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II RAMKATHA II

MORARIBAPU

Mānasa-MadhuMāsa

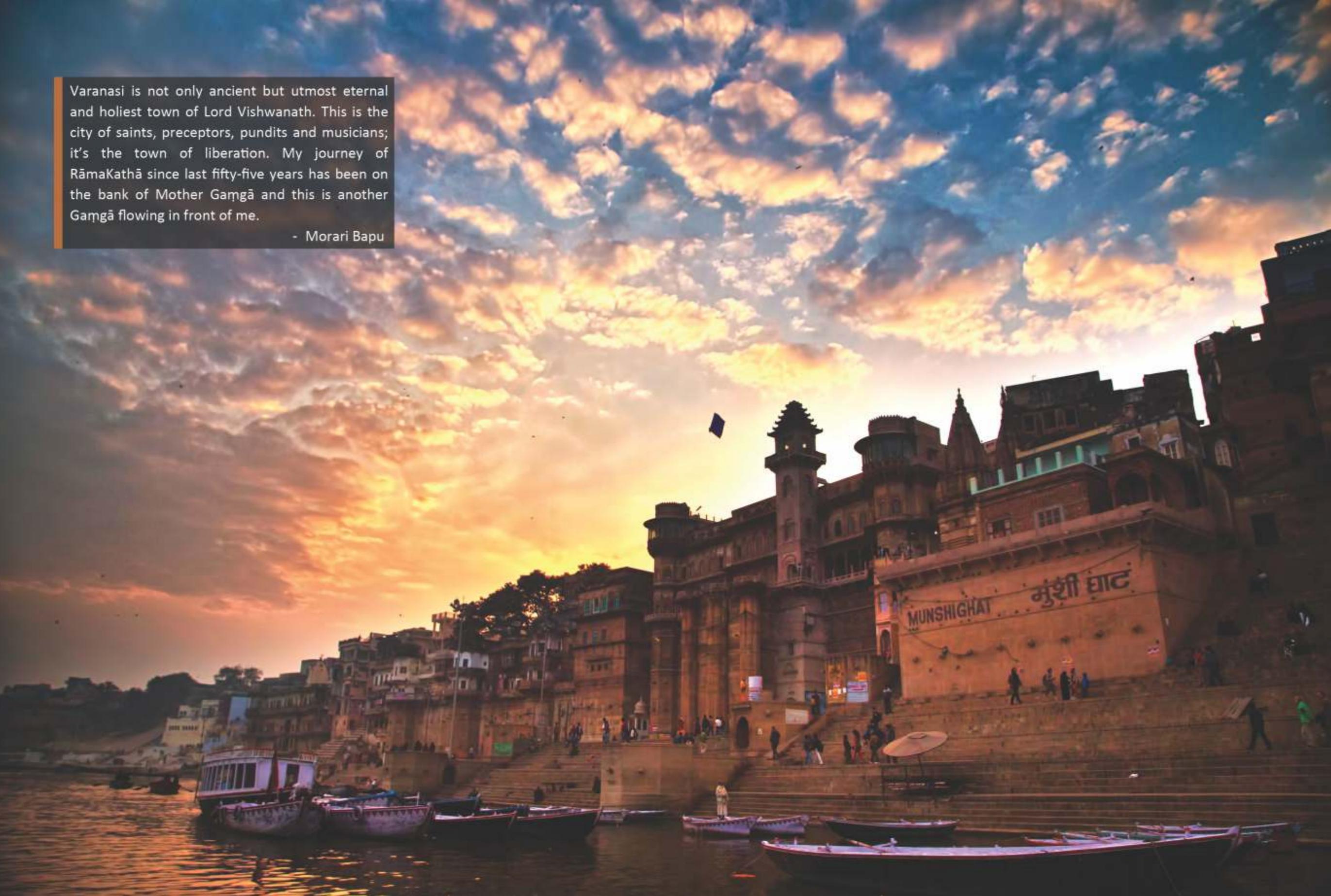
Varanasi (Uttar Pradesh)



नौमि तिथि मधु मास पुनीता। सुकल पच्छ अभिजित हरिप्रीता।।
नौमि भौम बार मधुमासा। अवधपुरीं यह चरित प्रकासा।।

Varanasi is not only ancient but utmost eternal and holiest town of Lord Vishwanath. This is the city of saints, preceptors, pundits and musicians; it's the town of liberation. My journey of RāmaKathā since last fifty-five years has been on the bank of Mother Gaṅgā and this is another Gaṅgā flowing in front of me.

- Morari Bapu



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PREM PIYALA

Morari Bāpu's RāmaKathā 'Mānasa-MadhuMāsa' was recited in the holy land of Lord Vishwanath renowned as Varanasi (Uttar Pradesh) from March 21, 2015 to March 29, 2015. Lord Rāma has incarnated in MadhuMāsa (the month of spring) and 'Rāma Carita Mānasa' has also been published in MadhuMāsa (the month of spring) and therefore, since this Kathā was held during the holy days of RāmaNavamī, Bāpu most innately and naturally focused this Kathā on 'Mānasa-MadhuMāsa'. While Bāpu indicated diverse meanings of the divine word 'Madhu' as honey, sweetness, ambrosia, restfulness, peace, reconciliation, eternal joy etc. to name a few, He also peculiarly interpreted the word 'Madhu' as occurred in 'RgVeda' and 'Mānasa'.

Distinctly expounding the word 'Madhu' as interpreted in our inner-faculty or in the dictionary of our heart, Bāpu said that the moment we start experiencing pleasure while doing any innate task, realise we are sipping 'Madhu'. The incident which retires us from doubt, animosity and ailment, realise that we are in 'MadhuMāsa'. Similarly, when we atone for an offence committed knowingly or unknowingly and when we start receiving someone's blessings unasked, if some incident begets complete reconciliation in life, when we ourselves start perceiving our faults and the moment spiritual seeker begins honest attempts to free himself from these faults by his own, when velocity of thoughts begins to pacify gradually and instead of forsaking or indulging into carnal pleasures as one begins to turn indifferent towards it then realise that we are living in 'MadhuMāsa'.

In the context of 'Madhu', Bāpu also stated at subtle level that don't get besmeared in 'Madhu', but do get lovingly disposed in 'Madhu'. Being smeared is infatuation, being lovingly disposed or attached is '***'. While differentiating between 'Madhu' and 'Madya', Bāpu also aphoristically proclaimed that 'Madya' (wine) gives joy for few moments, 'Madhu' (nectar) confers joy of countless lifetimes. On the other hand, Bāpu extolled the glory of an enlightened man who lives in 'MadhuMāsa' every moment in following words: "For an enlightened man, the month of spring (MadhuMāsa) continues all 365 days. It stays for their all lifetimes." VyāsaPīṭha also extolled the glory of the Holy Scripture 'Mānasa' which feeds us 'Madhu' by stating, "The copāis of 'Rāma Carita Mānasa' guide us. This scripture is enough if one wants to enjoy life or if some seeker wants to illuminate his inner-consciousness. Every scripture has its own lofty stature, but there is no other scripture which is as easy, as innate and as much filled with sweetness till an extent that it's feeding nectar to ordinary people like us as well."

Thus through the medium of 'Mānasa-MadhuMāsa', Bāpu expressed His personal thoughts in the perspective of the word 'Madhu' as mentioned in 'Mānasa' and Vedas.

- Nitin Vadgama

Mānasa-MadhuMāsa

|| I ||

It is not an offence if you don't remember your Guru,
but do remember Guru's grace

Naumī Tithi Madhu Māsa Punītā I Sukala Paccha Abhijita HariPritā II BAK-190.01 II

Naumī Bhauma Bāra Madhu Māsā I AvadhaPurī Yaha Carita Prakāsā II BAK-33.03 II

It was the ninth day of the bright half of the sacred month of Caitra; the moon had entered the asterism named Abhijit, which is so dear to Śrī Hari. On Tuesday, the ninth of the lunar month of Caitra, this story shed its luster at Ayodhyā.

Bāpa! Once again we have obtained an opportunity to recite RāmaKathā in not only ancient but exceedingly eternal and holy town of Lord Vishwanath which even I deem as my exceedingly great fortune. On the bank of Mother Gaṅgā, beneath the blessed shade of Sire SankatMochan Hanumānaji and this has also been the sacred town of utmost revered holy incarnation of Kaliyuga Goswāmiji, on such a land which is supremely sacred in every way, this Kathā has once again arrived here effortlessly after few years. I am as happy as you are.

I acknowledge the blessed presence of revered saints and preceptors in this Kathā as well as the royal family of this town who are great 'Mānasa' lovers, the Late King as well listened to RāmaKathā with equal avidity and humility and in the same tradition we also have our Honourable King of Kashi with us today. This is the town of saints, this is the city of preceptors, pundits and musicians, this is the pilgrimage of liberation – in which language and which words can we extol them? Let me remember all these consciousnesses. Our respected and utmost affectionate Dindyalji Jananji Bhajji who always attended to the saints and the assemblage of saints, he has served the society and he has also been the server of pilgrimage. His family has become a mere instrumental means in this Kathā and so is everyone associated with them.

I want to apologize for two points to you. Firstly, pardon me for reaching late to the Kathā venue today. Secondly, I am apologetic about the fact that earlier I did say that the next Kathā in Kashi will be recited on Saint Ravidas which was in my mind and it was Bhajji's wish as well. It was in my mind as well because the saints who were born in fifteenth and sixteenth century and in the era post sixteenth century have held almost the same opinions. Therefore, I as well wished to make a humble attempt by Guru's grace to envisage Saint Ravidas on the basis of 'Mānasa'. But this flow is not erupting in my mind as of now! I am helpless. Therefore, I am not picking up this subject in the current Kathā. Yet, later sometime if the Supreme Godhead wishes and if life doesn't ditch, then we shall try if we happen to come here next time, may Ravidas push me. Therefore, even though I had committed I could not choose that topic as the central theme because the flow of my thoughts is not emanating as yet, what can I do? After fifty-five years of my journey of RāmaKathā, on the bank of Mother Gaṅgā and in front of another Gaṅgā before me, my experience has been strongly fortified that it's not me who drives the Kathā, it's the Kathā that has been driving me. Therefore, I am helpless if it doesn't arise within me! Probably divine conjunction is not materializing. May I recite a couplet, do you have time? So, it's a lovely couplet. I shall recite with your permission!

*Nazaro Se Pāva Cūma Lū, Yā Hātho Se Pāva Cūma Lū I
Pākīzagi Ko Dekhakara Merā Dila Kaśmakaśa Hai II
- Raj Kaushik*

So, should I kiss Ravidasji by my eyes or should I touch his feet by my hands! On beholding his purity, my heart is in dilemma! This is composed by Raj Kaushik. What can I do if no decision was being reached? The subject being chosen currently was equally undecided. I reached here, beheld the divine sight of Lord Sire Vishwanath. I paid a visit to SankatMochan Hanumānaji, the doors were though closed! They told me, Bāpu the doors will be shut at this moment. I said, if the doors are closed, He would not be able to see me, (but) I will indeed behold him. 'Nazaro Se Pāva Cūma Lū', this couplet was resonating in my mind. I thought, let me at least mark my presence once. I paid a visit. I then went to behold Mother's divine sight for a holy sip. It was only when I beheld the Mother and took a holy dip, that this subject struck my mind. I thought, the sacred festival of RāmaNavamī is approaching shortly and the days of solemnization of Durgā and divine energy are currently ongoing, thus 'Mānasa-MadhuMāsa' shall be the subject here. So, what is *MadhuMāsa* which is described in Vedas as well? By Mother's grace, by Sire Vishwanath's blessings, by Goswāmījī's inspiration, by the grace of SankatMochan and by your best wishes, why not we hold serene-cum-essential discussion on 'Mānasa-MadhuMāsa' for next nine days? The central theme of Kathā shall be 'Mānasa-MadhuMāsa'. The more 'Mānasa' is extolled on the bank of Mother Gaṃgā, the more will Mother Gaṃgā confer purity.

Naumī Tithi Madhu Māsa Punītā I

Sukala Paccha Abhijita HariPrītā II BAK-190.01 II

Naumī Bhauma Bāra Madhu Māsā I

AvadhaPurī Yaha Carita Prakāśā II BAK-33.03 II

As my inner-faculty inspires me by the grace of my Supreme Godhead Sadguru, I shall talk accordingly. 'Mānasa' being my cherished scripture, I have heard numerous saints by its grace, thus whatever I may have obtained from various sources or known by observing virtuous scriptures, I shall share all such things with you, I shall talk about it with you all.

Spiritual wisdom and equally high ideas – neither do we know about it nor is it our capacity. I always call RāmaKathā as the Yajña-of-Love; therefore, all the inhabitants of Kashi are reverently and honourably invited in this Yajña-of-Love of my RāmaKathā.

'Mānasa' indeed contains the descriptions of seasons. As you know, Tulasīdāsaji has presented the exposition of all six seasons with every episode. So, while it contains the description of seasons, it also contains the description of truth. 'Mānasa' has elaborately described '*Rtam Vadisyāmi*'. And Tulasī has associated seasons with all episodes. Tulasī has also figuratively associated the concept of month and therefore this discussion becomes necessary for our restfulness. We shall recite heartily.

The Supreme Godhead either manifests in our fourfold inner-faculty or He already exists there. It's fine if someone manifests Him, '*Īśvaraḥ SarvaBhūtānām*'. Goswāmījī says,

Asa Prabhu Hṛdaya Achata Abikārī I

Sakala Jīva Jaga Dīna Dukhārī II BAK-22.04 II

The Supreme Entity, the Divine Entity, the God of 'Gītā', the Lord of 'Rāma Carita Mānasa', the Supreme Entity of Upaniṣads or whatever you may like to call Him as – our inner-faculty contains all four entities. It contains mind (*mana*), it contains intellect (*buddhi*), it contains subconscious-mind (*citta*) and it also contains egotism (*ahaṃkāra*). So, even though the Supreme Godhead has manifested in many people's mind, He hasn't grown up there. Although it's said that the Supreme Entity is beyond intellect. Agreed, but the Supreme Godhead can manifest even in intellect. If the Supreme Entity is the presiding deity of intellect, the Supreme Godhead can indeed manifest there. The presiding deity of mind is moon. Thus, there exists a possibility of God being manifested in human mind as well. Hanumānaji in fact endorses it,

Kaha Hanumaṃta Sunahu Prabhu

Sasi Tumhāra Priya Dāsa I

Tava Mūrati Bidhu Ura Basati

Soi Syāmatā Abhāsa II LNK-12(A) II

So, the Supreme Godhead either dwells in our inner-faculty or He manifests in there. Assume that He can get manifested in our mind (*mana*) as well. So can He

in our intellect (*buddhi*) as well as in the concentration of our subconscious-mind (*citta*). In the context of 'Mānasa', Lord Viṣṇu is the subconscious-mind. And Lord Māhādeva is the counterpart of egotism (*ahaṃkāra*) of the entire universe.

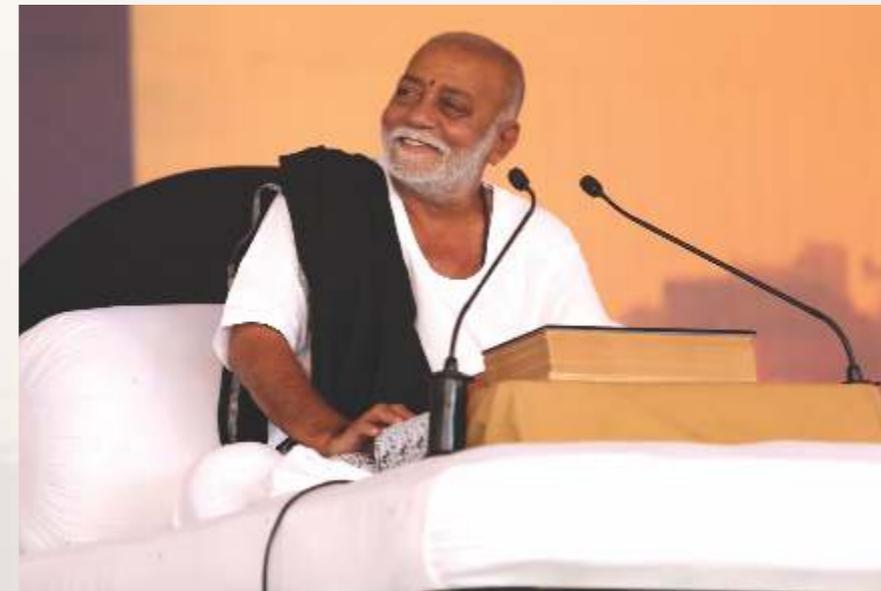
Ahaṃkara Siva Buddhi Aja

Mana Sasi Citta Mahāna II UTK-15(A) II

Although Lord dwells in our inner-faculty, He doesn't grow up there; one needs to enter the world of sentiments for His upbringing. Mathura is the town of egotism. Kaṃsa is extremely egoistic. Therefore, even though Kṛṣṇa can indeed take birth amid egotism, He can only grow up in Gokula. Mathura can become the city of decline, but the city of the divine-dance (*Rāsa*) can only be Śrī Vrindavan. The Supreme Godhead grows up amid heartfelt sentiments, in the love of one's heart. He manifests in mind; mind is not evil.

