'. Make few such vital points as worship. Practice penance amidst the touch of such vital points filled with life-ambrosia.

So, Pārvatī spoke and Janki listened. Janki attained the boon. The next day was of the Bow-Sacrifice Ceremony. Great kings and emperors could not move the bow. And finally, Lord Ram rises by soliciting Guru's permission. My Tulasidāsājī writes immensely lovely thought at this instance, all the kings who had come there had arrived with their cherished deity but none had come accompanied with their Guru. We may have an extensive accompaniment of God, but absence of Guru would not break the bow of ego. Ram had come with His Guru. Lord Ram circumambulated. Who can behold how the Lord lifted the bow, how He pulled its string in middle of a moment? The bow was broken. Then came Sire Parśurāma. And a dialogue takes place between Sire Parśurāma and the Lord. And eventually, on listening to Lord's mystical statement, Parśurāmājī retards in space.

The great king Dasratha arrived with Ayodhyā. Soon arrived the day of Māgśar Śukla Pañchamī (5th day of bright lunar phase in the month of Māgśar, approximately December). And the wedding takes place with lovely traditional rites and Vedic rituals. Just like Janki Māṇḍavī, Śrutakīrti and

Ūrmilājī also gets married to other brothers. The wedding took place. Daughter's farewell causes oblivescence of wisdom even to the greatest of the great wisdom endowed men. Janaka's eyes brimmed over with tears as Vaidehi took steps of farewell. The marriage procession reaches Ayodhyā. A great celebration and felicity takes place there as well. Guests took their leave. Then came the moment of Sire Viśvāmītra's farewell. The Sire whose grace caused much augmentation of joy, that Sire Viśvāmītra is about to depart, at that moment Dasratha, flanked with his family, clasped Viśvāmītra's divine feet with overwhelmed emotions and spoke these words,

Nātha Sakala Saṁpadā Tumhārī I

Main Sevakū Sameta Suta Nārī II BAK-360 II

Dasratha spoke extremely beautiful words, "Sire Viśvāmītra, this entire wealth is Yours. I, along with my family, am Your mere servant. We are your children. Be kind to keep bestowing Your grace on us. We don't wish to become obstacles in Your penance, but if You find some time amidst Your penance and if we come to Your remembrance then while we may be unable to visit You, but please be kind to come to Ayodhyā and let us behold Your divine sight." What shall you beseech from the monks and saints? If you wish to beseech, then beseech only this that may we get to behold the divine sight of a saint. Sins are effaced by beholding the divine sight of such saints. Don't keep blabbering on visiting the monks and saints, just place your curiosity. Keep beholding them with a fixed gaze, this confers strength. Monk's divine sight effaces sorrow. Sire Viśvāmītra left. 'BālaKāṇḍa' concluded.

In the beginning of 'AyodhyāKāṇḍa', Lord was pronounced an exile into the woods. While travelling through Tamasā River, Shringverpura and Prayāg, Lord reached Chitrakūṭa. King Dasratha abandoned his life in Ram's separation. Dasratha renounced his life by reciting 'Ram' six times. Bharatajī

arrived. No words can describe the exploits the Bharata. One can only proceed ahead by offering a deep bow. Father's obsequies were performed. Assembly met. Everyone tried convincing Bharata that he is rightful of throne whom the father approves. At that moment Bharatajī said, "Forgive me. The cure of my ailment is not the sight of royal throne, but the site

of Truth. The cure of my ailment shall happen not by positional designation but by pādukā." The whole of Avadha leaves for Chitrakūṭa. Many discussions happened. But finally, when everything was left to Bharata to decide, at that moment Bharata said,  
 Jehi Bidhi Prabhu Prasanna Mana Hoī I  
 Karunā Sāgara Kijia Soi II AYK-269 II

Do remember, Love cannot force, Love can only exhibit its temperament. What is the duty of Love? To cause the beholdment of its temperament. Love can never pressurise or force the lover. Bharata exhibited the temperament of Love and said, "Lord! Whatever may be our destiny, so be it. Do that which may please Your heart!" Lord turned silent on

beholding the sacrifice of a devotee! "Give me some support on basis of which I can live for fourteen years."  
 Prabhu Kari Kṛpā Pāvārī Dīnhī I  
 Sādara Bharata Sīsa Dhari Līnhī II AYK-316 I  
 Lord conferred pādukā as a means of bestowing grace. Pādukā cannot be bought, it is attained by grace. And Śrī Bharatajī placed the pādukā on the crest of his head with reverent sentiments. Bharata took his leave. Reached Avadha.

One fine day Bharatajī asked Guru Vaśiṣṭhajī, "If you permit then I would like to reside in Naṇḍigrām while practicing austere penance. I shall fulfill every duty of the capital-city by placing pādukā on the royal throne of Ayodhyā." Vaśiṣṭhajī spoke immensely beautiful words, "Bharata, whatever we speak is righteousness, but allow me to say that whatever You speak is the quintessence of righteousness. Therefore, decide as you may wish. But one thing, take Mother Kausalyā's permission and if the mother is displeased at heart then your devotion of Ram will not succeed." The lineage of Raghus is the lineage of sacrifice. Sun has to constantly heat up in order to give light to others. Those who hail from an elated lineage, they alone know their pain. While reciting this auspicious ballad of Bharata's Love, Tulasī concluded 'AyodhyāKāṇḍa'.

In 'AraṇyāKāṇḍa', Lord undertook the journey further from Chitrakūṭa. Atri's hermitage, Sarabhaṅga, Sutikṣāṇa, Kumbhaja - counseling with them; befriending the king of vultures, Jaṭāyu, on the way, Lord then dwells in Pañchavaṭī. Lakṣmaṇa asked five questions in Pañchavaṭī. Lord gave their spiritual answers. Śūrpaṅakhā arrived, she was punished. Lord conferred nirvānā to KharaDūṣaṇa. Śūrpaṅakhā provoked Rāvaṇa. Rāvaṇa planned Sita's abduction. Rāvaṇa steals Janki's illusory form. The king of vulture, Jaṭāyu, tried to protect Her but eventually Rāvaṇa cut down his wings. Rāvaṇa thus abducts Janki and keeps Her in the Aśoka garden of Laṅkā.

On beholding the hut-cottage devoid of Sita,



Lord Ram breaks down inconsolably like an ordinary human being. This is a human sport. He reached till Jaṭāyu while questing for Janki. Jaṭāyu narrated the entire story. Honoring Jaṭāyu on an equal footing with His father, Lord confers nirvānā to Jaṭāyu and offers him obsequies. Emancipating Jaṭāyu, liberating Kabaṅdha on the way Ram and Lakhana arrived in Sabrī's hermitage. Lord came to Sabrī. She offered bulbs, roots and fruits. Then Sabrī articulates her entreaties. By making Sabrī as the medium, Lord conferred us the boon of nine types of devotion. Lord arrived on PaṁpāSarovar Lake, where Nārada met. 'AranyaKāṇḍa' concluded.

Ram and Hanumānājī met in 'KiṣkindhāKāṇḍa'. Through the medium of Hanumānājī, a sensuous being like Sugrīva attained Lord Ram. Vāli passed away. Sugrīva attained the throne of Kiṣkindhā. Thereafter, the plan for Janki's quest was laid down. Monkeys and bears were sent in all the directions. Everyone left after kowtowing the Lord. In the end, Hanumānājī offered a bow. Lord thought that He will indeed be able to carry out My task, therefore Lord handed over the signet-ring. The campaign of Sita's quest went on. It was ascertained that Janki is in AśokaVāṭikā. Jāmavaṅtājī invoked Hanumānājī. Hanumānājī grew to the size of a mountain and solicited guidance from Jāmavaṅta. 'KiṣkindhāKāṇḍa' concluded.

Hanumānājī is ready to leave for Laṅkā. 'SuṅḍaraKāṇḍa' commences. Śrī Hanumānājī left forthwith. The obstacles evaded one by one on the way. Hanumānājī is searching for the mother in the palace which also stands as Lord's temple. He could behold luxurious indulgences but could not behold devotion (personified as Sita). Rāvaṇa's palace is utmost bizarre. He could not behold Sita, but could see Rāvaṇa asleep. And then Hanumānājī saw Lord Viṣṇu's temple in the

courtyard of Vibhīṣaṇa. Hanumānājī was happy. Vibhīṣaṇa woke up. Two saints met. Vibhīṣaṇa revealed the tactic to attain devotion (personified as Sita). Finally, mother and son met each other. Mother bestowed boons. Hanumānājī had fruits and uprooted the trees. This is the sportive enact as a monkey.