Torā Mana Darpan Kahalāve I

Swāmī Ramtirth conquered America and hosted the amazing flag of the ideology of dualism in that country, Swāmī Ramtirth wrought a great job. He then thought of returning to India and even in India he thought of visiting Kashi foremost, which is the most eternal town of the world on this earth. This town is splendid in his view. Tulasī in fact says,



Mukti Janma Mahi Jāni Gyāna

Khāni Agha Hāni Kara I

Jaha Basa Saṃbhu Bhavāni So Kāsi Seia Kasa Na II

Jarata Sakala Sura Bṛpṃda Biṣama

Garala Jehi Pāna Kiya I

Tehi Na Bhajasi Mana Maṃda-

Ko Kṛpāla Saṃkara Sarisa II KKK-So.00 II

My brothers & sisters, the Supreme Godhead can get manifested anywhere. And there is an aphorism of 'Mānasa',

Hari Byāpaka Sarbatra Samānā I BAK-184.03 I

The word '*Sarvatra*' which means universal faculty includes mind, intellect, subconscious-mind and egotism as well. Lord dwells everywhere equally alike. So, while He can manifest at any place, how will He grow up? Lord Saṃkara says,

Prema Tein Pragaṭa Hohi Mein Jānā II BAK-184.03 II

So, though He takes birth in Mathura, He grows up in Gokula. So, my brothers & sisters, in this twenty-first century, let the Supreme Godhead who is a mere witness grow up in our heart. And one needs deep heartfelt sentiments (*bhāva*) for this and therefore my VyāsaPīṭha doesn't have any exposition i.e. *bhāṣya* (as *exposition involves words as against heartfelt sentiments which is a matter of feelings*). Jagatguru Saṃkara was forced to say,

Bhaja Govindaṃ, Bhaja Govindaṃ MūḍhaMate I

So, this is not the Yajña-of-Wisdom, this is the Yajña-of-Love. So, my brothers & sisters, this Kathā belongs to each one of you. Earlier the Kathā was scheduled in Darjeeling. This was a diving conjunction. It was cancelled in Delhi as well. But the one who has been sent to Delhi from this

city on the topmost position of democracy hails from Gujarat as well! He has proclaimed the resolve of Gaṃgā's purification and the progress of this holy city. I thought, why not I offer an oblation (in this yajña) from my side as well? When Kathā was held on the fort, our present King of Kashi had then said in his address on the last day, you had presented a very fundamental thought that Gaṃgā can never become impure, but lately Vedic recitations are unfortunately reduced on the banks of Gaṃges. If the Vedic recitations are started once again then the flow of Gaṃgā shall run in full force. And the forceful flow will automatically wash out the filth.

As per the tradition, the glory of scripture is presented on the first day. In simple words, the scripture in concern is introduced. What introduction does 'Rāma Carita Mānasa' need? Its recitations are happening abroad as well. So, the glory of 'Mānasa' is awe-inspiring. There is a couplet.

*Terī Yādo Se Ye Lālī Mere Cehare Pe Āi Hai I
Sabhī Samajhe Ki Aba Taka Ramga Hoī Kā Nahī Utarā I*

We built Śaṃkara's temple in Talgājarḍā and named it as Vishwanath so that my link doesn't disconnect from this place. I am anyways directly connected with Gaṃgājī.

*'RāmaCarita Mānasa' Bimala Saṃtana Jivana Prāṇa I
Hinduvāna Ko Beda Sama Javanahī Pragata Kurāna II*

RahimBaba had said the above lines for this scripture. This scripture is divided into seven sections. Even though the flow of this scripture is uninterrupted, it's divided into seven divisions or seven sections. Vālmiki calls it as 'Kāṇḍa' (canto), Tulasī calls it as *sopāna* (steps). You know them as, 'BālaKāṇḍa', 'AyodhyāKāṇḍa', 'AraṇyaKāṇḍa', 'KiṣkindhāKāṇḍa', 'SuṃdaraKāṇḍa', 'LaṃkāKāṇḍa' and 'UttaraKāṇḍa'. The first section which we call as 'BālaKāṇḍa' begins with opening invocations (*maṃgalācaraṇa*, *auspicious-conduct*) in seven mantras. Our country indeed believes in auspicious-utterance (*Maṃgalā-Uccāraṇa*). An individual's utterance should be auspicious. But as the first step, we need to cultivate reverence in auspicious-conduct exclusively. Utterance can come later, but practice conduct as the first step. Our conduct should be auspicious. Tulasī has

performed *maṃgalācaraṇa* in seven mantras in the divine speech, the language spoken by deities, Śaṃskṛta. And the intent,

*SvāntaḥSukhāy Tulsī RaghunāthaGāthā-
BhāṣāNibandhaMatīMañjulamātaNotī II*

Tulasī stepped down in folk language in order to transport *ślokas* to folk-masses. In our country, many realised men like Buddha, Mahāvīra etc. have arrived who have attempted to explain the core entity in languages spoken by ordinary people.

In 'Mānasa', everyone spoke the same language in that age – whether deities spoke, whether Śaṃkara spoke, whether Yajñavalkya spoke or whether Sire Bhuṣuṇḍi spoke. There is no difference in language. Śaṃskṛta can work in divine abodes but (Śaṃskṛta was employed in 'Mānasa') to ensure that ordinary people don't lose its touch over a period of time. The speech of each of the four reciters in 'Mānasa' holds distinct position. Tulasīdāsajī extols the hymn of praise of five deities in five respective *sorthas*. As Yajñavalkyajī recites the Kathā, the central point of his speech is Discreet-Speech (*VivekaVāṇī*). As Māhādeva recites the Kathā, His speech is called the Speech-of-Faith (*ViśvāsaVāṇī*). As Tulasījī Himself recites the Kathā, the central point of His speech is Dispassionate-Speech (*VirāgīVāṇī*); this is dispassionate. My brothers & sisters, Goswāmījī decided to compose this supremely Holy Scripture for 'SvāntaḥSukhāy' (*self-bliss*) in folk dialect with the intent that may these *ślokas* reach ordinary people of His era.

SvāntaḥSukhāy Tulsī RaghunāthaGāthā I BAK-ŚI-07 I

Thereafter, He expresses His second resolve in the subsequent part,

BhāṣāNibandhaMatīMañjulamātaNotī II BAK-ŚI-07 II

I shall versify it. Tulasīdāsajī is reminiscing five deities in five *sorthas*. Gaṇeśa, the Sun-God, Lord Viṣṇu. Lord Śiva, Mother Pārvatī – Lord Jagatguru Adi Shankaracharya had admonished us, the believers of Vedas and the adherents of eternal-religion (Hinduism), to prevail remembrance of five deities. As if after Jagatguru, Tulasī is building many bridges of unity by introducing his thoughts! Although Tulasī hails from the tradition of Rāma and he is Shankaracharya, but Tulasī presents his holy opinion

in the beginning of 'Mānasa' with the intent of unity. And when began the process of offering obeisance, first and foremost obeisance was offered to Guru and this is the first chapter of 'Mānasa' which my VyāsaPīṭha believes as 'Mānasa-GuruGitā', its few lines,

Baṃdau Guru Pada Paduma Parāgā I

Suruci Subāsa Sarasa Anurāgā II BAK-00.01 II

As you all know, very first chapter of 'Mānasa' is 'Obeisance to Guru'. Guru's glory was extolled. And Guru's divine feet was offered an obeisance. Hollowing my eyes by the dust of Guru's divine feet, I now proceed to recite that speech. First eyes need to get purified then this country grants the right to speak. Evil eyes will not keep one's speech apt. Therefore, immense emphasis should be given on the purity of eyes as the first step. Our tradition of Guru is incredible and peerless. Many people believe that there is no need of Guru. It's their path, certainly. But people like us direly need Guru Sāheb! '*Bina Guru Jñāna Kahā Se Pāu*', but this being the age of Kali, sometimes disciple flaunts the wisdom obtained from Guru right on Guru's face, in this situation Guru smiles with a thought that this kid is still immature! When such incidents were witnessed, what except compassion can we feel! I shall continue today's Kathā after tossing one aphorism. No worries, if you cannot remember your Guru. Let me repeat for second time, it is not an offence if you don't remember your Guru. Let me enounce this truth thrice my lovely listener men and women, no worries even if you turn a blind eye to your Guru. But don't forget the grace of Guru. There is no issue if you don't remember God even once in twenty-four hours, but do remember His (Guru's) grace. It's sung in our Gujarātī,

Guru Tāro Pāra Na Pāyo...

Guru is just like us. Guru's grace is boundless. Therefore, the greatest Guru in the world is Vishwanath.

Tumha Tribhuvana Gura Beda Bakhānā I BAK-110.03 I

Let's perform Lord Vishwanath's anointment with words in a couple of verses of 'Rudrāṣṭaka',

NirākārāmaOmākārāmaūlam Turīyam I

Girā Gyāna Goṭitamīsam Girīsam II

Karālam Mahākāla Kālam Kṛpālam I

Guṇāgāra SaṃsāraPāram Nato'ham II

*Namāmīsamīśāna NirvāṇaRūpaṃ I
Vibhum Vyāpakam Brahma VedaSvarūpaṃ II
Nijam Nirgunam Nirvikalpam Nirīham I*

Cidākāśamākāśavāsam Bhaje'ham II UTK-108 II

Guru's was offered obeisance. By Guru's grace, by a speck of grace when the vision of a spiritual seeker turns pure, which Vedanta calls as discretion of vision, then the entire universe becomes fraught of the Supreme Entity. Therefore, as you know everyone's obeisance commences hereon in 'Mānasa'. The obeisance began from Brāhamaṇas who are deemed as the divinities of earth. The whole world appears full of the Supreme Entity to Tulasī. Therefore, the Sire begins with the holy line,

Sīya RāmaMaya Saba Jaga Jānī I

Karau Pranāma Jori Juga Pānī II BAK-07.01 II

When eyes turn pure, even the enemy appears worthy of obeisance. And whenever our eyes may become

The Supreme Godhead either manifests in our fourfold inner-faculty or He already exists there. Assume that He can get manifested in our mind (mana) as well. So can He in our intellect (buddhi) as well as in the concentration of our subconscious-mind (citta). In the context of 'Mānasa', Lord Viṣṇu is the subconscious-mind. And Lord Māhādeva is the counterpart of egotism (ahaṃkāra) of the entire universe. Although Lord dwells in our inner-faculty, He doesn't grow up there; one needs to enter the world of sentiments for His upbringing. Mathura is the town of egotism. Kaṃsa is extremely egoistic. Therefore, even though Kṛṣṇa can indeed take birth amid egotism, He can only grow up in Gokula. Mathura can become the city of decline, but the city of the divine-dance (Rāsa) can only be Śrī Vrindavan. The Supreme Godhead grows up amid heartfelt sentiments, in the love of one's heart.

pure, listener men and women, it shall only happen by the grace of Guru's divine feet; there is no other collyrium in the world. The collyrium of Guru's grace is the only remedy. My Sire has offered obeisance to everyone. And while offering obeisance to Sire Daśarathaji, the queens Kausalyā etc., King Janaka and his society and all the brothers, there comes the utmost essential obeisance and it's the obeisance of one Guru,

MahāBīra Binavau Hanumānā I
Rāma Jāsu Jasa Āpa Bakhānā II BAK-16.05 II
Pranavau PavanaKumāra
Khala Bana Pāvaka GyānaGhana I
Jāsu Hṛdaya Āgāra Basahi
Rāma Sara Cāpa Dhara II BAK-17 II

Goswāmijī has offered obeisance to Hanumānaji. So, my brothers & sisters, on the first day of this nine day RāmaKathā, briefly describing the course of Kathā, let me take this Kathā till the obeisance of Hanumānta. Therefore, let us offer obeisance to Hanumānta as per natural chronology from a couple of verses of 'Vinaya',

Maṅgala-Mūrati Mārūta-Naṃdana I
Sakala-Amāṅgala-Mūla-Nikaṃdana II VP-XXXVI.1 II
Pavana-Tanaya Saṃtana-Hitakārī I
Hṛdaya Birājata Avadha Bihārī II VP-XXXVI.3 II

Goswāmijī offered obeisance to Sire Śrī Hanumānaji. Tulasī has prescribed extremely proven and pure spiritual discipline for people like us and that is, 'HanumānaCālīsā'. Fourty entities associated with Lord Śaṅkara are contained in 'HanumānaCālīsā'. My VyāsaPīṭha is yet to discuss it. I have already enounced this aphorism in 'Mānasa-700'. 'HanumānaCālīsā' contains fourty entities associated with Śiva. Count it for yourself. Five faces of Lord Śaṅkara, '*Bikaṭa Beṣa Bimukha*', five entities are hereby covered, keep track of the count; next, how many eyes does one face contain? Three. Thus, how many eyes will five faces contain? Fifteen. How much will five and fifteen add up to? Twenty. So, five faces and fifteen eyes make it twenty. How many divine emblems (*vyotirliṅga*) of Lord Śiva exits in this world? Twelve. Add it up. What is the sum? Thirty-two. And Śaṅkara manifests in eight embodied forms. What is the final count? Fourty! Thus, 'HanumānaCālīsā'. The most primordial fortyfold verse of the world is

'HanumānaCālīsā'. People do recite fortyfold verses of many other deities. 'HanumānaCālīsā' is proven as well as pure. There is no doubt!

So Bāpa, 'HanumānaCālīsā' is such a pathway for spiritual seekers. It's proven as well as pure. Even if you recite it casually, it will confer joy. But please take it seriously. Fourty things associated with Śaṅkara are contained in it. Whenever this flow continues, I will tell you. Where in 'HanumānaCālīsā' are those eight embodied forms hidden and which are those specific words in which Tulasī hints some or the other *vyotirliṅga*? 'HanumānaCālīsā' is incredible. Attaining eight superhuman powers or nine treasures is fine but what is present in the end of 'HanumānaCālīsā'?

PavanaTanaya Saṅkaṭa Harana I
Maṅgala Mūrati Rupa II
Rāma Lakhana Sitā Sahita I

Hṛdaya Basahu Sura Bhūpa II HC-Do.02 II

What is the final result? Let Rāma abide in my heart i.e. let Rāma's remembrance prevail in my heart, let Rāma's memory prevail. So, at this holy moment of making obeisance to Hanumāna, I would like to request you that there are several spiritual disciplines, yaar! 'HanumānaCālīsā' is amazing. While practicing the spiritual discipline of Hanumāna one must learn to leap while chanting. Chanting should become a leap. He is such a man.

Bāra Bāra RaghuBīra Sambhārī I
Tarakeu PavanaTanaya Bala Bhārī II SDK-00.03 II
Remembering the Lord of Raghus is a chanting. Leap that ascends an individual is Hanumānta. So my brothers & sisters, if you find some Guru, definitely make him one. But if you find none and if you are unable to decide then consider Him as your Guru. Neither will He demand *dakṣiṇā*, nor will He solicit anything from you every year, nay will he betray! And Guru will return to his hermitage, but He is our breath, our faith, he will never leave us Sāhe! So, Sire Śrī Hanumānaji was offered obeisance. Goswāmijī beholds Him in form of Guru,

Jaya Jaya Jaya Hanumāna Gosāi I
Kṛpā Karahu Gurū Deva Kī Nāi II HC-37 II

After Hanumānaji's obeisance, (Lord's) companions were offered obeisance. Post the obeisance of Lord SitāRāmaji, Tulasījī makes obeisance to Rāma's name.

Mānasa-MadhuMāsa

|| II ||

Innateness itself is samādhi

'Mānasa-MadhuMāsa', my VyāsaPīṭha has chosen this as the central thought of this nine day RāmaKathā. Tulasīdāsajī has sung the first line while announcing Lord Rāma's birth in Ayodhyā. It mentions '*Naumī Tithi*' which we call as *RāmaNavamī*. It states that the month is the sacred month of Caitra, it's the bright half of the lunar phase and the asterism named Abhijit is currently active. The second line which as such comes before the first one in the chronology of 'Mānasa' is '*Naumī Bhauma Bāra Madhu Māsā*', ninth day of the lunar month of Caitra, Tuesday and again comes '*Madhu Māsā*' and it's the day when 'Rāma Carita Mānasa' shed its luster in Ayodhyā. This means the day of Lord Rāma's advent is the same as the day of advent of 'Rāma Carita Mānasa', baring the difference of time and age.

Our almanac contains five primary aspects - *joga, lagana, graha, vāra and tithi* (the position of the sun & the moon, the zodiacal signs into which the sun has entered, the position of the seven other planets, the day of the week & the day of the lunar month respectively). The almanac when calculated scripturally comprises of these five aspects in sequential order. *Tithi* (day of lunar month) is although placed in the end. However, Goswāmijī places *tithi* (day) in the first position and allots primacy to it, this placement is forcing us to think, why so? *Joga* should manifest first in order i.e. the divine conjunction of Lord's arrival should manifest first. Thereafter, *lagana, graha and* asterisms turned propitious – the line we have chosen for this nine-day dialogue has primacy of the day of lunar month (*tithi*). And probably there could be many reasons to this. There could be pundits of 'Mānasa' but the cognition of saints' inner-consciousness also holds a distinct place. It feels as if Goswāmijī intends to reach unto the last man. What will the last man understand about *yoga*? The town which my VyāsaPīṭha calls as the universal-town, this town of Vishwanath and here - disregard, malevolence towards the last man, ignoring the deprived society has been very predominant! Whatever must have happened and therefore, this land has conferred an extremely great revolutionary saint who has wrought an exceedingly exceptional global job of breaking down the walls on this part of earth.

My supremely Reverend Goswāmijī intended to reach unto the last man, because His Rāma is reaching till the last man. He is reaching there in an enormous degree. We are idol-worshippers; we must be. It's our right. It's the matter of reverence, which should be preserved, but don't turn blind eye to human beings. Why should the last man become a victim of disregard? This was Tulasī's global vision.

In 'Rāma Carita Mānasa', Tulasī as an author is tied by the bounds of propriety. The Kathā of 'Mānasa' follows a tradition. It's the tradition of Raghu's race. However, no restriction is troubling Tulasī in the ambrosial words of 'Vinaya'. 'VinayaPatrikā' reveals many mysteries. GitaPress will indeed have this information. This press in Gorakhpur has done copious job in publicizing and spreading Tulasī's literature. 'Kavitāvalī', 'Dohāvalī', 'Gitāvalī' etc. have been translated by UNESCO, but they are stuck at 'VinayaPatrikā'. Probably they may not possess the competency to decipher its sentiments! When asked, when will UNESCO translate it? When shall the work complete? It will happen, it's happening as well but the answer we always get is that, entry in 'Vinaya' sounds

difficult without the grace of some saint. 'Vinaya' is indeed 'Vinaya' and who has given him the right to enter 'Mānasa' who doesn't learn 'Vinaya'? A couplet by Masoom Ghaziabad,

Use Kisane Ijājata Dī Gulo Se Bāta Karane Kī?

It's about flowers blossomed in orchard which are new, fresh and invigorated, free from sects and free from every categorizations.

Use Kisane Ijājata Dī Gulo Se Bāta Karane Kī?