Akśaya arrived. Hanumānājī annihilated Akśaya. Tumultuous war is fought between Indrajeet and Hanumānājī. In the end, Brahmāstra (the weapon presided over by Brahmā) is used. Hanumānājī got tied in the noose. Rāvaṇa announced capital punishment. Vibhīṣaṇa arrived. He said, "Statecraft prohibits killing of envoy." All the demons agreed. It was decided to burn the tail. Hanumānājī felt happy. Pūñch also means reputation. Saints are of the opinion that burning of my reputation is not a loss to me at all. Sāheb! The society tries to burn the one who attains devotion, but devotion attained Saints rather burns down the false beliefs of such people and in turn becomes deathless and immortal. Entire Laṅkā sets on fire. He took a dip in the ocean. Extinguished the tail. Came back to the mother. She gave Him the lotus-shaped hair ornament. Hanumānājī soon left from there. Lord said, "Do not delay any further".

The campaign commenced. Lord encamped on the shore of ocean. Rāvaṇa called for an assembly on the other hand. Vibhīṣaṇa gave his advice. Rāvaṇa turned furious. He expelled the devotee. Vibhīṣaṇa resorts to Lord's surrenderance. Lord conferred shelter to the surrendered devotee and then they decide the further course of action. He then suggested that ocean is the presiding deity of Your lineage, observe fast for three days. If the ocean willing gives the way then we need not use our power. Lord takes a seat there. And three days elapsed. Ocean failed to give up its idiocy. Eventually, Lord mounted the arrow and panic occurred in the ocean. Ocean resorted under Lord's

surrenderance and said, "Lord! Bridge the ocean." Lord liked the thought of bridging the ocean. 'SuṅḍaraKāṇḍa' concluded.

'LaṅkāKāṇḍa' commenced. The bridge was formed over the ocean. Lord installed Rameshvar as a mark of bridging the ocean i.e. unity. The campaign proceeded further. They reached Laṅkā. Encamped on Mount Subel. Rāvaṇa's great revelry was interrupted. Maṅḍodarī tried to persuade Rāvaṇa, but he failed to agree. The following day Aṅḡada went to Rāvaṇa's court with the proposal of treaty on behalf of Ram in form of the emissary of state. The treaty failed. War became inevitable. Fierce battle was fought. All demons attain nirvānā. In the end, Rāvaṇa attains countenance. Rāvaṇa's obsequies were performed. Vibhīṣaṇa is enthroned. Janki who had contained Herself in fire, once again passes through the fire. She came where the Lord was. Showers of joy rained. And thereafter, Lord mounts Puṣpaka aircraft and departs. He took a flight along with the friends, beheld the divine sight of bridged ocean, meeting the sages on the way the aircraft arrived at Shringverpura. Hanumānājī was sent to Ayodhyā. 'LaṅkāKāṇḍa' was concluded.

Beginning of 'UttaraKāṇḍa' has the description of Bharata's pangs of separation. The way a drowning man finds a ship to his rescue, Hanumānājī likewise holds Bharata. Lord arrived. Entire town of Ayodhyā surged in zest. Lord rushed. Kowtowed to the mother earth. Renouncing the weapons, He resorts to Guru's divine feet. Bharata and Ram embraced each other. Lord made everyone experience His evident realisation according to individual desire. Thereon, Lord foremost went to Kaikeyī's palace. Everyone broken down. Fourteen years of separation came to an end. Vaśiṣṭhājī said, do not delay any more. Divine

throne was called. And Lord Ram is set to mount the royal throne. Offering obeisance to everyone, Lord Ram splendidly took a set on the royal throne. And Goswāmījī writes,

Prathama Tilaka Basiṣṭha Muni Kīnhā I

Puni Saba Bipranha Āyasu Dīnhā II UTK-12 II  
Conferring the reign of Ram to the world, Lord Vaśiṣṭhājī applies the auspicious coronation mark on Lord's forehead. The glory was trumpeted across the three spheres. Divine reign of Ram was established. Six months elapsed, friends were bided adieu. Thereafter, Hanumānājī was the only one to stay back. This is Lord's human sport. As the time period ended, Jankijī gave birth to two sons. Giving the names of the heirs of Ayodhyā, the heritors of Raghu's race RamaKathā was concluded. Tulasījī doesn't write the tale of Jankijī's second abandonment which contains innuendo and reproach. Tulasī's maṅtra is dialogue.

The tale thereafter is about the exploits of KāgBhuṣuṅḍijī. Garuḍa's infatuation, listening to the Kathā to Bhuṣuṅḍijī, freedom from infatuation and finally Garuḍa departs to Vaikunṭha after making obeisance to his Sadguru. Whether Sire Yajñavalkya concluded the Kathā or not, remains a mystery. On this hand, Lord Śaṅkara as well concluded the Kathā before Pārvatijī. All three preceptors concluded the Kathā and the holy incarnation of the age of Kali, Reverend Tulasīdāsajī, said in the end while concluding the Kathā on the bank of wretchedness,

Jākī Krpā LavaLesā Te MatīMaṁḍa Tulsīdāsahū I

Pāyo Parama Bīśrāmu

Ram Samāna Prabhu Nāhī Kahu II UTK-130 II

Baap! These four supreme preceptors concluded the Kathā before their listeners. Beneath the blessed shades of these four preceptors in the capital-city of India, Delhi, this nine day Kathā was organised

by you wherein the discussion was continuing on 'Mānasa-Rājadhānī' inclusive to RamaKathā from this VyāsaPīṭha. At this moment, as I am proceeding towards its conclusion, what should I say? I feel like everything has been said and it also feels that an equal amount has been left unsaid.

My brothers & sisters, I want to say something while leaving. 'Rājadhānī' - let us understand these four letters. 'Rā' means the land which has Ram; means - Truth, Love & Compassion. My VyāsaPīṭha interprets 'Ja' as jagata (the world). 'Rājadhānī' should be in the center and the entire India is the world for this capital-city. If the capital-city itself becomes the center then it is not a capital-city in true sense, rather that which thinks about the whole world and till the last individual is the capital-city in true sense. 'Ja' means the place that protects. Protection of the last individual. 'Dhā' means the capital-city which is fraught of wealth and food, wherein no one lives hungry. And I would interpret 'Nī' as either confer nirvānā or create something (nirmāṇā) or gratify everyone (nihala). The place where everyone is gratified is the capital-city. The place where the aforementioned ideas are practiced is a capital-city. In the end I want to say that this 'Mānasa' itself is the

capital-city.

Lastly, I am concluding 'Mānasa-Rājadhānī'. I cannot confer blessings, but while I am sitting on VyāsaPīṭha, I can indeed pray for you. May the Supreme Godhead keep everyone immensely happy, pleasurable, wealthy and dedicatedly devoted towards Truth, Love & Compassion as well. Shall I recite one line?

Khuś Raho Har Khuśī Hai Tumhāre Lie,  
Choḍ Do Ānsuo Ko Hamāre Lie...

Come, let us devote the recitations of the Supreme Godhead to the Supreme Godhead Himself. Whom should I devote the fruit of this nine day RamaKathā? I am sitting in the capital-city. Entire nation dwells in the capital-city. I devote the meritorious fruit of 'Mānasa-Rājadhānī' Kathā sung in the capital-city to all the citizens of India.

*Abbreviations: BAK-BālaKāṇḍa, AYK-AyodhyāKāṇḍa, ARK-AraṇyaKāṇḍa, KKK-KiṣkindhāKāṇḍa, SDK-SuṇḍaraKāṇḍa, LNK-LaṅkāKāṇḍa, UTK-UttaraKāṇḍa, VP-VinayPatrikā, GT-Gītā.*

*What is this life? In my view, there are about ten to eleven vital points of life. First vital point of life is churning (maṁthana). Life is a churning. Life is curd-churning from which emanates butter. Life is a contemplation (chirntana). Think deep. Not about others, but about our own self. A third vital point of life is to behold (darśana). And Life is libation (tarpana). Fifth vital point - life is transmigration (āvāgamana). Constant transmigration. And allow me to say, life is a song (gāyana). Sing it, sing it by a great extent. Life must be sung. Life is a ghazal containing myriads of poetic couplets. Saying further, life is a classical dance (nartana). Say what the world may, you must always stay pleasurable.*

## कवचिदन्यतोऽपि

If we stay equipoised amidst bliss and sorrow, criticism and praise and acceptance and non-acceptance then the Lord of Yogis is certainly with us