Salikā Taka Nahī Jisako Camana Mein Pāva Rakhane Kā!
He who doesn't know the manners of entering the orchard! How can he who doesn't know 'Vinaya' enter 'Rāma Carita Mānasa'? One needs the strength of 'Vinaya'. 'VinayPatrikā' reveals the mysteries. One needs exceeding grace of Lord in order to comprehend 'Vinaya'.

What would have the last man known about *yoga*? Therefore, even as Tulasī allotted primacy to the almanac, but of these five aspects He allotted primacy to *tithi* (day of lunar month). Because the last man deals with *tithi* day in and day out. So, the ninth day is of primary significance in these two lines. The primacy is allotted to *tithi* (day of the month).

Naumī Bhauma Bāra Madhu Māsā I

AvadhaPurī Yaha Carita Prakāsā II BAK-33.03 II
And who doesn't cherish the glory of Rāma's advent? But for me, the day of RāmaNavamī holds myriad times more glory than the former. It was on the same day that 'Rāma Carita Mānasa' shed its luster. Rāma has manifested and we cannot hold Him in our hands, but this ('Rāma Carita Mānasa') lies in our hands. And in Gujarātī, *Īsvara Hāthavago Hovo Joie* (God should be easy of access). Bāpa! Tulasī's Kathā is for everyone.

Guru was offered obeisance, the divinities of earth were offered obeisance as well but Tulasī went unto the last man. Who were they? Ganika, Ajamila, Vyaghra, Gidha – Tulasī intended to go there and he reached successfully. Dispassionate men are free from the discrimination of castes. While pundits are described being endowed with equal vision, they should not discriminate. Else we are rejecting the scriptures! Idol is utmost worthy of obeisance but man should not be forsaken, man should not be forgotten. I am of the opinion that while we must indeed worship

the idols in temples, we must love the mankind as well. There is a couplet by Faraz,

*Paththara Kī Mūrti Ko Pūja
Pūjakara Māsuma Rahe 'Faraz',
Aura Hamane Eka Insāna Ko Cāhā
Aura Gunahagāra Ho Gaye I*

I and you shall engage in the dialogue of this Kathā with 'MadhuMāsa' as the central theme. Tulasī Himself has established four dialogues. On the basis of Vālmiki's 'Rāmāyaṇa' and there are many other versions as well, 'Rāmāyaṇa Sata Koṭi Apārā', but Tulasīdāsajī has dropped all the episodes which involved controversies.

Someone has asked about awakening our dormant coiled energy (*kumḍalini*), I have no interest in it! Why don't you wake up a bit! I have worked a great deal. People only slept in Kathā during earlier days, I have at least woken them up in Kathā! Forget about our coiled energy, yaar! But people at least don't sleep in Kathā now. Now people are vigil and alert in Kathā. A new revolution has begotten. The entire host family listens to the Kathā. This awakening is observed in all Kathās. So, awakening our dormant coiled energy is a great yogic process. It may awaken by someone's words and it may also awaken by someone's glance. It can get awakened by someone's mere touch. Oh, forget this yaar, touch at least needs patience, glance needs two people to be present face to face and words mandates using of our ears. But Sāheb, mere resolve of an enlightened man can also awaken our dormant coiled energy! I have heard so. My Narsinh Mehta had awakened.

*JāgīNe Jou To Jagata Dise Nahī,
UṃghaMā Aṭapaṭā Bhoga Bhāse I*

Narsinh said, now it feels as if, 'Brahma Laṭakā Kare, Brahma Pāse'. But I would indeed state that if staunch interest and reverence persist in the divine discourse then it can beget the results of the greatest and toughest penance.

“Bāpu, what is the difference between God and Love?” None. Jesus Christ had said, Love is God and Lord Rāma states in 'Mānasa',

*RāmaHi Kevala Premu Piārā I
Jāni Leu Jo JānaNihārā II AYK-136.01 II*

World Reverend Gandhi Bapu had said God is Truth. After experiencing over a period of time he mentioned, Truth itself is God. Jesus earlier told God is the form of love. Thereafter he started saying, Love itself is God. Nowadays I have been saying that Kabīra Sāheb's statement, 'Sādho Sahaja Samādhi' is fine, I rather feel that innateness itself is samādhi. My and your innateness itself is synonymous of samādhi. I have realised since last two days that innateness itself is samādhi. Talk innately, sing innately, sleep innately, eat innately, stay innately, sit innately – everything is samādhi. And Jagatguru Śaṃkara says, sleeping innately is 'Nidrā Samādhi Sthiti', also samādhi. And Goswāmījī puts immense emphasis on the word 'Sahaja'.

People ask me, was 'HanumānaCālīsā' composed before 'Rāma Carita Mānasa' or is it vice-versa? Whatever it may be, I have no clue!

*Mujhako Is Rāha Pe Calanā Hī Nahī,
Jo Mujhe TujhaSe Judā Karatī Hai I*

- Parveen Shakir

That which traps us in logic and relinquishes the sap in the entity which is beyond logic! My point as per my understanding is, was 'HanumānaCālīsā' composed foremost or was it 'Rāma Carita Mānasa' or was it 'AyodhyāKāṇḍā' or 'BālaKāṇḍā' – God knows! I only know that Guru is first and foremost!

“You chant Your rosary while reciting Kathā in tandem, Your rosary looks very heavy! How do you manage two jobs simultaneously?” You too do many things simultaneously! Let me do at least two, Sāheb! Turning rosary is fine, Kathā itself is chanting. The recitation of Lord's Kathā itself is chanting.

So, Goswāmījī has given primacy to *tithi* (day of lunar month). And 'MadhuMāsa'. Vinobājī has deduced that the word 'Madhu' occurs between four hundred to five hundred times in Vedas. He has given a definite count. *Madhu* means sweetness. Even Tulasī has given abundant place to the word 'Madhu' in His scriptures. The discussion over here is about 'MadhuMāsa' (the month of Caitra between March and April). We call the month of Caitra as the king of seasons. 'MadhuMāsa' is believed to be the month of spring. This month holds immense glory of the worship of Sarasvatī. Another fact about this month is

that 'MadhuMāsa' is the month of passionate-attachment, because it's the month of spring and spring is the leader of Kāmadeva's (the god of love) troop. Kāmadeva always employs the king of seasons first. He manifests the king of seasons, spring. When the samādhi of some seer or sage is to be interrupted or even in the episode of interrupting Śiva's samādhi in 'Mānasa', he manifests the king of seasons spring etc.; therefore, the world of literature proclaims 'MadhuMāsa' (the month of Caitra) as the king of seasons as well. And the king of seasons, spring, gives the message of erotic passionate-attachment relatively by a greater extent.

So, Lord Rāma incarnates in 'MadhuMāsa'. 'Rāma Carita Mānasa' sheds its light in 'MadhuMāsa'. Is it to give the message of passionate-attachment? This question arises in our mind and hence its discussion is necessary. And spiritual discipline mandates getting rid of passionate-attachments as much as possible. It recommends not getting into passionate-attachment, erotic sentiments etc. etc. It's unapt to be smitten by passionate-attachment, one needs to be dispassionate - this is what we hear. And it's true as well. So, Rāma incarnating in the month of passionate-attachment is a highly revolutionary aphorism. A scripture manifesting in the month of passionate-attachment is a highly mysterious matter. Therefore, we shall discuss this. And second point, the men of literature including the professors as well as students very well know that one trait of passionate-attachment is to arouse fear. He who is exceedingly infatuated, passionately attached or smitten by immense affinity for an object or an individual, when we get exceedingly attached towards someone or when we get too much dependent on someone's company, being dependent on someone's company is nothing but infatuation. Therefore, our philosophy admonishes that company begets infatuation and passionate-attachment, so if you want to accompany anyone then live in the company of spiritual discourse, live in the company of monks, live in the company of scriptures. Stay in the company of virtuous people.

I am of the opinion of maintaining an authentic distance from everyone. Being detached is an indescribable state. Detachment is a great

accomplishment in itself. But it only sounds easy in explication. Worldly people like us are densely smeared in attachment of a company. Thus, the composer of 'Bhāgvat' points a way out that transfer the attachment of mundane world to a monk, change the flow of energy.

The key that unlocks the lock can also lock it up. The key that locks the lock can also unlock it. The company that puts us in bondage, the company that arouses passionate-attachment, the company that inundates us into passionate-attachment that same company can get converted into love of Kṛṣṇa. And my brothers & sisters, there is no dispassion like love. Who could be as dispassionate as the *gopis* of Vraja who loved? When the songs of Lord's glorifications emanate from their lips, the entire cosmos gets purified.

One gentleman asked another, how many things are required to wash a cloth? He replied, first is soap, second is efforts and third is water. Only then the cloth can be purely cleansed. One may have cloth, it's dirty as well, there is soap too but what if one doesn't put in any efforts? What if one doesn't apply soap? Impossible. Assume, the cloth is dirty, we have soap as well and the washerman is putting in adequate efforts

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too, but what if there is no water? My brothers & sisters, soap is wisdom (*JñānaYoga*), efforts are the discipline of prescribed deeds (*KarmaYoga*). The discipline of wisdom exists in form of soap, but what if there is no water? And devotion (*BhaktiYoga*) is the water of eyes, tears of eyes. How will our heart purify? Wisdom in inordinate degree is the availability of soap, certainly, thoroughly practicing the discipline of deeds is also fine, but what if there is no water of heartfelt sentiments? What if the water of love lacks? Therefore, I have stated that God can manifest in mind, God can also manifest in intellect, God can manifest in egotism as well and God can get manifested in subconscious-mind too; however, He only gets manifested and that's it! He can only grow up in Gokula, in heartfelt sentiments, in love. Therefore, water is essential.

So, the Supreme Entity spreads pervasively in an especial form, which Nāradaḥ calls as '*PratikṣaṇaVardhamāna*' in *BhaktiSūtra*, and it happens through the world of sentiments. So, my brothers & sisters, passionate-attachment is bondage. 'MadhuMāsa' is believed to be the month of passionate-attachment. Rāma incarnated in this month and so did 'Rāmāyaṇa'. It means, '*Sata Evam Sādhu Sukṛto*', this is transferring this passionate energy. We only need to change its direction. This could be Tulasi's opinion. He who stays detached has no fear. Alternately, he who practices spiritual discourse also has no fear. Company of scripture or Lord's Name or any company associated with Lord eliminates fear.

When Vāli stayed in the company of Rāma for few moments, he became exceedingly fearless. And Sugrīva almost stayed fearful all throughout. Even during the moments when Lord killed Vāli, he appears fearless. He challenges God, why did You kill me? You have arrived for the sake of righteousness. My wife says, You look upon all with the same eye. Knowingly or unknowingly he happened to accompany the entity of God. He was talking fearlessly. Lord thought, he has a realisation of wisdom. Hence Lord proposed, I shall make your body immortal, you may keep your life.

Acala Karau Tanu Rākhahu Prānā I KKK-09.01 I
Vāli denied, I don't want to keep my body. Lord said, I

only wanted to breakdown your ego, the incident has befallen.

Bāli Kahā Sunu KṛpāNidhānā II KKK-09.01 II

I am not foolish, let me say without worrying about anything now, I don't want to keep my body. But You will have to keep my son. The composer of 'Mānasa' states clearly, not my body but keep my son. What more does a father wish for his son? Solicit only this from the Supreme Godhead that whether we may live or not, may the affinity of spiritual discourse stay intact in our familial tradition, may Lord's remembrance prevail, may someone's surrenderance persist.

Fearlessness gets endowed by accompanying some supreme personality, else from the viewpoint of literature passionate-attachment or 'MadhuMāsa' confers fear and how can God manifest from fear? RāmaKathā is a laboratory. Incidents should befall by these experiments and the incidents are certainly befalling. The very matter of my pleasure is that highly educated youngsters have started coming to Kathā. Interest towards spiritual discourse has aroused. Be it any Kathā, whatever is uttered is Lord's Kathā. Good article, good address, good poetry – everything is spiritual discourse. From wherever auspicious message is obtained, it's spiritual discourse.

Which all fears do we possess? What do we fear about? Why? The cause of fear is passionate-attachment. When we get lovingly attached to something, the fear of not losing that person or thing constantly prevails! Liking something is not enough, it should grant fearlessness. In 'Bhāgvat', while enumerating divine wealth, fearlessness alone is given primacy. Earning enormous wealth always comes with a fear of suffering loss or getting kidnapped or being robbed. How many types of fears exist? Its only cause is passionate-attachment. Rāma has promised, I make you fearless. For once, resort under my surrenderance, make an ardent call, that's it! Let all of us think my brothers & sisters, before passionate-attachment arouses in anything, we fear losing it. Second fear is the fear of death. What if I pass away half-way through? This is the fear of death. It's very easy to talk on death, but difficult to articulate when death actually arrives! The fear of death is because of passionate-attachment,

passionate-attachment is 'MadhuMāsa' because of which fear of death can get induced but the fear of death can be dispelled by Rāma's remembrance. Those who have practiced remembrance, Kabīra Sāheb says,

*Śūnya Mare Ajapā Mare Anahada Hū Mara Jāya I
Rāma Sanehi Nā Mare Kaha Kabīra Samajhāya I*

He alone can free himself from the fear of death whose remembrance is strong. Chanting will also result in fatigue, chanting is a spiritual penance. Any spiritual penance results in fatigue but remembrance makes an individual fearless. When tears fill our eyes as soon as someone is recollected, man starts becoming fearless because all that was filled within empties itself.

Hāni Lābhu Jivanu Maranu

Jasu Apajasu Bidhi Hāth II AYK-171 II

Death is in the hands of Providence. VyāsaPīṭha keeps saying by Guru's grace that one should tell the Providence that O Patriarch, death may well be in your hands, but remembrance of my Lord is in my hands, do as you wish! I shall not forsake remembrance. Third fear is of defamation because of passionate-attachment. And our seers, sages and the men of wisdom have proclaimed defamation as more horrid even to death. So, 'MadhuMāsa' is of passionate-attachment. Defamation may occur but Tulasi says, by reciting the exploits of Rāma who was born in 'MadhuMāsa', the reciters as well as listeners will be famed. They will feel all blessed.

Another fear because of 'MadhuMāsa' is of the greatest ailment. It's associated with the body over which we hold deep passionate-attachment, it's called as physical-pride, it's known as carnal-infatuation. This is the fourth fear of the greatest ailment.

Jāsu Nāma Bhava Bheṣaja

Harana Ghora Traya Sūla I UTK-124(A) I

He whose name dispels the threefold agony. So, the greatest ailment is a fear. Next fear is of committing someone's offence because of passionate-attachment (towards someone). May we not commit another person's offence because of passionate-attachment with someone else. May we not disregard the other person, realisation of the possibility of this offence. So, everyone can have diverse fears. And people from the same field, same business, same erudition suffer the

fear of competition that may others not move ahead than me.

So, the word 'Madhu' is an extremely lovely Brahmanical word, right from Vedas till date and Vallabhacharya rains down copious shower of the word 'Madhura'! He has composed an entire verse of 'Madhurāṣṭaka'.

*Adharaṃ Madhuraṃ Vadaṇaṃ Madhuraṃ
Nayanaṃ Madhuraṃ Hasitaṃ Madhuraṃ I
Hṛdayaṃ Madhuraṃ Gamaṇaṃ Madhuraṃ
MadhurādhiPaterAkhilam Madhuraṃ II MDA-01 II*
Even Vedas honour the word 'Madhu', however the word 'Madhu' should not belong to only a selected few, it should belong to the masses. Rāma became everyone's. 'MadhuMāsa' is the month of ordinary people. Rāma belongs to ordinary people. Lord reaches out to everyone right from Sabrī to Kevaṭa to monkeys and bears, even the stones and demons etc. So, while it's deemed as the sacred month, from the viewpoint of literature it also manifests the feelings of passionate-attachment. The same month being the king of seasons also wreck disaster and if the direction is changed then it can also manifest Rāma in the Ayodhyā of our inner-consciousness.

In the chronology of Kathā yesterday, Hanumānaji was offered obeisance. In the same sequence, Lord Sitārāmaji were offered obeisance. Thereafter, Lord's name was offered obeisance in nine *dohās*. Nine is symbolic of completeness and completeness is figurative of emptiness, zeroness or void. This emptiness is believed to be the conferment of Indians. The glory of Lord's name was extolled in nine *dohās* and seventy-two *copās*,

*Baṃdau Nāma Rāma Raghubara Ko I
Hetu Kṛṣṇaṇu Bhānu Himakara Ko II
Bidhi Hari HaraMaya Beda Prāna So I
Aguna Anūpama Guna Nidhāna So II BAK-18.01 II*

Goswāmiji says, I make obeisance to Lord's name. Rāma has many names. All names are equal but among all names, I make obeisance and extol glory of Rāma's name. Ramanujacharya says, first meaning of everything is Rāma. All names are His. Someone may call it Kṛṣṇa, someone may call it Durgā, someone may call it Allah – how does it matter? Kabīra Sāheb says,

*Kabīra Kuā Eka Hai, Panihārī Aneka I
Bartana Saba Nyāre Bhae, Pānī Saba Mein Eka I*

Rāma's name is creator, Rāma's name is sustainer and destroyer of the unnecessary elements. Rāma's name will beget restfulness to an individual even in adverse situations. Goswāmiji says, the sports which Lord Rāma enacted in Tretāyuga are now being enacted by Lord's name and it thus blesses us. Rāma's name dispels man's despair. It doesn't kill, but confers nirvānā. Whatever Rāma did then, will now be done by His name. In Tretāyuga, Rāma emancipated Ahalyā. Today in Kaliyuga, our intellect has become rigid like a stone, Lord's name infuses it with consciousness. In Tretāyuga, Rāma broke Lord Śiva's bow. Today in Kaliyuga, Lord's name breaks our pride. The pride of our doership will be broken by Lord's name itself. In Tretāyuga, Lord Rāma gave shelter to Sabrī, Gidha, Sugrīva etc. Today name has sustained the livelihood of many poor people.

*Kahau Kahā Lagi Nāma Baḍāī I
Rāmu Na Sakahi Nāma Guna Gāī II BAK-25.04 II
Nahi Kali Karama Na Bhagati Bibekū I
Rāma Nāma Avalaṃbana Ekū II BAK-26.04 II*
Spiritual disciplines of all four ages have been different. In Satayuga, meditation was the most common discipline. People practiced meditation. In Tretāyuga, people performed Paurāṇic Vedic yajña. In Dvaparayuga, people performed worship and methodical adoration of their cherished deity for hours together and thereafter, they attained its fruit. In Kaliyuga, the rewards of all disciplines are obtained only and only by Lord's name or by any name of your cherished deity. He who attains some enlightened man, his parents never die. Sadguru doesn't let you feel deprived of parents. There is a similar *dohā* of Tulasī in 'Dohāvalī',
*Jathā Bhūmi Saba Bījamaya Nakhata Nivāsa Akāsa I
Ram Nāma Saba Dharamamaya
Jānata Tulsīdāsa II DHV-29 II*

The whole earth is fraught with seeds. Even the unsown sprouts up in monsoon. Sky is fraught of constellations, analogously Rāma's name is full of righteousness. Rāma is not a sectarian element, Rāma is universal divine word. Presence of Rāma in adverse situations will give you restfulness and His absence will leave nothing except venom. Such is the incomparable glory of Rāma's name.

Mānasa-MadhuMāsa

|| III ||

The moment we start experiencing inner-pleasure,
realise we are sipping 'Madhu'

One meaning of 'Madhu' is sweet and 'Madhu' also means honey. Another meaning of 'Madhu' is restfulness. 'Madhu' means restfulness. In another context, 'Madhu' also means peace. However, we are focusing on 'MadhuMāsa' (the holy month of Caitra). This dialogue is only for our inner-development and inner-restfulness. Whatever is being spoken, has already been spoken in our holy tradition, they are only Vyāsa's words. Goswāmiji also presented the same idea by stating that it could also be, "Kvachidanyato'pi". The only intent is self-bliss (SvāntahSukha), inner-restfulness.

Please don't come to Kathā expecting to attain heaven after listening for nine days! If you have this intent, then please do not come. Don't come to Kathā for earning religious merits. You will indeed earn, but relinquish its very desire. Please don't come to Kathā for getting blessed with son, prosperity, progress, promotion, position or reputation. If you come to Kathā genuinely then you should have one and only intent that may my inner-faculty turn especially immaculate and I attain restfulness. The restfulness which is essentially my disposition. The peace which is essentially our temperament. It has been covered with few layers, come to Kathā to uncover those layers.

Visit a village and ask a villager about RāmaKathā, he shall describe RāmaKathā in a minute. RāmaKathā resides in each and every particle of India. As much as RāmaKathā has been prevalent and pervaded across the world, in my information no other scripture has such reach out. This is Kashi. Everyone is sitting here after sipping the holy water of Gaṅgā, everyone is intoxicated! It's difficult to control your unrestrained joy of intoxication. You yourself should control your own joy. I offer a bow to your sentiments. But ensure that the aphorisms of ascension of life are not lost amid this triumph. Minor error in an experiment fails it. Do remember my statement, this is a laboratory, this is a tavern, this is the Kathā of 'MadhuMāsa'. Our Gopaldas Niraj Sāheb had sung this in the forecourt of Osho,

Ye Masto Kī Prema Sabhā Hai, Yahā Saṃbhala Kara Ānāji I

So Bāpa, we are doing some aphoristic discussion in form of a harmonious dialogue. So, the Brahmanical word 'Madhu' has several meanings like sweet, honey, restfulness and reconciliation. And, since Vedas has chosen this word, the gravity of its meaning multiplies myriad times.

So, who is unaware of RāmaKathā? My VyāsaPīṭha has obtained an opportunity to visit many countries around the globe by the grace of (my) Guru and the grace of this scripture. Everyone has attained RāmaKathā in some or the other form. But in Cambodia, our Indian Ambassador to Cambodia Mr. Patnaikji shared a very lovely matter that Bāpu, the people of Cambodia get Hanumānaji married! It's public, they can do anything! There is a couplet by a poet from Junagadh. Thought He is Gujarātī, he is working a great deal on Urdu, Bhavesh Pathak,

*Īśka Jisako Phitūra Lagatā Hai I
Vo Bhī Apāne Āpa Se Bahuta Dūra Lagatā Hai II*

*Usane Āja Taka Koī Bhī Saphāī Nahī Dī I
Ādamī Bekasūra Lagatā Hai II*

Hanumānājī will not question that, why did you get me married? A bridge of unity should persist in the society. World reverend Gandhi Bāpu used to say, he who has no idea of 'Rāmāyaṇa' and 'Māhābhārata' has not right to be an Indian. This is the culture of our tradition, Sāheb! So, you all know the story of RāmaKathā. Let's talk about the quintessence. This experiment is for our inner-restfulness. This is not a religious gathering; it's the assembly of love. This is the soiree of love. Listen attentively.

People interpret the word '*Madhu*' in diverse context because of diversity in language and diversity in experience, moreover the dictionary of our inner-faculty i.e. the dictionary of our heart also has a very different meaning. My Goswāmījī as well keeps repeating the word '*Madhu*'. One meaning of word '*Madhu*', my listener brothers & sisters, is also restfulness. May we attain '*Madhu*', in one context it means may we attain restfulness, like '*Pāyo Parama Biśrāmu*'.

Now one question comes up, we can we say that we have attained restfulness, we have attained '*Madhu*', we have become the member of a tavern. However, I wish to present those aphorisms about tavern which are propitious to me. They may perhaps sound propitious to you too. When can we say that we have attained '*Madhu*'. '*Madhu*' also means ambrosia. It's not about being cunning. You can interpret in any way. You can also interpret commercial meaning of the word '*Madhu*'. But here we are engaged in essential-cum-serene discussions so that our inner-faculty can get immaculate and experience restfulness by a greater extent which is our birthright. We can say that we have attained '*Madhu*' only when we have enjoyed '*MadhuMāsa*' or when we have celebrated *RāmaNavamī*.

When we start experiencing effortless pleasure within us because of some incident, due to some reason, by someone's company, someone's words, someone's glance, someone's remembrance, someone's story or by holding a conversation with someone, then realise you have attained '*Madhu*'. I

don't intent to climb the pinnacle of the scriptures for it's not apt to hold such scriptural discussions in Kashi because this land has already touched the ultimate peak of scriptures. Therefore, I said on the very first day that, those that were born in the past, who are here in the present and who will be born in future – my obeisance to all such consciousnesses. Dixit Dankauri,

Śāyarī To Sirpha Eka Bahānā Hai,

Asalī Makasada To Tujhe Rījhānā Hai I

Our congenital suppressed pleasure should manifest. And Radheshyam says, it's impossible without living in present. When our inner-pleasure begins, realise we have sipped the '*Madhu*'. Don't interpret sipping '*Madhu*' as consuming alcohol, please! That which brings us back to our fundamental senses is sipping '*Madhu*', not the one that makes us swoon. When one plays musical instruments or sings in a swooned state, he may miss the rhythm. Man should be in his senses. Individual dancing in swooned state can breach the boundary of the dais. Stay in your senses.

When I start experiencing pleasure while reciting or when you start experiencing pleasure while listening then even if it may be any other month, realise it's the month of '*MadhuMāsa*'. Tulasī has written names of all the months. He has mentioned Bhādo, Sāvana, Caitra etc. *MadhuMāsa* means the month of *Caitra* (March-April). He has written the name of the month of *Māgha* (January-February). All months have some or the other presiding deity. We have assigned some or the other presiding deity with reference to people's common belief as well as scriptures. After every three years one extra month is added to the conventional twelve months. As per our calculation we call this additional month as *Puruṣottama* (August-September) month. It's believed as the month of Viṣṇu. The month of *Sāvana* (July-August) belongs to Śaṃkara. Alternately, we can say that the month of *Sāvana* is the month of Lord Śiva's devotees. The month *Bhādo* (August-September) belongs to the ancestors. We offer libation of water to the manes in *Bhādo* month. The month of Kṛṣṇa is *Āso* (September-October) which contains the most bright full moon day of the Hindu lunar month (*ŚaradaPūnāma*). *Rāsa* (divine-dance) is played in this month. And Kṛṣṇa is

the Lord of the *Greatest-Rāsa*. *Kārtika* (October-November) month is also deemed as the month of Viṣṇu. It's believed as the month of Nārāyaṇa. The month *Margaśīrṣa* (November-December) is believed as the divine manifestation of Kṛṣṇa. The month *Poṣa* (December-January) is considered to be the month *Brahmā* (The Creator) in one context. The month of *Māgha* (January-February) is regarded as the month of *Prayāga*. The month *Phālguna* (February-March) is the month of Prahlāda. *Caitra* (March-April) is anyways the month of my Lord. *Vaśākha* (April-May), you could treat it as the month of Nanakaji or Buddha. So, even though we may be present in any month but the moment we start experiencing pleasure while doing any innate task, realise we are sipping '*Madhu*'.

I am getting request out of goodwill, “Bāpu, please take some rest.” But whether I need to rest or not is my joy! I am independent. Yesterday I told Kishan, “The food that I am having is not yours, it is that of my destiny.” It's that of my luck, I am having the *jalebī* of Talgājarḍā's soil. It's my joy, whether I meet anyone or not! Man should stay pleased. Our Gaṃgāsati says, '*Jene Āṭhe Pahora Ānaṃda*' (he who enjoys 24x7). And in my experience he alone experiences joy 24x7 who, '*Jene Sadāye BhajanaNo Āhāra*' (constantly lives on the diet of worship). Worship the Lord. Holy Preceptor Madhusudan Sarasvatī said, “O soul, O spiritual seeker, '*Vyārtha Kālatvaṃ*'.” Don't pass your time. Life is worth enjoying. We have got birth on this immensely lovely earth. And at least think about the fact, you have been born in India and the localities can take more pride for being born in Kashi. This life is extremely sweet, it's worth living.

VyāsaPīṭha has no objection even if you watch movies with virtuous vision, as long as evil sentiments don't arouse. I don't prohibit watching movies for music, dance, Indian art or erudition. Neither will anyone stop watching even if I prohibit! Why do I sing movie-songs in Kathā? Am I not aware that the religious daises will be displeased? The religious world could be displeased. Now none are displeased, there is no question at all. Nowadays, even the realised men tell me, Bāpu, we watch Your Kathā

on T.V., the Kathā has almost concluded but You sang no single song from any movie! Sāheb, why am I doing this? Accept good thoughts from wherever you get. Vedas says, may we obtain auspicious thoughts from all ten directions. There is a famous Urdu couplet by Rashid,

Raśida Kise Sunāu Gali Mein Terī Ghazal,

Kyunki Unke Makān Kā Koī Darichā Khulā Na Thā I
Everyone is sitting close-minded, the mystic minstrels and wandering mendicants walk down singing on top of their voice, but people have kept their windows shut! Accept auspicious regardless of the source! These are the words of Madhusudan Sarasvatī, '*Vyārtha Kālatvaṃ*'. Do everything but with virtuous conduct, maintaining the bounds of propriety. Do that which augments India's dignity, which motivates Gaṃgā to flow more forcefully and which multiplies Gaṃgā's joy. And before retiring to bed when you are not feeling sleepy and no task is pending for the day and if you can spare five minutes then says the Preceptor, worship Lord's name in those five minutes. No Preceptor has demanded too much from us. Preceptors are practical. You can meditate, do yoga, contemplate, read some good book, hum something, practice your art, dance if you wish to. Ultimately, your pleasure should increase. Rajendra Shukla says,

Niṣedha KoiNo Nahī, Vidāya KoiNe Nahī,

Hu Śuddha Āvakār Chu, Hu SarvaNo Samās Chu.
If negative thoughts multiply your joy then do so! But it has no happened so far. There is a *dohā* by Rahim,

Rahīmana Roṣa Nā Kījie, Koī Kahe Kyon Hai?

To Haṃsakara Uttarā Dījie, Hā Bābā Yū Hai.

Laugh, play, meditate. But this is tough. Therefore, resort to Lord's name in this situation. Should I tell the youngsters to stop their business? Be practical. No worries if your garb gets changed, Vedas should not be forsaken. We may be living in any month, but if any innate incident augments our pleasure then realise we are living in '*MadhuMāsa*'. Assay for yourself.

Bāpa, first aphorism, experience '*Madhu*'. Secondly, when some of our problems start resolving automatically then realise that the time of sipping '*Madhu*' has arrived. Our culture has one word

'*MadhuBelā*' (*sweet-moment*). It's a very lovely word. People recommend to work in '*MadhuBelā*'. There is no need to look out for an auspicious moment during the period of '*MadhuBelā*'. Because our life has many problems. We all are travelling in the same ship. There could be difference in vision. There could be difference in thoughts. There could be difference in viewpoint. There is a couplet by Raj Kaushik,

Kabhī Roṁī Kabhī Hasaṁī Kabhī Lagatī Śarābī-Sī I Mohabbata Jisame Rahaṁī Hai Vo Ānkhe Aura Hoṁī Hai I
People's visions could be different. We all have series of problems lined-up.

First aphorism, pleasure; second aphorism, resolution; third aphorism retiring. When we tend to retire in life, by retiring I don't mean getting retired from social-service or business. My interpretation of retirement is retiring from ailments, second being retiring from doubts and third is retiring from animosity. Getting retired from constant struggle with someone. Getting retired from doubt you may have on someone. And if you arouse a doubt on yourself that you are suffering from some ailment. The incident which retires you from doubt, animosity and ailment, realise that you are living in '*MadhuMāsa*'. And think about it my brothers & sisters, whom has doubt not gripped? Body is anyways an abode of ailments. Tulasīdāsajī writes in 'UttaraKāṇḍa', everyone suffers from ailments. Only some rare individuals are able to recognize it. Physical ailments can be diagnosed instantly but the mental ailments which 'Mānasa' has described are present in everyone.

Kāma Bāta Kapha Lobha Apārā I
Krodha Pitta Nita Chātī Jārā II UTK-120.15 II
The moment doubt aroused on some individual or some incident starts retiring. Mental and physical ailments as well, and if we start retiring from constant struggle with someone, realise we are living in '*MadhuMāsa*'.

Pleasure, resolution, retiring and fourth aphorism of '*MadhuMāsa*' is atonement. Knowingly or unknowingly if someone is hurt, if we have offended someone, if we have snatched something from someone, if we have manipulated someone by forming

a well-planned network then when we start accepting our mistake by the discretion obtained from spiritual discourse and as your atonement begins and you start feeling that, let me visit the one whom I have hurt and apologize for my mistake - realise that you have started living in '*MadhuMāsa*'. There is a verse of Tulasī from 'Vinaya',

Tū Dayālu, Dīna Hou, Tū Dāni, Hou Bhikhārī I
Hou Prasiddha Pātakī, Tū Pāpa-Puṁja-Hārī II
Goswāmījī says, servant and dog are the same. Despite being Your servant, I sometimes bark and sometimes bite, please forgive this servant. Atonement is the worthiness of dwelling in '*MadhuMāsa*'. Pleasure, resolution, retirement, atonement and fifth, when you start receiving someone's blessings unasked. When someone fills you up with prayers. When blessings make us worthy of '*MadhuMāsa*', realise we are the dwellers of '*Madhu*', realise we are living in '*MadhuBelā*', realise we are the members of Lord's authentic tavern.

Next aphorism is good-fortune. When we feel, there is none as fortunate as me that even in such a busy world I am getting desirous of attending spiritual discourse.

Baḍe Bhāga Pāiba Satasamgā I
Binahi Prayāsa Hohi BhavaBhamgā II UTK-32.04 II
When we realise our good-fortune. You will have read '*VinayaPatrikā*' in order to understand these aphorisms. Revelation of these mysteries is impossible without '*VinayaPatrikā*'. Erudition without 'Vinaya' (*humility*) is ineffectual. When we realise our fortune. I can say about myself that whenever I see myself on VyāsaPīṭha I feel there is no one as fortunate as me in the world. Don't you feel so? Being born in India, having attained the scripture like 'Rāma Carita Mānasa' and even as we were not deserving, the holy hand of some enlightened man has come on our hand – what else could be deemed as greater fortune than this? When we start realising our good-fortune, realise we are the members of tavern.

Hari! Tuma Bahuta Anugraha Kīnhoṁ I
Sādhana-Dhāma Bibudha-Duralabha Tanu,
Mohi Kṛpā Kari Dīnhoṁ II VP-CII-01 II

Humanness is inaccessible even to Gods. Adi Shankaracharya has said in the beginning of 'VivekaCuḍāmaṇī' that three things are inaccessible in the world – humanity, humanity in human body and communion of some enlightened man. Because of the influence of Kaliyuga our mental foulness has grown till a great extent, in this situation my experience says that many enlightened men have stepped out to enquire about people's well-being. Grab this opportunity. Today, many Kabīras might be moving around, many enlightened man might be roaming to confer enlightenment. I feel that many consciousnesses from Kailāsa keep roaming. What is written in 'Mānasa',

Jehi Dina Rāma Janama Śruti Gāvahi I
Tīratha Sakala Tahā Calī Āvahi II BAK-33.03 II
You called me proactively, what is it if not Your munificence? You elevated my glory, what is it if not Your munificence? Munificence means grace. Realising our good-fortune is living in '*MadhuMāsa*'. Next aphorism, if some incident begets complete reconciliation in life then realise it is '*MadhuMāsa*'. A sense of contentment, a satisfactory burp, a feeling of that's it! Next aphorism my brothers & sisters, when we ourselves start perceiving our faults and the moment spiritual seeker begins honest attempts to free himself from these faults by his own then realise that '*MadhuMāsa*' has begun. Virtuous person will behold virtues even amid faults and wicked will perceive evilness even amid virtues. We all are living in this mindset! Saints like Sur etc. had said exactly this. People raise such problems to me. Few people tell me, Bāpu, we get very angry. I have one answer to this, keep this remedy in your pocket if you find appropriate and thereafter, treasure it in your heart. When we go out of town, we stay in a hotel room. Even within a day, we get acquainted with which switch belongs to which fan. Do we need to get trained for six months to get acquainted with this? We get to know the switches of light, dim-light etc. We learn it. I fail to understand, despite staying in our heart since eighty odd years, we yet fail to identify our switch of anger! We have failed to know the switch of lust. We have failed to recognize the switch of jealousy. Therefore, enlightened men are

needed so that they may show us the switch. There is a psalm in Gujarātī,

Kuṁcī Mārā GuruṁNe Hātha, SadguruNe Hātha I
Kuṁcī Male To Tālā Mārā Ughaḍe I
If we can see our faults and if we ourselves being its treatment then gradually the faults which have caused us sorrow, we can free ourselves from those sorrows and the moment we start feeling good then realise we are living in '*MadhuMāsa*'.