### Morari Babu's address on the occasion of 'Gītā-Jayaṅtī' in JoḍiyāDhāma

On the utmost holy occasion of today, a serene celebration of 'Gītā-Jayaṅtī' is being celebrated in JoḍiyāDhāma since past numerous years, on this occasion first and foremost offering a mental prostrate in the divine lotus feet of the Lord of Yogis, Lord Śrī Kṛṣṇa; offering a deep bow before the universal scripture of supreme speech emanated from His holy lips, 'Śrīmad Bhagavad Gītā' and my obeisance also to Reverend Brahmālin Viragmuniji in the proximity of

whose consciousness this event is being held. In order to ensure the continuum of the entire 'Gītā Vidyālaya' in this act of yajña, the one who constantly guides and cherishes causeless sentiments for us with due awakenedness, Reverend Yogeshbapa Shastriji, Reverend Labhudada, Reverend Shastriji who takes daily classes of the students of 'Gītā Vidyālaya', all Reverend brothers and sisters hailing from our cult of Kathā, the Preceptors and the children of 'Gītā Vidyālaya'.

Today the influence of the age of Kali has pervaded all over and I am happy that even during such a time 'Gītā Vidyālaya' is pouring forth a holy stream in its own way. By the grace of RamaKathā and by the blessings from all of you, whichever place I happened to visit with the scripture of 'Rama Carita Mānasa' on this planet named earth, I like all those places but out of the few destinations that I specifically adore, one of them is JoḍiyāDhāma. I have no intent of applauding just because I am currently present here. I am expressing my pleasure. I am extremely happy that I could come here on the sacred occasion of 39<sup>th</sup> anniversary of 'Gītā-Jayaṅtī'. The musicians who accompany me in every Kathā are the conferment of this very place. I had stepped out only with alms-bowl, and Joḍiyā offered few boys in it. I experience special joy of coming here every year.

What should I say? 'Kahā se śuru karu, kahā tamām karu?' (Where should I begin? Where should I end?). I kept saying whatever kept coming to my memory then. Today I am short of time. I shall speak briefly. But I am happy that this vow could be fulfilled. A lot has been said on 'Bhagavad Gītā'. In the hermitage of Bardoli, the addresses of Nagindas Bāpā were on 'Gītā'. He shared significantly good thoughts. He said, if you want to profoundly comprehend 'Gītā' then go through its expositions later. In order to listen to what 'Gītā' says, our ears need to be vigilant. Diverse expositions may also land us into a quandary. Our intellect must be stable. All the preceptors have requested interpretations specific to their ideology. For instance, however beautiful a cow may be, she may have pretty eyes as well, we derive auspicious omens by touching its tail to our eyes but milk is extracted only and only from her udders. Cow's milk is not everyone's destiny. What is 'Rama Carita Mānasa' as well? 'RamKathā Kali Kāmada Gāī', this is the divine wish-yielding cow. And milk is emanated only from the

udders of a cow. 'Bhagavad Gītā' speaks directly. If our intellect is stable then the expositions of the realised men are extremely useful for us. If a child wishes to go to his mother, then need he ask his father? The child directly goes in the mother's lap. The same holds true for 'Gītā' as well. Either we directly resort to Her lap or when Her love reaches the highest degree of ebullience then She Herself shall take us in Her lap. I shall take your leave after mentioning a couple of points.

Yatra Yogesvaraḥ Kṛṣṇo  
Yatra Pārtho DhanuraDharaḥ  
Tatra ŚrīrVijayo BhūtīrDhruvā  
NītirMatirMama II GT-XVIII.78 II

I immensely adore this concluding aphorism of 'Gītā'. It contains sweetness. Wherever the Lord of Yogis Kṛṣṇa is present, wherever the archer Pārtha is present, there lies victory, there lies opulence and there lies everything. Although I don't get along with the opulence and victory. As for me it is,

SītaRam Carana Rati More I AYK-205 I

So Sāheb, I shall give my part of opulence and victory to the world. My appetite has been satiated with the aforementioned line; I therefore cherish no desire to eat more. The composer of 'Gītā' said that wherever the Lord of Yogis Kṛṣṇa will be present, there the archer Pārtha will be present and so the rest. If Kṛṣṇa and Arjuna are dropped from this then victory and opulence remain. What does 'Yogesvaraḥ' (The Lord of Yogis) mean? By His grace, which is the entity of by virtue of which we are able to stay pleasurable moment after moment without any expectations?