Next aphorism, when velocity of thoughts begins to pacify gradually. ĀśāDevī (*Goddess of Hope*) is such a goddess who confers sorrow when served and confers bliss when forsaken. Different from all goddesses is the Goddess of Hope. The aphorism of 'Vinaya' states, faith is also rigidity, trust is also crassness, hope is rigidity as well. O Lord, I possess these three rigidities, '*Yaha Binaṁī Raghuvīra Gusāī*'. Imagine, this is a completely converse aphorism! It's about faith that Tulasī honours as Śiva,

BhavānīSamkarau Vande Śradhhā ViśvāsaRūpiṇau I
So, is faith rigidity? '*Bharosā*' (*trust*) is a holy word, is it rigid? It's rigid, it's rigid, it's rigid, else why would have Tulasī written,

Aura Āsa-Bisvāsa-Bharoso, Haro Jīva-Jadatāī I
Yaha Binaṁī Raghuvīra Gusāī I VP-103.01 I
He wrote great ideas about trust in 'Mānasa' and he blew it up in 'Vinaya' stating that it's rigidity, it's foolishness. Lord, be kind to dispel these three rigidities of my life. How will you interpret this? Persisting trust with any hope makes the trust rigid. Any type of hope is, is and is rigid. Because our trust is standing on some or the other hope. Only Tulasī can say this. The world needs a universal-man. Tulasī is a universal-man. Failing to understand its meaning can shake up the foundation of even the greatest religiousness. Here that faith is proclaimed as rigid which is backed by some hope of ours.

Sūradāsa has sung in the tradition of Pushti, associate one entity with trust. It should be unflinching trust. Hope-free trust, hope-free faith, selfless-faith, trust. Trust begets result in one moment, provided it's hope-free. Let's not foul the holy words like '*Trust*' (*bharosā*) and '*Faith*' (*viśvāsa*) because of hope!

Jagatguru Shankaracharya says in his hymn, 'Yathā Yogyam Tathā Kuru'. Bharata says in 'Mānasa',

*Jehi Bidhi Prabhu Prasanna Mana Hoi I
Karunā Sāgara Kijia Soi II AYK-268.01 II*

Keep one such place in life where we can resort to without cherishing any hope. Else it's rigidity. Mind is the bundle of desires. As desires dispel, mind dispels. This is not an admonition, it's co-contemplation. Vinobājī used to say, co-contemplation should be practiced. Vedas have been proclaiming since the beginning, 'SamgaCchadhvam', walk together, talk together.

When the velocity of thoughts begins to confine, realise we are living in 'MadhuMāsa'. On beholding carnal pleasures we either feel like indulging into those pleasures or forsaking them, but by outgrowing both the states by the grace of Sadguru and by the discretion attained from spiritual discourse, during such moments he who neither forsakes it nor

When our inner-pleasure begins, realise we have sipped the 'Madhu'. Don't interpret sipping 'Madhu' as consuming alcohol, please! That which brings us back to our fundamental senses is sipping 'Madhu', not the one that makes us swoon. When one plays musical instruments or sings in a swooned state, he may miss the rhythm. Man should be in his senses. Individual dancing in swooned state can breach the boundary of the dais. Stay in your senses. When I start experiencing pleasure while reciting or when you start experiencing pleasure while listening then even if we may be in any other month, realise that it's the month of 'MadhuMāsa'. Even though we may be present in any month but the moment we start experiencing pleasure while doing any innate task, realise we are sipping 'Madhu'.

indulges into it but turns indifferent towards such pleasures, realise him as living in 'MadhuMāsa'. Being indifferent, neither touching it, nor forsaking it. Some incident befell and dispassion aroused. Forget it yaar, dispassion aroused from situation and incident is worth two pennies, whereas dispassion aroused from discretion is purest form of gold! Spiritual seeker reaches a state where things begin to get relinquished on its own. As the leaf ripens, it automatically separates from the stem. Any gesture can separate it. He has sipped 'Madhu' who has originated indifferent mindset by their own. It is indeed very tough. The yuga of Tulasī is Tretāyuga which is 'MadhuYuga'. It's year is 1600. Which is the 'MadhuMāsa' of Tulasī? So,

Naumī Bhauma Bāra Madhu Māsā I BAK-33.03 I
The month of Caitra is Tulasī's 'MadhuMāsa' and further, the day of month is the ninth day i.e. *Naumī Tithi*. Hence for Tulasī, ninth day is 'MadhuTithi'. Tuesday is Tulasī's 'MadhuBāra'. Abhijit is Tulasī's 'MadhuNakṣatra' (asterism). In our astronomy, one asterism represents the duration of 27 days. It takes 27 days for the same asterism to repeat itself. However, Abhijit is the only asterism which comes daily. Rāma should manifest daily. If Rāma manifests after 27 days, it's the deal of loss. Abhijit means unconquered asterism. It's light when Rāma arrives. So, the asterism of Abhijit is Tulasī's 'MadhuNakṣatra'. And Tulasī's 'MadhuBelā' is the time during midday.

*Madhya Divasa Ati Sita Na Ghāmā I
Pāvana Kāla Loka Biśrāmā II BAL-190.01 II*
It's the moment when it's neither too cold, nor too hot. Tulasī unifies both the aspects. This country has proclaimed Lord Kṛṣṇa as the complete incarnation. If I may state with due humility, Rāma is also a complete incarnation. Kṛṣṇa is born in lunar dynasty and moon is deemed complete with sixteen phases. Therefore, Kṛṣṇa of lunar dynasty is complete with sixteen phases. And Rāma hails from solar dynasty and sun being the manifestation of twelve sun-gods, it's deemed complete with twelve phases. He who is born in solar dynasty is deemed complete with twelve phases and who is born in lunar dynasty is deemed complete with sixteen phases. Both are complete incarnations. Rāma



is complete Supreme Entity, Rāma's form is complete, Rāma's name is complete, Rāma's sport is complete and Rāma's abode is complete. Śiva's name is complete, His form is complete and the sport of Māhādeva as described in 'Mānasa' is also complete and His abode, Kashi is complete as well.

*NirākāRāmaOmākāRāmaūlaṃ Turīyaṃ I
Girā Gyāna Gotitāmīśaṃ Girīśaṃ II
Karālaṃ Mahākāla Kālaṃ Kṛpālaṃ I*

Guṇāgāra SaṃsāraPāraṃ Nato'ham II UTK-108 II
I have heard from the saints that Vālmiki is the primordial poet of 'Rāmāyaṇa', but Śiva is the eternal poet of 'Rāmāyaṇa'. On finding an apt opportunity, He recited 'Rāma Carita Mānasa' before Pārvatī, which He had earlier treasured in His heart. Further, when a favorable opportunity presented itself Māhādeva conferred the same 'Rāma Carita Mānasa' to KāgaBhuṣuṇḍi and Bhuṣuṇḍi recited it before Garuḍa. This 'Rāma Carita Mānasa' descended from there unto this earth in the King of Pilgrimage Places, Prayāg, where Bharadvājajī obtained it from Yajñavalkyājī. Tulasī says, I heard this story of 'Rāma Carita Mānasa' from my Guru, but since my consciousness had not awakened, I could not comprehend the mysteries of RāmaKathā. It was only after my Guru recited it again

and again, I could understand a bit. It's was then that I resolved to versify it so that my mind can derive satisfaction from it. In the year 1631, on the ninth day, of Caitra month, 'Rāma Carita Mānasa' started shedding its luster in Ayodhyā. When was it completed, is yet unknown! '*Hari Ananta HariKathā Ananta*'. 'Mānasa' was given a metaphor of Mansarovar Lake. The four dialogues of 'Mānasa' were formed as four banks. First was the bank of wisdom, where dialogue takes place between Śiva and Pārvatī. Second is the bank of

worship, where there is a dialogue between KāgaBhuṣuṇḍi and Garuḍa. Third is the bank of karma, in the King of Pilgrimage Places, Prayāg which is a dialogue between Yajñavalkya and Bharadvāja. Fourth bank consist of (Tulasīdāsajī's) dialogue with his mind and the saints which saints have proclaimed as the bank of surrenderance.

Confluence of three aspects viz. love for our cherished god, communion of saints and reverence forces even the distant Mansarovar or 'Rāma Carita Mānasa' to arrive closer to us. Swans dwell in that Mansarovar, in this Mansarovar supremely finest ascetics dwell. Supremely finest ascetic like Śaṅkara recites this Kathā of Mansarovar. On the bank of surrenderance, Tulasī started reciting the Kathā by making His mind a listener. Once upon a time, *PurnaKumbha* took place. Bharadvājajī raised a curiosity into what is the entity of Rāma? Sire Yajñavalkya was pleased to hear Bharadvāja's curiosity. You have asked a question to me like an ignorant being! He extolled the glory of 'Mānasa'. He said, Sire, you have asked RāmaKathā; let me first recite Śiva's tale to you. Though the Kathā is of Rāma, he commences from Śiva. This itself is the union. 'Rāma Carita Mānasa' is the ambrosia of five exploits.

He who is devoted to Truth will indeed be devoted to love
and He who is devoted to love will indeed be devoted to Compassion

'Mānasa-MadhuMāsa' is the central theme of this nine day RāmaKathā about which we are having serene-cum-essential discussion in form of a harmonious dialogue. The central point of Kathā is 'Madhu'. It's a lovely word of Vedas. Reverend Goswāmiji has also used the word 'Madhu' abundantly. It has several meanings in diverse contexts. The Vedic verse which mentions the word 'Madhu' is the mantra from ṚgVeda; I have brought that verse with me. Please repeat after me. Initially I am picking up three Brahmanical words together, let me tell you those words separately so that it's easier for us to recite because in one context Vedas are extremely complicated and intricate. The end-to-end exposition of Vedas is not easy even for scholars. Lokmanya Tilak gave it a try, Pundit Pravar Sayanacharya tried prior to him and so did numerous Preceptors! Vinobāji has as well obliged us extensively by doing so. And there is no question of Kāshi! Today itself I read in newspaper that few erudite of Kāshi who are eminent scholars in Pāli, Prākṛta and Saṃskṛta languages have been felicitated by His Honourable President in the President-House. I welcome this move, many congratulations. This must happen.

This town is fraught with Vedas, The water that flows in Gaṃgā is Vedas and its waves are *copāis*. This is my personal opinion. You need not agree. I am leaving you free. Osho had sometime said, if anyone gives you an advice, certainly hear it out with due respect because people are too generous in advising! And hear him out with equal generosity because he has come to you prefilled with thoughts and he intends to empty those thoughts before you! Let them advice, but take the decision with your innateness. Scripture gives advice, reconciliation is provided by our inner-faculty. Scriptures always give principles. But reconciliation is granted by some enlightened man sitting inside us. Come, let us remember Lord Vedas.

Madhu Vātā Ṛtāyate Madhu Kṣaranti Sindhvaḥ I
Mādhvīrṇaḥ Santvoṣadhīḥ II RV-1.090.06 II
Madhu Naktamutoṣaso Madhumatpārthivam Rajah
Madhu Dhyourastu Naḥ Pitā II RV-1.090.07 II
Madhumānno Vanaspatirmadhumā Astu Sūryaḥ I
Mādhvīrgāvo Bhavantu Naḥ II RV-1.090.08 II

Many Vedic Preceptors have presented their exposition on this. Even though one cannot expound precisely, yet '*Tadapi Kahe Binu Rahā Na Koī*'. Let me and you together try to understand its quintessence, its purport, its gist. The most significant word in this verse which is its life is '*Ṛtāyate*'. *Ṛta* means truth. '*Satyam Vadisyāmi, Ṛtam Vadisyāmi*' etc. etc. which is also a Vedic mantra. Preceptors have interpreted '*Ṛtāyate*' as the one who is devoted to truth in the world.

When my Dadaji had given me 'Rāma Carita Mānasa', He has specifically said that son, speak only in easy words, talk only in easy words. Only when you feel and when that type of atmosphere gets created, when the audience is of certain level, at that moment if you are able to keep track of the subtle discussion and if the society is also able to grasp those subtle ideas only then initiate subtle discussions, until then try to understand and recite the superficial quintessence of divine episodes and incidences.

'*Ṛtāyate*' means the one who is devoted to truth; and we are discussing about the king of seasons (*ṚtuRāja, spring*). 'MadhuMāsa' means the king of seasons, spring. '*ṚtuRāja*' is season and it also contains the word '*Ṛta*'. It's as if an indicator of truth. So, Lord Vedas has said that, he who is devoted to truth in this world, for him the entire environment is all sweet (*madhu*), all joyful, all restfulness, all peace, all felicity and all enjoyment. This gist is the soul of this mantra. However, I would like to associate two more points for ease of understanding, while being devoted to truth, he who is devoted to love and while being devoted to love, he who is devoted to compassion. Truth, Love & Compassion is a family planning.

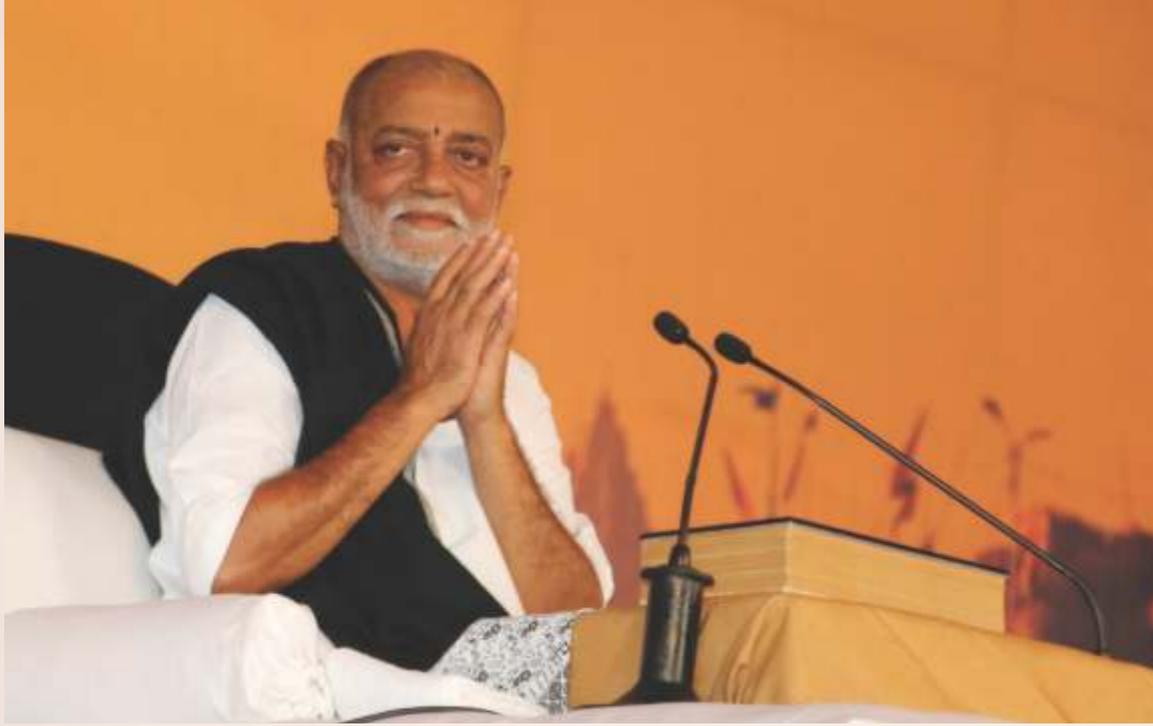
Truth's son is Fearlessness. Vedas say, we attain fearlessness from inside, outside and all around us. But how will fearlessness come? Listen, Truth will beget Fearlessness. As Fearlessness grows up, he will have a daughter named Peace. *Oṃ Śāntiḥ Oṃ Śāntiḥ*, has anyone attained Peace without Fearlessness?

Vedas don't ask for money, Vedas don't solicit wealth, even if you find such a verse in Vedic mantras then understand that it wants to convey something in another context. It's Vedas' iconic experiment to drive us from corporeality to subtlety. Vedas say, may we be fearless. Wisdom should be fear-free.

Gurudev Rabindranath Tagore says, Goswāmiji was sitting on the bank of Gaṃgā and a woman whose husband had passed away was weeping

on the bank of Gaṃgā. Rabindra Babu says, Tulasīdāsajī was passing by while chanting Rāma's name. On seeing the woman weeping, he asked, Mother, what is the matter? She said, my husband has died. He asked, do you have any trouble? May I assist? She said, I see the power of dispassion in you. Sire, would be kind to introduce yourself? People call me Tulasīdāsa. Sire, are you the composer of 'Mānasa'? O good lady, the composer of 'Mānasa' is Māhādeva, I am only its publisher who has compiled the scripture. The lady approached to bow prostrate in His feet. Goswāmī said, no, no. Mother, I offer a bow to you. She said, Your speech is endowed with the power of dispassion. My husband has died. I have heard, you are a supreme saint. Please bring back my husband. A woman named Gautami had also approached Buddha with her dead son requesting Buddha to resurrect her son. Buddha replied with a smile, it will be done, but first go to the town and get some barley grains from a home where no death has taken place ever. Bring the barley grains, I shall cast a spell on those grains by reciting some mantras and bring back your son. And the woman left. Every home had faced death in some generation or the other. She roamed in the entire town, even as everyone was ready to lend barley grains, every home had faced death! She returned and told Buddha, you have put me into severe trouble! You should have told me upfront had you not wanted to resurrect my son! He asked, did you bring barley grains? She said, now you need not resurrect my child, something else has already been revived within me. It's utmost essential to wait when with enlightened man. She herself said, no, now I don't want to resurrect anyone, the matter has ended! This story is mentioned in the tales of Buddha.

She tells Tulasī, please resurrect my husband. Goswāmīji replies, fine, go back to your home. Perform the last rites of your husband, the incident shall befall. She performed the obsequies. She was quite consoled hearing a saint's words. She went home.



You will find your husband after a month. Goswāmījī had said this and she aroused firm trust on the words of a monk. And yesterday I had stated that trust backed by hope is rigid. What has Tulasīdāsajī said in His verse,

*Cahau Na Sugati, Sumati, Saṃpati Kachu,
Ridhi-Sidhi Bipula Baḍāi I VP-10.3.02 I*

Tulasī says, I don't even want virtuous intellect. This is height! People do solicit it! Tulasī says, with virtuous intellect comes wealth, 'Jahā Sumati Taha Saṃpātī Nānā'. I don't even want wealth. Neither do I wish beatitude. Nor do I desire affluence or mystic powers. Then what do You want? 'Hetu-Rahita Anurāga Rāma-Pada', may I cultivate love in the divine feet of the Lord of Raghuraj without any cause. He who harbors these sentiments in their deep innermost state, Lord Rāma will get ready to adorn him with the victory wreath. So, she performed obsequies of the corpse and returned home. Twenty-nine days elapsed. On the thirtieth day as she was leaving to meet Goswāmījī, He Himself arrived at her home.

Someone has asked, "Bāpu, if we behold a monk in meditation then what does it imply? Who is he? And what does he wants to convey us?" The answer which I have for this is that if you behold some monk in meditation, it implies that don't meditate on monk. The monk will come in your meditation automatically by bestowing grace. If we meditate then we may also feel proud of our doership. Let him come. It implies that, I have arrived even when you did not think about me. It only implies, let the monk arrive, let some enlightened man arrive.

*Gumanāma Hai Koī, Badanāma Hai Koī,
Kisako Khabara Kauna Hai Kyā...*

Who is he? What is the need to know? If he has come, let him come! Forget it, 'Bhaja Govindam', Shankaracharya says.

So, Tulasī Himself visited that woman's home. On seeing Goswāmījī, she clasped His feet! He said, I have arrived. I thought, you must have forgotten! She then replies, I was going to visit you but

only to tell you that I have obtained my husband. That's it, Tagore concludes this short tale. Sit at your home, you will find your husband.

Baṃdau Raghupati KarunāNidhāna I

There is no need to migrate, there is no need to go back in time, there is no need to change one's garb and there is also no need change anything. So, I was telling you my brothers & sisters that, Truth's son is Fearlessness and Fearlessness' daughter is Peace. Likewise, Love's son is Renunciation. Wherever love exists, man will indeed renounce. It's their helplessness. Further, Renunciation's daughter is Peace. It's said in 'Gītā', Renunciation begets Peace. It begets infinite peace. Compassion's daughter is Non-Violence and Non-Violence in turn has a daughter whose name is Peace. This it, 'Om Śāntiḥ Śāntiḥ Śāntiḥ'. He who is genuinely devoted to Truth will indeed, indeed and indeed be devoted to Love. Truth is not infertile. Rāma is the very form of Truth, therefore Rāma is also an embodiment of Love.

RāmaHi Kevala Premu Piārā I AYK-136.01 I

Be devoted to truth, be devoted to love. He who is endowed with love, will be indeed endowed with compassion. Even as he scolds, consider it only as His expression of compassion. Love will indeed and indeed become compassionate. So, Lord Vedas has used the word 'Ṛta'. Meaning that, he who is devoted to truth, for him wind doesn't blow air but it blows sweetness (*Madhu*).

I constantly keep telling one aphorism, if you accept any individual then accept him with his weaknesses. We frame him as God in one go! We make him a divine entity upfront! And then you never know when the foundation of faith shall shake up and the abode of trust shall collapse because of hopes! Vinobājī used to say, don't trust my words, I am not a man worth trusting. Today this is truth, tomorrow as I find some other truth, I shall resort to it. There is a ghazal of Dixit Dankauri,

*Yā To Kubūla Kara Mujhe
Merī Kamajoriyo Ke Sātha,*

*Yā Choḍa De Mujhe
Merī Tanhāyo Ke Sātha I*

Goswāmījī says,

Mo Sama Dīna Na Dīna Hita

Tumha Samāna Raghubīra I

Asa Bicāri Raghubaṃsa Mani Harahu

Biṣama Bhava Bhīra II UTK-130(A) II

O Lord! Either accept me with my weaknesses or leave me to my destiny.

*Lāzima Nahi Hai Hara Koī Ho Yahā Kāmayāba Hi I
Jīnā Bhī Sikhā Lījīe Nākāmiyo Ke Sātha I*

O young ladies and gentlemen, don't get depressed on failures. So Bāpu, man should be accepted along with his weaknesses. Only, only and only the Supreme Godhead is complete. Man is incomplete.

When Viśvāmītra approached Daśaratha to solicit Rāma, why does Daśaratha deny? He should have given away Rāma. He rather says, I shall not give you Rāma. Because Rāma is like his wealth to Daśaratha. He is infatuated by the love of son, he is attached to his son. Therefore, he feels that if I give away Rāma then my home will become devoid of Rāma. Therefore, Vaśiṣṭhājī intervened to let Rāma go with Viśvāmītra. Do you think He is your son? He is the Supreme Entity. The whole remains even after giving away the whole. Dasratha even behaves imprudently with Viśvāmītra! He calls him Brāhmaṇa (*Bīpra*)! Today Daśaratha has become folly! Therefore, Vaśiṣṭhājī says He is Brahma (The Supreme Entity), He is complete. Forsake your folly.

*Om Pūrṇamadaḥ Pūrṇamidam
Pūrṇāta Pūrṇamudacyate I*

Pūrṇasya Pūrṇamādāya Pūrṇamevā Vaśiṣyate II
Look, how this Vedic mantra is proven in 'Rāmāyaṇa'! It can only be proven by Guru's grace alone. If you give truth to someone, your truth will not deplete, you shall get truth in return. If you give love, you shall get love in return. Khalil Gibran had said, love is that wherein lover doesn't give any material gift, but the lover gives away his own self. Such is this wealth,

Dina-Dina Badhata Savāyo I

Pāyojī Mainē RāmaRatana Dhana Pāyo...

Therefore, when you give your joy, don't feel bogged down. Jesus has warned, he who gives will be given more and he who doesn't give will be snatched of all his possessions. If you have love, distribute plentifully. He who is devoted to truth, must indeed be devoted to love. What if Gandhiji accepts truth but loves no one? Although, love can sometimes be harsh. And he who is devoted to love will indeed and indeed be devoted to compassion. Caitanya Mahaprabhu had once said, erudition is widow without Lord's name. Allow me to say, Love is widower in absence of Compassion. Love's shadow should be Compassion. He who is devoted to Truth, Love & Compassion, for him the air will not be hot, it will be sweeter (*madhu*). Everything around him will be sweeter and sweeter (*'Madhu'*).

So, we were discussing the Vedic mantra. Lord Vedas states, for the one who is devoted to truth the air that is blowing is sweeter, it's ambrosial. *'Madhu Kṣaranti Sindhvaḥ'*, *Sindhvaḥ* means ocean. He who is devoted to truth, for him the waves of ocean are not saline, they are sweeter and honeyed. Out of seven oceans in our philosophy, one of them is the ocean of honey. It could also be in an essential context. He who is devoted to truth, for him any medicine becomes sweet (*madhu*). When a physician gives some medicine, especially medicinal powered in Ayurveda, it's mostly recommended to consume it with honey (*madhu*). Alternately, it can be taken with water or milk, but honey is discussed majorly.

The word *'Madhukara'* is formed from *'Madhu'* and the word *'Madhukara'* is synonym of saint. This is written in *'Mānasa'*. Erudition that is taken with saint, art that is presented with saint, proficiency that is enjoyed with saintliness becomes free from egotism and full of sweetness. All medicines turn sweet. *'MadhuMāsa'* is a lovely word. Lord Vedas say that he who is devoted to truth, for him days and nights both become ambrosial moments. He

experiences felicity 24x7, all moments turn sweet and auspicious.

Lord further says, *'Madhumatpārthivam Rajaḥ'*, the entity of *Pārthivam* means the entity of earth, each and every dust particle of it becomes sweeter for the one who is devoted to truth.

Garala Sudhā Ripu Karahi Mitāi I

Gopada Simdhu Anala Sitalāi II SDK-04.01 II

Everything turns upside down, everything becomes sweeter (*madhu*). Sky becomes sweeter. We call it as father and we all the earth as mother. Mother in form of earth becomes sweeter for us and Lord Vedas further says, he who is devoted to truth, for him every medicinal herb becomes sweeter. Air becomes sweeter and now look at Tulasī's line which He has written for Rāma's birth, the aforementioned ideas of Vedas are contained in those lines. Therefore, I said that the flow of Gaṃgā is the flow of Vedas, but its waves are *copāis*. Tulasī has descended most of the Vedic aphorisms in *copāis*. When the ninth day of *'MadhuMāsa'* arrived,

Naumī Tithi Madhu Māsa Punītā I

Sukala Paccha Abhijita HariPrītā II

Madhya Divasa Ati Sita Na Ghāmā I

Pāvana Kāla Loka Biśrāmā II BAK-190.01 II

Sītala Maṃda Surabhi Baha Bāu I

Haraṣita Sura Saṃtana Mana Cāu II BAK-190.02 II

The three types of breeze viz. soft, fragrant and cool were blowing in the *'MadhuMāsa'* of Rāma's birth i.e. air had become sweeter (*madhu*).

Bana Kusumita Girigana Maniārā I BAK-190.02 I

The herbs became sweeter, each and every speck of dust turned sweeter, rivers were flowing honeyed streams.

Sravahi Sakala Saritā'mṛtaDhārā II BAK-190.02 II
Sky had turned sweeter.

Gagana Bimala Saṃkula Sura Jūthā I

Gāvahi Guna Gaṃdharba Barūthā II BAK-190.03 II

So Avasara Biramci Jaba Jānā I

Cale Sakala Sura Sāji Bimānā II BAK-190.03 II

Sky was sweet. Hymns of praise were being sung. The

hymns of Lord's advent were resonating. Earth was choked with emotions.

Astitu Karahi Nāga Muni Devā I

BahuBidhi Lāvahi Nija Nija Sevā II BAK-190.04 II

Whatever my trifling intellect could understand in patent and latent form by Guru's grace, I have accordingly presented few aphorisms of ṚgVeda as contained in Tulasī's *copāi* in form of quintessence; this is called as *'MadhuMāsa'*. Everything becomes sweet, provided man is devoted to truth. Every such moment becomes *'MadhuMāsa'*. Lord Rāma inhabited in Citrakūṭa for thirteen years. We call the forest of Citrakūṭa as *'Kāmadavana'*. Tulasī has wonderfully described the glory of Citrakūṭa,

Chitrakūṭa Ati Bichitra, Suṃdara Bana, Mahi Pavitra,

Pāvani Paya-Sarita Sakala Mala-Nikaṃdini II

So, Citrakūṭa contains the forest called *'Kāmadavana'*. In the fourteenth year, as Lord's journey proceeds further thereon, as you all know Rāma's journey enters another forest which is called as *Daṃḍakavana*. Later, Jānakī was abducted in

If you give truth to someone, your truth will not deplete, you shall get truth in return. If you give love, you shall get love in return. Compassion will not reduce by giving it to others. Jesus has warned, he who gives will be given more and he who doesn't give will be snatched of all his possessions. If you have love, distribute plentifully. He who is devoted to truth, must indeed be devoted to love. And he who is devoted to love will indeed and indeed be devoted to compassion. Caitanya Mahaprabhu had once said, erudition is widow without Lord's name. Allow me to say, Love is widower without Compassion. Love's shadow should be Compassion.

DaṃḍakaVana in *Paṃcavaṭi* and Rāvaṇa brought Her to *Laṃkā*. And the grove in which Rāvaṇa safeguarded Jānakī is called as *AśokaVana*. *KāmadaVana*, *DaṃḍakaVana* and then comes *AśokaVana*. Thereafter, Rāvaṇa and his society was conferred *nirvānā*. *Vibhīṣaṇa* was enthroned. And in between comes a very short story of *BadarīVana*.

The reason I am associating these references with the word *'Madhu'* is because when the team of *Jāmavanta* and *Hanumānaji* lead by *Aṃgada* that was set out in Jānakī's quest returned after knowing the whereabouts of Jānakī, they entered a grove named *MadhuVana*. This *MadhuVana* is associated with the word *'Madhu'*. I would like to ask you, who destroyed *AśokaVana*? *AśokaVana* was destroyed by *Hanumānaji*, all right? Who destroyed *MadhuVana*? *Aṃgada*, the crown-prince, destroyed *MadhuVana*. *Hanumānaji* is the lover of *'Madhu'*, *Hanumānaji* is desireless. *'Madhu'* stays safe with desireless individual. Sensuous individual crushes *MadhuVana*. *Aṃgada* is not desireless. He who still has desires spoils *MadhuVana*, but he who is truly desireless, honours *MadhuVana*. One meaning of *Aṃgada* is body-centric, carnal individual. Even in this world, there are many people like us who are body-centric. We feel that may these sensuous pleasures efface, Allah willing may everything get destroyed. But he who has known truth, he who has known love and he who has known compassion, to him the entire universe appears sweet (*madhu*). He will not destroy, neither will he exploit, nor will he nourish, he will rather witness it with indifference.

I have once said that *Hanumāna* is also a *Gopi*. *Hanumāna* is the preceptor of *Miśrā-Bhakti (Mix-Devotion)*. *Mix-Devotion* is a blend of love, wisdom and dispassion; this is *Mix-Devotion*. He who is endowed with love neither forsakes thoughts, nor forsakes discretion, nay turns a blind eye to dispassion. Another division of devotion is called as *Śuddhā-*

Bhakti (Immaculate-Devotion) which contains love and only love, discretion and dispassion is trivial! The inhabitants of Vraja come under this devotion. The Gopis fall under the category of immaculate love. Sire Śrī Hanumānājī is Mix-Devotion, 'JñāniNāmagraṇyam', 'Kapi Mana Kīnha Bicāra', He is a contemplator. He is a dense form of dispassion. We call Him, 'Jñāna Guna Sāgara'. So, he who is endowed with devotion, discretion as well as dispassion, such an individual is a type of Gopi. Śrī Hanumānājī is a Gopi with Mix-Devotion. And without being Gopi, one doesn't get an entry into total-love or total-rāsa, this is also equally true.

Someone has asked, "Which is the highest state of devotion?" Supreme love is the highest state of devotion. It's the state wherein the entire fourfold faculty becomes extinct. Mind, intellect, subconscious-mind and egotism become extinct. The tradition of our seers contains an extremely lovely word, 'SākṣiBhāva', beholding the spectacle like a mere spectator. Someone has asked, "It's said that truth gets troubled, but not defeated." I don't agree with this. Truth can never get troubled. Although others feel that poor man devoted to truth is troubled! This is only others' allegation, but the one who is devoted to truth never gets troubled. And truth always gets defeated. Truth ought to get defeated because it's truth. The dualism of victory and defeat doesn't apply to truth. Victory is a minor thing. In the war of 'Māhābhārata', Paṇḍavas were victorious. You may argue that truth was victorious in this episode. In 'Māhābhārata' both the sides were equally faulty in sham and deceit. Both the sides have employed deceit. The only plus-point for Paṇḍavas was that Lord Kṛṣṇa was with them. The war of 'Rāmāyaṇa' has not employed deceit till such an extent, comparatively. Yes, the warriors have used their war-proficiency. Arrow of wind, arrow of fire – this erudition of weapons was indeed presented. 'Rāmāyaṇa' evaluates. Kṛṣṇa knows that Karṇa is

protected by his earrings. Take away his earrings, this is counterpart of the erudition of listening. Karṇa was endowed with the science of listening skills and if I recite 'Bhagavad Gītā' to Arjuna then Karṇa will hear it foremost and if he assimilates 'Gītā' then my entire campaign will fail and therefore, snatch his erudition of listening skills; disarming his armour means effacing his sensitivity. His organs of touch were snatched away. 'Māhābhārata' contains five 'Ka'. Karṇa, Kṛṣṇa, Kumtī, KṛṣṇaDvaipāyana and Yajñaseni Kṛṣṇā or Draupadī; 'Māhābhārata' is the ambrosia of five 'Ka'. Whatever is not present in 'Māhābhārata' is not present anywhere in the world. All that is present in the world is indeed, indeed and indeed present in 'Māhābhārata'.

When Rāma and Bharata would play with ball in childhood, Rāma was always victorious but He would lose knowingly and make Bharata as the winner. Losing of a superior personality only befits him. So, truth should get defeated and Lord's Rāma is the only resort for the defeated individual. Father getting defeated by son is the holy tradition of our country and Guru getting defeated by disciple is our heritage. I have no disciples. I am no one's Guru. I have thousands of listeners. There are countless lovers of VyāsaPīṭha.

"Does Prime-Minister Modi take your advice to avert his tension?" O Yaar, it's a far cry! *Dūra Nagarī, Baḍī Dūra Nagarī!* I have no clue whether he is tensed or not. But when he talks with me on the phone, this man talks in the same tone, Bāpu, I am all jubilant!

Someone has asked, "Have you ever worn suit in your life?" Yes, when I was working in Primary School, I had stitched trouser and suit and worn it without a tie. "Whose side should one take in a fight between mother-in-law and daughter-in-law?" The side of truth and love. My brothers & sisters, let's recite Lord's name for a couple of minutes in the conclusion of today's Kathā. Because finally, even as we shall talk and enjoy endlessly, the ultimate quintessence is only Lord's name.

Mānasa-MadhuMāsa

|| V ||

'Madya' (wine) gives joy for few moments,
'Madhu' (nectar) confers joy of countless lifetimes

As per one count in 'Rāma Carita Mānasa', the word 'Madhu' has been used sixteen times. About thirteen times the whole word 'Madhu' has been used. The word 'Madhuvana' has been used twice. The word 'Madhuparka' is used once. The glory of 'Madhu' is immense. Today I want to recite a mantra of RgVeda. I have brought it with me. Come, let us recite Vedas on the bank of Mother Gaṅgā. Yesterday I had said, Vedas are far-fetched but if we happen to understand it by Guru's grace, then I wouldn't say that they are easy, but they indeed come very innate and natural. There is no deceit behind it. It's an empire of fraught feelings and realisations. It flows innate.