Baap, 'Bhagavad Gītā' has conferred numerous definitions of 'Yoga'. By the opinion of the realised men, 'Gītā' is divided into three sections – KarmaYoga, JñānaYoga and BhaktiYoga (the discipline of karma, the discipline of spiritual wisdom and the discipline of devotion respectively). 'Gītā' also

contains the discussion of RajaYoga (the discipline of an abstract stage of meditation). By placing aside some of the ideas promulgated by Patañjali, it also presented few aphorisms of Patañjali which appeared more opportune. Out of them, which form of Yoga should I and you adopt thereby which we can stay much more pleasurable by becoming its part manifestation? I wish to convey two points. 'Samatvaṁ Yoga Ucyate', we don't want to get into a complex discussion. Yoga must be discussed from many perspectives. Everyone has their unique inclination. However, if I and you endure equanimity then the Lord of Yogis shall be with us. Vedas and Upaniṣad are the scriptures of Essential Truth (sata). It contains the discussion pertaining to Essential Truth (sata). 'Bhagavad Gītā' is the scripture of equanimity (sama). More emphasis has been laid on equanimity (sama). The central thought of 'Rama Carita Mānasa' is 'all' (saba).

Saba Nara Karahi Paraspara Prīti II UTK-21 II  
All, all, all! In my view, if we preserve equanimity then the Lord of Yogis is certainly with us. He is very much within us. This equanimity gets refuted because of attachment. Attachment causes division. Although, attachment as described in 'Rama Carita Mānasa' has two forms. Attachment means terrible darkness. However, Lord Ram grants us a discount by saying that wherever you may possess attachment, 'Saba Kai Mamatā Tāga Baṭorī', by gathering the threads of all such attachments, twisting them into a string, bind it to my feet and pull towards you, I shall forthwith rush to you bound by attraction. This is the virtuous use of attachment. Crops ripe from the waste. Can we stay equipoised amidst bliss and sorrow? Forsake the feeling of someone being ours and others being strangers. Let us regard bliss and sorrow as equal from



within. Just like 'Samaḥ Sarveṣu Bhūteṣu', if we are able to stay equipoised amidst bliss and sorrow in our life then the Lord of Yogis is with us. We need not need opulence and victory. Presence of one being fulfills everything.

The agitation of attachment & hatred as well as criticism & praise is present within us. By discussing all such dualisms, it has been admonished to stay equipoised. 'Gītā' has said,

TulyaNindāStutirMauni II GT-XII.19 II

We must practice this. Practice begets joy. We are mundane people. GaṅgāSatī has said, 'Karvo BhajanaNo Abhyāsa'. Lord willing may we stay equipoised amidst bliss and sorrow and we shall feel the presence of the Lord of Yogis with us.

The question comes, how should we live? When you experience immense bliss then I request to you to think about what we were earlier, recollect it. Today I have arrived here by a chartered flight. Even as I sit in a chartered flight I invariably remember that when my slipper straps would break, I would infix a sturdy prick to get it to work. This way an individual's bliss and sorrow shall reach equanimity slowly and gradually. We don't weep if our eyes are closed, we don't bemoan when our eyes open. We innately accept everything. Analogously, we must keep our eyes closed awhile when we experience bliss and contemplate on where our roots are? We should recollect our origin even as we come across sorrow. Open your eyes when you encounter bliss and remember that Lord has assigned me the job of distributing it to the people around me.

This must happen but our problem is that we only act by our free will. Dakshesh Thakar gave me a book. It contains short episodes of Mulla Nasruddin. Mulla's wife asked him, "Our son Fazul is insisting for milk, should we foster a cow." Mulla said, our courtyard can barely accommodate a donkey, where

shall I then keep a cow? But as the wife insisted, he brought a cow and tied it along with the donkey. Because of cow, the donkey was short of space. Nasruddin could not bear this. He prayed to the Almighty, "O Lord! On my wife's words and my son's need, I bought the cow but now I only supplicate you to kill the cow. My donkey must stay well protected." Mulla had deep trust that his supplication will not go in vain. He woke up in the morning only to see the donkey dead instead of the cow. Mulla thus said in the morning, "O Lord! What kind of God are you? If You can't even recognise the difference between a cow and a donkey then what kind of God are you?"