Tagore had once said, your speech is exceedingly innate, but its expounders are proving extremely expensive! At times, scriptures talk in the terminology of father and child. Further sometimes, scriptures talk in form of a dialogue between husband and wife. On other instances, scriptures converse like two friends. The speech of Vedas is commanding. And it has every right to be so as well. Innateness comes with this right. If an aggressive man commands at top of his voice, people will only accept forcibly. On the other hand, people feel enthusiastic to understand and fulfill a commanding aphorism innately relayed from an innate man.

Someone has asked, "You utter 'Bāpa' in between, what does it mean?" I address all of you as 'Bāpa', the way you will find an address of 'Tāta' in 'Mānasa', 'Tāta' means Bāpa. We even call our son as Bāpa, "Bāpa, when did you come, O son?" And we call our father too as Bāpa. I also call you 'Yaar' in between. Many people ask me, how can someone address listeners as 'Yaar' from a religious dais! I don't want to keep my listeners away from my VyāsaPīṭha because the so-called religion intends to create some distance! My intent behind the word 'Yaar' is so that I and you all can stay proximate. We need not get smeared with one another, but let us certainly stay loving attached with each other. I would request you, don't get smeared but certainly be sweetly attached with each other. Getting smeared is infatuation. Being lovingly attached is 'Raso Vai Sah'. So Bāpa, exposition complicates any aphorism. So, Bāpa the mantras of Vedas are exceedingly amazing and I want to tell you their innate quintessence, simple and easy gist.

*Tivro Vo Madhumāṃ Ayaṃ-
Śunahotreṣu Matsaraḥ I RV-2.041.14.a-b I
Etam Pibata Kāmyam II RV-2.041.14c II*

Vedas say that sip the 'Madhu' with rapid speed, devour it swiftly. Adding one point from my side, sip the 'Madya' (wine) steadily. Every bank of Gaṅgā is the rosary of holy incidents. But Honourable Govindacharya yesterday said that the Kathā of cows is being recited on the bank of Gaṅgā. A Muslim youth is reciting the Kathā on cows. I honour him. Salute to the young reciter who is reciting the Kathā for mother cows. Different types of Kathās must

be recited in our country, but the foundation is RāmaKathā. RāmaKathā means the supreme-story. The story of Truth, Love & Compassion. GandhiKathā has happened in Gujarat. It was recited nationally as well as internationally. A Kathā is being recited on Sardar Patel. I welcome such initiatives. Few women are reciting Kathā on women. It must happen. The Kathās on cows are being recited abundantly in our country. This is an alternative process of worship to attain the Supreme Entity. That youth is reciting Kathā on cows. My VyāsaPīṭha is saluting him.

He informed me about one more initiative, Bāpu, at about 05:30 AM every morning the event of Subah-e-Banaras (Morning of Varanasi) is conducted on the bank of Gaṃgā wherein classical music and singing performance is conducted. Such events being hosted on the bank of Mother Gaṃgā is an auspicious omen. I respect this move. Whenever we invited Pundit Kishan Maharaj to Talgājarḍā, he always accepted our invitation kindly. He had his own stature, let's play a melody in his memory. I too have a Gaṃgā. This ('Rāmāyaṇa') is also Gaṃgā. I have been conducting the campaign of inner-cleanliness through this Gaṃgā since last fifty-five years. This is also a cleanliness-campaign. Let us clean my and your inner filth. This is a Gaṃgā as well. What did Tulasī say?

Puchehu Raghupati Kathā Prasamgā I

Sakala Loka Jaga Pāvani Gaṃgā II BAK-111.04 II
This divine Kathā is the potent Gaṃgā to sanctify all spheres. It confers us the boon of inner cleanliness. So, here the Vedic mantra says, 'Tivro', sip the 'Madhu' with rapid speed and sip 'Madya' steadily. And understand the difference, 'Madhu' is not 'Madya'. 'Madya' is not 'Madhu'. One meaning of 'Madhu' in terms of 'Madhurasā' can be interpreted as Somarasa (divine juicy nectar), which is not consumed amidst victory and applaud. What is consumed amidst victory and applaud is 'Madya' and what is consumed amidst sacrifice is 'Madhu'; this is the difference. One single chalice has broken both the myths.

Jo Rinda Thā Vo Masjida Mein Gayā I

Aura Maulā Thā Vo Mayakhāne Mein Calā Gayā II
If a chalice of wine can work such a great deal then imagine where can a chalice of 'Madhu' transport us? 'Yad Gatvā Na Nivartante'. It transports us to a state wherefrom there is no return. We experience a satiating burp of 'Pāyo Parama Bīśrāmu'. Kabīra says, 'Mein Pūrā Pāyā'. Sip the divine Kathā as fastest as possible. Mariz as well says,

*JindagīNā Rasa Ne Pivāmā Karo Jaladī 'Mariz',
Eka To Ochī Madirā Che Ne Galatu Jāma Che.*

We shall attend tomorrow, we shall listen tomorrow, we shall chant Lord's name tomorrow – this is not wine, this is 'Madhu'. Understand the difference. 'Madya' gives joy for few moments, 'Madhu' confers joy of countless lifetimes.

Nāma Khumārī Nānakā Lagī Rahe Dina Rain I

Life is short, our short life is water and our body represents hollowed hands brought together to hold the water of reverent offering. Even as we try however hard to secure water in our hands, it keeps dripping through the gaps of hands. Analogously, our age (in form of water) is being lost day by day through our body (in form of hollowed hands). 'Madhu' means the sap of Rāma, 'Madhu' means the sap of the Supreme Entity. Simple meaning of 'Madhu' in Saṃskṛta is sweet (Madhura). Madhura contains both the syllable of 'Ra' as well as the syllable of 'Ma'. Reciting only 'Madhura-Madhura' will include the chanting of Rāma's name.

Ākhara Madhura Manohara Doū II BAK-19.01 II

The two syllable of 'Ra' and 'Ma' are contained in madhura. People of Mithilā sing,

*Madhura Madhura Nāma SītāRāma SītāRāma I
Madhura Madhura Nāma SītāRāma SītāRāma II*

Rāma's name (nāma) is madhura, Rāma's Kathā is madhura as well. To him who cherishes love in the divine feet of Viṣṇu and Śiva and whose mind is not foul, RāmaKathā will taste madhura (sweet). Rāma's

sport (hīlā) is madhura. And His abode (dhāma) be it Kashi, Avadha, Mithilā or Vrindavan is madhura. So, *Ākhara Madhura Manohara Doū II BAK-19.01 II*
It's a very lovely word of two letters. But it contains the whole sky within in. By using the word 'Madhu' sixteen times in 'Mānasa', Tulasī has as if raised the moon of sixteen phases. That moon has blemishes, certainly. And the waxing and waning phases of moon increases and decreases its size, but the 'Madhu' moon of 'Mānasa' is untouched by both waxing and waning phases and neither can Rāhu devour it. This 'Madhu' is complete 'Madhu' moon.

Why listen to Kathā in young age? People try to raise this argument! If not now then when will you hear? After growing old, you will only fall asleep! And even if you listen, you will not understand! For you have tied the stereotyped knots! There is a verse by Gaṃgāsati,

VījalīNe Camakāre Motī Parovavu Pānabāi!

Upaniṣad says, 'Yuvā Syāt Sādhu Yuvādhyāyakah', monk should always be young. Monk has no right to grow old. Composer has no right to grow old. Composer growing old is an offence of the universe. Poetry always comes like a young damsel with anklets in her feet. Just like Mīrā. My VyāsaPīṭha says, poetry of ocean is called Lakṣmī, poetry of fire is called Draupadī and poetry of sky is called Sarasvatī. These are living poetries decked with anklets and bangles. This is 'MadhuMāsa', this is spring. In Ayodhyā's 'MadhuMāsa' stretches for one month during the month of RāmaNavamī; but in Janakapura, even though the calendar months keep on changing, the orchard of Mithilā is always smeared only and only with the king of seasons spring, other seasons are not permitted to enter.

Jaha Basamta Ritu Rahī Lobhāi II BAK-226.02 II

When Lord Rāma visited PuṣpaVāṭikā in Janakapura, it should have been the vernal season. The month of Kartika is estimated as the month of wedding.

Weddings are anyways conducted in Mārgaśīrṣa. It's believed that once spring took abode in Mithilā it thought, even as I shall visit the whole world periodically but I shall abode here permanently. The hometown of spring is Mithilā.

Kamkana Kimkini Nūpura Dhuni Suni I

Kahata Lakhana Sana Rāmau Hṛdaya Guni II

I don't know why but I am experiencing immense felicity in Kashi! This is the abode of felicity. Listen to a couplet,

Ye Jarurī Nahī Ki Tuma Merī Nigāha Mein Raho I

Jahā Bhī Raho Khudā Ki Panāha Mein Raho II

Love doesn't keep a watch that who goes where? Who talks with whom? And pay attention, while the discussion is about the word 'Madhu', devotion is also 'Madhurā'. Devotion is madhurasā. Wherever you stay, dwell under Allah's shelter. Stay happy. Stay in such an abode and if you find this at that place then devour it faster.

In Vrindavana, there is an individual named 'Madhu' whose name is 'Madhumamgala', Kṛṣṇa's companion. Our Narsinh Mehta says,

JāgaNe Jādavā Kṛṣṇa Govāliyā,

Tuja Vinā DhenuMā Koṇa Jāse?

Ṭraṇaso Ne Sāmṭha Govāla Tole Malyā,

Vaḍo Re Govāliyo Koṇa Thāse?

It means, one year comprises of 360 days. Which is the greatest day of all? The day we sip 'Madhu', the day we sip the sap of devotion, the day we get immersed in Lord's sap is the greatest day. That is the most superior day. Rise, who will lift the burden of earth if not You! 'Tuja Vinā DhenuMā Koṇa Jāse?', dhenu means cow (gou). Gou means organs of senses. Who will graze our organs of senses aptly? If our organs of senses get indulged in lust, anger, greed and infatuation then it will become worthy of punishment. The regulator of our organs of senses is Gopala, who else can regulate our senses but for You? I really like one line of Narsinh

Mehta's verse about subduing the serpent Kāliya. When Kṛṣṇa destroyed serpent Kāliya's pride, Goviṇḍa danced on its hood and then the serpent's wives arrived and asked for mercy.

*Nāgaṇa Sou Vilāpa Kare Che,
Melo Amārā Kamtha Ne I
Ame Aparādhī Kāi Na Samajyā,
Na Olakhyā Bhagavaṃtane...*

Please forsake our husband. Kṛṣṇa told his group of friends, whenever I bring curd, pancakes, nicely cooked milk from my mother, I never eat alone, I share with each one of you. Don't you all sometimes feel like getting something for me? Yoga Vasiṣṭha says, it's only Brahmanical thought that plays a key role in the root of your strength, your glory, your competency, your stimulating energy of every moment or any activity of yours. Kṛṣṇa told His *gopa* companions, every day I bring something or other for you. Tomorrow bring something for Me as well. I shall not get anything from home tomorrow. The *gopa* friends were happy to know that tomorrow Kṛṣṇa will have our bread. Everyone went home and made something or the other the next day! Akbar Allahabadi says,

*Kisa Kisa Adā Se Tūne Jalavā DikhāKe Mārā I
Āzāda Ho Cuke The Tūne Bamda BanāKe Mārā II
Ākhon Mein Tere Jālīma Churiyā Chupī Huī Hai I
Dekhā Jidhhara To Tūne Palake Uṭhā Ke Mārā II*

Every one was happy that Goviṇḍa will have food prepared at our home. One of the companions was a Brāhamaṇa named Madhumaṅgala. He was utmost poor and destitute. And our stories have always described Brāhamaṇas as poor in the initial part! So, Madhumaṅgala says, "Mother, Goviṇḍa has asked something from all of us. Since we don't have anything at home, what should I take?" Mother could not sleep for the whole night!

*Bhūkhe Bacco Ki Tasallī Ke Lie,
Mā Ne Phira Pānī Pakāyā RātaBhara I*

It was dawn. Madhumaṅgala got ready quickly. Mother said, "Son, sour buttermilk in present in the pot, please take it with you. Son, do remember that Kṛṣṇa should feel that you have brought something for Him as well. But don't let Kṛṣṇa drink this sour buttermilk. If Kṛṣṇa falls sick after having this then what will we answer Yaśodā?" He who loves someone, takes deep care of him.

Madhumaṅgala leaves with the earthen mug of sour buttermilk covered with a cloth. All companions gathered. At midday, Kṛṣṇa asked what have you guys brought for Me? They got their boxes and opened the lids. Everyone brought something or the other. Madhumaṅgala is hiding his pot and it is Kṛṣṇa's temperament to foremost catch hold of the one who hides! Kṛṣṇa said, Madhu what are you hiding? Kṛṣṇa quickly rushed to grab the pot, just then Madhumaṅgala recollected his mother's words and Madhumaṅgala quickly began to gulp down sour buttermilk alone! And he starting drinking so rapidly that the sour buttermilk began to drip from the edge of his lips, at that moment Kṛṣṇa quickly rushed towards him and sat down bending His knees, Kṛṣṇa turned His mouth upwards and began to sip the buttermilk dripping from Madhumaṅgala's mouth! Kṛṣṇa began to drink quite hastily. 'Tivro', Lord Vedas say, sip 'Madhu' with rapid speed. Which 'Madhu' is this? It's not the 'Madhu' of victory and applaud. Which is it then? It's not the one that swoons me and you. This is the 'Madhu' made from Somavali during the process of fire sacrifice (*havana*) etc. It should be made from sacrifice. 'Madyapāna' is the sap of victory and applaud, 'Madhupāna' is the sap of sacrifice. It's not for me but for you. I recollect Mariz once again,

*Basa Eṭālī Samaja Mane Paravaradigāra De,
Sukha Jyāre Jyā Male Tyā Badhānā Vicāra De I*
This is a Gujarātī ghazal. It means, O Lord! O the Supreme Godhead! Please grant me this understanding. Tagore says, O the Supreme Godhead,

give me the right to pray. Lord asked Tagore, which kind of prayer you wish to do? He said, may I get saved when faced with troubles in my life, don't give me the right of this prayer. But grant me that right to pray which by your grace helps me fight the troubles and obstacles of my life. O my Lord, don't ever bestow my lips with a prayer that supplicates to succeed in my tasks. Nonetheless, give me the right of that prayer which doesn't let me forget Your remembrance whenever I succeed. Even if I lose everything, may I never complain. But even after I lose everything, do confer me that right of prayer which doesn't let my hand separate from Yours. O the enlightened man, O my Master, O my Sadguru, I am not supplicating to escape from my troubles.

Do remember one point my listener brothers & sisters, true enlightened man confers you intrinsic-wealth as well as extrinsic-wealth. Why? Only so that you can decide for yourself which of the two is eternal. The enlightened man very well knows that extrinsic-wealth is perishable, intrinsic-wealth is eternal; yet, He confers both the wealth and leaves onto the spiritual seeker to compare. On one hand, he confers the wealth of money and on the other hand, he confers the wealth of meditation. Now, evaluate for yourself. He who has genuinely surrendered to an enlightened man has been bestowed with both the wealth. O my Master, confer me this sense of understanding, I am not beseeching success, but may I not lose Your hand.

*Bana Ke Paththara Hama Paḍe The...
Sunī Sunī Rāha Mein,*



Ahalyā woke up only when she found some enlightened man. We were lost on the pathway of delusive world!

Bana Ke Paththara Hama Paḍe The,

Sunī Sunī Rāha Mein,

Jī Uṭhe Hama Jaba Se Terī Bāha Āi Bāha Mein

Chinakara Naino Kā Kājala Nā Jā Re Nā Jā,

Roko Koī, O Basamti...

Every line lifts us. Who had said, Love is superior? Nāradaḥ said, Shankaracharya said and so did Śāṃḍilya.

Hama Jo Hāre Dil Kī Bāḥi, Ye Terī Bhī Hāra Hai I

Our defeat is your loss as well. In love, either both win or both lose. There is no concept of draw!

Suna Le Kyā Kahatī Hai Pāyala, Nā Jā Re Nā Jā...

The musicians had given apt music! The actors had acted utmost decently!

Lord Kṛṣṇa was sipping buttermilk from the corners of Madhumāṅgala's lips. The buttermilk was dripping. Kṛṣṇa is drinking Madhumāṅgala's buttermilk. Kṛṣṇa is drinking with rapid speed for He worries that what if Madhumāṅgala drinks the whole container! What if He falls sick! 'Pibata Kāmyam', it means that it was your desire to sip 'Madhu' and now that you are getting this 'Madhu' then *Tivro*, hurry up. It was your desire to listen to RāmaKathā or it was your desire to recite RāmaKathā, thus do not delay! Listen to it with intense ardency. The glory of word 'Madhu' is infinite.

Bāpa! There are four words about 'Madhu' in literature. One of them is 'Madhuvāta' which we also saw in the Vedic mantra yesterday. For an individual devoted to truth, air (*vāta*) becomes 'Madhu'. 'Madhupāta', *pāta* means to fall. Many people experience 'Madhupāta' in life i.e. 'Madhu' to shower down. Tantra ideology contains 'Śaktipāta'. Pathway of love contains 'Madhupāta'. When someone's compassion-filled hand comes on our head and grace begins to shower, it's called as 'Madhupāta' in

literature. Third word is 'Madhugāta'. *Gāta* means body. Many surrenderers of enlightened man or the enlightened men themselves are so great that 'Madhu' permeates from their body. We need not go far to fetch an evidence. I have beheld Śrī Śrī Mother Anandamayi Ma. There was a wood merchant from Mahuvā, two daughters of his family were among the closest disciples of Ma. I went to Haridvar to behold the divine sight of Anandamayi Ma, I saw her for the first time. I just want to behold her sight. Mother was very happy though. Later, the two sisters told me that Bāpu, we always stayed with her. Mother took bath at her will. She lived a life free from worldly ties at her own will. But whenever mother used to take bath, we would comb her hair. While rolling the comb through her hair, honey ('Madhu') permeated from her scalp! Those sisters told me this. And many spiritual seekers of Mother have experienced this. Thus, the aphorism of 'Madhugāta' gets further fortified that many people permeate 'Madhu'. When you start hearing sweet ('Madhu') sound, even when you have not wished for, while sitting close to someone then realise that enlightened man is 'Madhugāta'. The enlightened men don't possess *Vācika-Japa* (verbal-chanting). Verbal-chanting involves movement of lips, movement of tongue and ears of spiritual seeker can hear the sound as well, this is verbal-chanting. Another form is *Upāṅsu-Japa* wherein lips don't move, tongue doesn't move, there is no sound yet the chanting continues, this is called as *Upāṅsu-Japa* or *Ajapā-Japa* (nonverbal-chanting). When we sense a distinct fragrance while sitting near someone, it's not the fragrance of perfume or scent which we use in Lord's service. These are external fragrances. 'Madhugāta' means a distinct fragrance begins to emanate. It also happens that the colour of skin of he who is 'Madhugāta' gets changed. On beholding a serene spiritual-seeker you will realise that he a pile of humility. Serene spiritual-seeker is not intelligent and he cherishes no desire of being famous.