We dump even the farce game of bliss and sorrow on God. There are two pans of our weighing scale, only if they become equal. 'Sukha Ne DukḥNi Jene Heḍkī Na Āve' (he who doesn't get a hiccough of bliss and sorrow), if this equanimity begets then the Lord of Yogis is with us. Secondly, equanimity of criticism and praise must arouse. People criticise as well as praise. During such instances, if equanimity begets by worship then realise that the Lord of Yogis is with us. Thirdly, we should stay equipoised amidst acceptance and non-acceptance. That's it! Lord of Yogis comes in our experience. This equanimity is Yoga.

Now, 'Yogaḥ Karmasu Kauśalam'. Whatever is our job - our duty as a farmer, as an officer or whatsoever it may be, doing our job with dexterity itself is yoga. Numerous tough expositions have happened on dexterity of tasks, but we are not concerned with it. We must only justify our own domain of job. Today a detailed article is printed in newspaper. A teacher called up his superior. Now irrespective of whether this story is true or untrue, it is nonetheless good. He called up saying that, "I want nine days leave. I want to listen to Bapu's Kathā." The



superior asked, "Does Bapu admonish that we must attend the divine discourse relinquishing our domain of duty? In your absence over here, the future of numerous children will get spoilt." The teacher thus responded, "I shall not go then." I liked this. But I cannot accept this aphorism completely. Some day if you wish to come here by taking leave from office then you can. As much amelioration as it shall happen by listening to Kathā the same shall not happen by attending the office. One must be brisk for one's duty, but don't regard Kathā as trivial. Don't tend to believe that as far as religious aspects are concerned, only our duty must be on priority. Duty must be abided but refuting one thing just to establish the other is something that I don't accept. We must have dexterity in our tasks.

Sire Śrī Madhusadan Sarasvatī has said that you must justify all domains of your daily life, for instance - office work, farming, sleeping, eating, wearing good clothes etc. You must also go out and enjoy and give time to each and every aspect of your life, but I immensely like one point. As soon as you find time after doing all of it then chant Lord's Name. I am

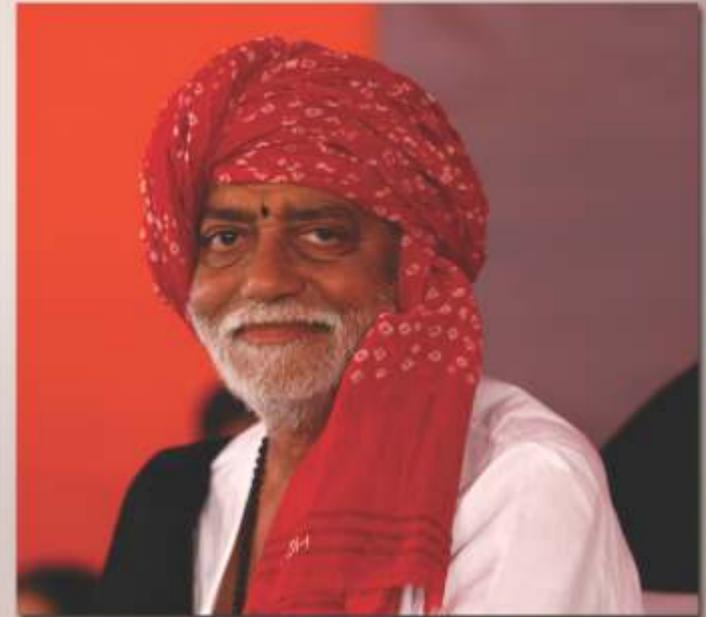
not asking to chant Lord's Name a specific number of times.

'Yogaḥ Karmasu Kauśalam', if we cultivate such equanimity and dexterity in our tasks then the Lord of Yogis is very much with us. Second condition is that the archer Pārtha must be with us. Am not stretching this explication too long. I am giving an opinion about Arjuna with due responsibility that Arjuna possessed hands and eyes. Both were equally strong. He has used both of them as and how time demanded. Which archery skills do we want to attain? The skills wherewith our hands and eyes remain appropriate. May the vision that our Guru has conferred stay forever intact. This itself is the dexterity of archery in life.

So Baap, if hands and eyes are appropriately preserved; if equanimity and dexterity of tasks are aptly cultivated then the Lord of Yogis Kṛṣṇa and the archer Pārtha are constantly with us.

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Addressed delivered on December 13, 2013 on the occasion of 'Gītā-Jayaṅtī' at JoḍiyāDhāma





॥ JAY SIYARAM ॥