King or leader of people is of three types. Religious preceptors are also of three types. Few are intelligent, intelligent-kings. Rāvaṇa in 'Rāma Carita Mānasa' is an intelligent-king. Brahmā is nothing before Rāvaṇa! This man had imprisoned Śaṅkara as well! He was an intelligent-king. Janaka and Daśaratha were famous-kings in 'Rāma Carita Mānasa'. But my Rāma is a penanceful-king,

Saba Para Rāma Tapasvī Rājā I

Tina Ke Kāja Sakala Tuma Sājā II HC-XXVII II

The leader of nation should be penanceful, religious-leader should be penanceful. He whose words are filled with simplicity, he whose garb is simple and he whose conduct with one another is filled with simplicity is a penanceful individual of Kaliyuga. So, spiritual-seeker who is penanceful gets endowed with the trait of 'Madhugāta'. Last is 'Madhujāta', 'Madhujāta' means a specific race gets created, which Shankaracharya calls as, "Cidānaṃda Rupaḥ Śivo'ham Śivo'ham".

Na Me MrtyuŚaṅkā Na Me Jātibhedah,

Pitā Naiva Me Naiva Mātā Na Janmaḥ I

Na Bandhur Na Mitraṃ Gurunaiva Śi yah,

CidānandaRūpaḥ Śivo'ham Śivo'ham II NVS-V II

This is called as 'Madhujāta'. So,

Naumī Bhauma Bāra Madhu Māsā I BAK-33.03 I

'Madhu' should be distributed, 'Madhu' should be fed, 'Madhu Kṣaranti Sindhvaḥ'. You are different when you come to Kathā and after you return from Kathā, ask your family-members how you appear? Man changes, the garb is though not being changed! Individual's attitude is getting transformed in 'Mānasa'. RāmaKathā never becomes old. It's new each and every day. That alone which is new every day is RāmaKathā. Lord Rāma asked, where should I abide? And the abodes related to 'Madhu' were shown,

Svāmī Sakhā Pitu Mātu Gura

Jinha Ke Saba Tumha Tāta I

Mana Maṃdira Tina Ke Basahu

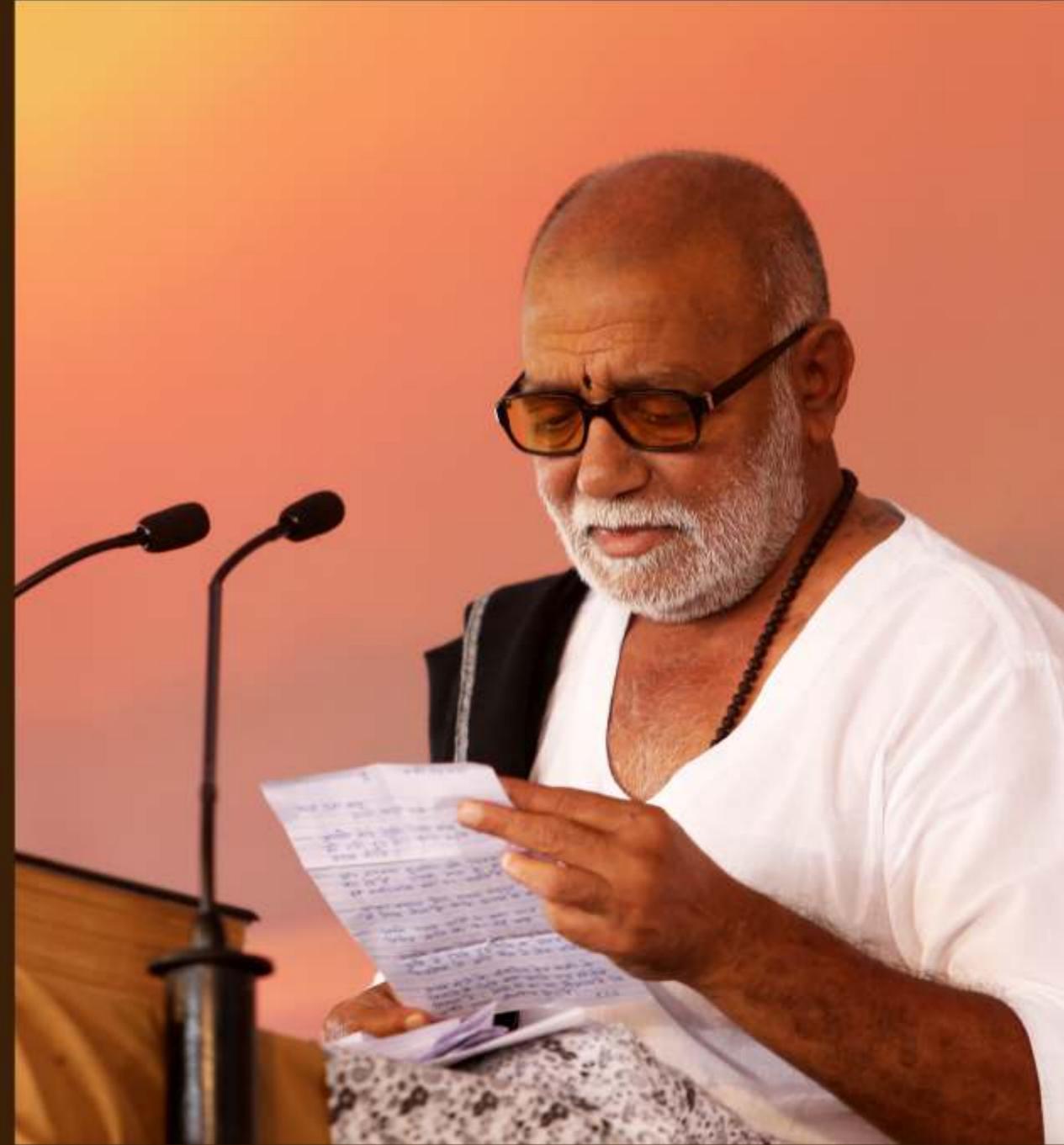
Siya Sahita Dou Bhrāta II AYK-130 II

These are the words of the great seer Vālmiki. Vālmiki of 'Mānasa'. The relationship between master and servant which never breaks is the relationship of 'Madhu'. Rāma has practically demonstrated it. He has called Jaṭāyu as father. He has called Sabrī as mother. He has called the monkeys and bears as friends. He has called a man of demonic lineage Vibhīṣaṇa as His companion. So, the relationship which has no room for bitterness. May hatred not arouse between Guru and disciple. Mantras have thought very long-term! Both Vedanta and devotion has given first place to listening (Lord's glorifications). The relationship of the Supreme Godhead and an individual should be mutually full of 'Madhu', there should be no room for hatred, it should be brimming over with ambrosia. The relationship of reciter and listener should be mutually full of 'Madhu'.

Do remember one point my listener brothers & sisters, true enlightened man confers you intrinsic-wealth as well as extrinsic-wealth. Why? Only so that you can decide for yourself which of the two is eternal. The enlightened man very well knows that extrinsic-wealth is perishable and intrinsic-wealth is eternal; yet, He confers both the wealth and leaves onto the spiritual seeker to compare. On one hand, he confers the wealth of money and on the other hand, he confers the wealth of meditation. Now, evaluate for yourself. He who has genuinely surrendered to an enlightened man has been bestowed with both the wealth.

Kathā-Darśana

The recitation of Lord's Kathā itself is chanting.
Kathā confers us the boon of inner cleanliness.
Rāma is not a sectarian element, Rāma is universal divine word.
Scriptures always give principles, but reconciliation is granted by
some enlightened man sitting inside us.
No one is close to an enlightened man, neither is anyone far.
True enlightened man confers you intrinsic-wealth as well as extrinsic-wealth.
It is not an offence if you don't remember your Guru,
but do remember Guru's grace
Keep one such place in life where we can resort to without cherishing any hope.
Trust should not be rigid, it should be firm.
There is no penance like innateness.
Truth should be innate. Love should be innate. Compassion should be innate.
He who is genuinely devoted to Truth will indeed,
indeed and indeed be devoted to Love.
Love is widower in absence of Compassion.
Love's shadow should be Compassion.
Sweet speech is the sugar of spiritual *paṃcāmṛta*.
What is consumed amidst victory and applaud is '*Madya*'
and what is consumed amidst sacrifice is '*Madhu*'.
'*Madya*' (*wine*) gives joy for few moments, '*Madhu*' (*nectar*) confers
the joy of countless lifetimes.
Virtuous person will behold virtues even amid faults
and wicked will perceive evilness even amid virtues.
Monk has no right to grow old. Neither do composer has right of aging.
This life is extremely sweet, it's worth living.
Humanness is inaccessible even to Gods.



Supreme-righteousness, supreme-contemplation, supreme-discretion,
supreme-immaculacy and supreme-ambrosia is the paṁcāmṛta of spirituality

'Mānasa-MadhuMāsa', we are extolling it in an especial manner. 'Rāma Carita Mānasa' contains the description about the nature of 'Madhu'. 'Rāma Carita Mānasa' also contains the description about the form of 'Madhu'. 'Rāma Carita Mānasa' also contains the description about the taste of 'Madhu'. 'Madhu' means sweet, 'Madhu' means restfulness, 'Madhu' means peace, 'Madhu' means eternal joy, 'Madhu' means ambrosia. There are several meanings, however for the sake of explanation the original meaning of 'Madhu' is honey. Honey is extremely holy as well. In our culture, we prepare *paṁcāmṛta* (*sacred five-flavoured mixture*) by mixing milk, curd, ghee, sugar and honey. There is also a word '*Madhuparka*'. It comes in 'Māhābhārata' that if Guru visits His disciple only once in a year then that Guru should be worshipped with '*Madhuparka*'. The composer of 'Māhābhārata' states that if father-in-law visits his son-in-law's home only once in a year then that father-in-law should be worshipped with '*Madhuparka*'. If a priest visits his host's home only once in a year then he should be honoured with '*Madhuparka*'. If Guru visits his disciple again and again, then even as the disciple will indeed honour Him, but Guru will lose the worthiness of honour gradually! *Paṁcāmṛta* is a mixture of five ingredients. What are these five ingredients from spiritual viewpoint? Milk is milk, cow milk, mother's milk etc. Maṁdākinī River flows in Citrakūṭa. Its stream is called as fivefold stream. It's deemed as the stream of milk in the world of sentiments. However, definition of milk is given in 'UttaraKāṇḍa' of 'Rāma Carita Mānasa',

Parama DharmaMaya Paya Duhi Bhāi I UTK-116.07 I

What is spiritual *paṁcāmṛta*? As such, we make *paṁcāmṛta* by mixing the aforementioned ingredients. While this is indeed corporeal *paṁcāmṛta*, what is it in subtle form? It's that where there is no righteousness (*dharma*), but supreme-righteousness (*parama-dharma*). Why does Tulasī differentiate between righteousness and supreme-righteousness?

Today Muslim brethren have arrived to Kathā who worship the Supreme Godhead, Allah through the pathway of Islam religion. Today they are here to express their honour towards VyāsaPīṭha and they worship Allah through Islam religion, this is righteousness. However, despite being Muslims they have stepped ahead to honour Hindu religion, this is supreme-righteousness. And even as we, the adherents of Hindu religion, attend Islamic soirees and confer them an equal honour then while our respective religions stays intact, but man ascends one more step higher, which is called as supreme-righteousness.

Supreme-righteousness is milk and milk is neither Hindu, nor Muslim. Milk is neither Christian, nor Buddhist, nay Jain. Milk is milk. There is no provision in this world for Hindu milk to be saffron or Islam milk to be green. Milk is always white. So, 'Mānasa' defines supreme-righteousness as well,

Parama Dharma Śruti Bidita Ahimsā

Para Niṁdā Sama Agha Na Garisā II UTK-120.11 II

What is supreme-righteousness? Not committing anyone's violence in the name of religion is

supreme-righteousness. Not hurting anyone by wrongly interpreting scriptures is supreme-righteousness, '*Ahimsā Paramo Dharmah*'. Supreme-righteousness is that which is fraught with compassion. Supreme-righteousness is truth. It's written in 'Śrīmad Bhāgvatī', '*Satyam Param Dhimahi*'. 'Mānasa' writes about supreme love between Rāma and Bharata. So, Truth, Love & Compassion; non-violence means compassion, this is supreme-righteousness which in turn is the counterpart of milk.

May my society, my beautiful earth, my lovely planet create a spiritual *paṁcāmṛta* which contains the milk of supreme-righteousness. Second ingredient of *paṁcāmṛta* is curd. Spiritual *paṁcāmṛta* contains curd. Curd needs to be churned. Curd demands churning. Therefore, my VyāsaPīṭha will proclaim him as curd who constantly churns and contemplates just like a seer and a mendicant. It's written in RgVeda, '*Rṣiḥ Sa Yo Manurhito*'. Who is a seer? He who contemplates for the welfare of any living being in the world is a Seer. And if someone doesn't agree with Vedas out of pre-biased notions then who can convince him?

Have you ever thought about this – this entire universe is empty. Blue sky is not empty but densely filled, though it's empty. This is a paradox! When part of one's intellect absorbs auspicious entities from the universe, that individual has absorbed mantra from the universe and absorbing such auspicious entities itself is called Rṣi. Do remember one point, no Rṣi makes a mantra. They are the seers of mantra; they just behold the mantra, *Rṣiḥ Dṛṣṭā*. Rṣis behold the luster, mendicants behold the radiance. Being immersed in the feeling of Rṣi, a composer is also able to grasp this luster, yes! Observe, behold, grasp!

Enā GhaḍanārāNe Parakho,

Ā Koṇe Banāvyo Amaran Carakho I

There is a couplet by Bhavesh Pathak,

Niṁda Kī Goliyā Usako Bhī De Do,

Cāṁda Ko Bhī Yahī Bimārī Hai I

Terī Tasvīra Ko Bhī Badanajara Se Nahī Dekhā,

Terī Tasvīra Abhī Bhī Kuvārī Hai I

He is a Rṣi who is a seer of mantra, who has sat down with the vow of universal welfare. His mind is constantly congealing the curd of contemplating. And curd eagerly awaits churning. So, the curd of *paṁcāmṛta* of spirituality is a seer's contemplation for universal welfare. Mendicants and saints constantly contemplate only for the welfare of the world. A fierce contemplation continues within! Churning the curd, await the moment for their contemplation to touch you.

Unalloyed discretion, immaculate wisdom is *ghee*. '*Budhi Sirā Ve Jñāna Dhṛta*', from which every dirt of attachment has been eradicated. Attachment itself is the residual dreg. The wisdom that attains the pride-free state is absolute-wisdom, it's immaculate-wisdom, it's the state of supreme-wisdom - the counterpart of ghee. Supreme-understanding, supreme-righteousness, supreme-contemplation represent milk, curd and ghee respectively. Fourth is sugar. What is sugar in *paṁcāmṛta*? Sugar is an individual's sweetness. An individual's sweet speech, an individual's sweet remembrance, an individual's sweet touch, an individual's sweet address is sugar. The speech which is neither powered by network or stratagem. Immaculate speech, without any dirt is sugar. Don't look at who the individual is, look at his sweet speech. It's written in 'Mānasa',

Madhura Bacana Taba Boleu Kāgā II UTK-62.04 II
KāgaBhuṣuṅḍī speaks, even as he is a crow, he speaks sweet words. So, sweet speech is the sugar of spiritual *paṁcāmṛta*. Next is '*Madhu*' (*honey*), which we are already discussing in myriad contexts. 'Madhu' means peace, restfulness, sweetness. So, supreme-righteousness, supreme-contemplation, supreme-discretion, supreme-immaculacy and supreme-ambrosia – admixing these five entities forms the *paṁcāmṛta* of spirituality.

So, 'Rāma Carita Mānasa' contains the description of the form of honey. 'Rāma Carita Mānasa' contains the description of the nature or disposition of honey. 'AyodhyāKāṇḍa' describes the science of listening. As long as religion doesn't reach unto the last man, religion will remain only in

explications, it will not flow in conduct. The *bhīlas* have said with profound faith in 'Rāma Carita Mānasa',

Sapanehu Dharama Buddhi Kasa Kāu I

Yaha RaghuNamdana Darasa Prabhāu II

When *kaulas*, *kirata* and *bhīlas* come close to Rāma in Citrakūṭa they say, we have never thought of pious-intellect even in our dreams but today we have come very closer to You! The way the sight of the Delighter of Raghus brings the last man closer, similarly the sight of 'Rāma Carita Mānasa' too brings the last man closer. *Kaulas* and *kiratas* say that, we did not possess pious-intellect even in our dreams but today we are filled with love, because 'Yaha RaghuNamdana Darasa Prabhāu'.

Hama Jaḍa Jiva Jiva Gana Ghātī I AYK-250.02 I

This is the voice of the deprived in 'Mānasa', this is the voice of the disregarded beings in 'Mānasa'. The Lord of Raghus left bare-footed towards the tribal leaving behind the urban society, why? Did he want to kill Rāvaṇa? Had he simply closed His eyes in Ayodhyā then not only Rāvaṇa but the whole universe would

have got destroyed! But Lord thought that, if I, the non-qualitative Supreme Entity, have manifested as a qualitative being and despite being manifested as qualitative being if the last man is unable to benefit from my qualitateness then my qualitative sport is meaningless. Hence, He stepped out at once. The tribal men tell Rāma, we are crass souls and mass killers.

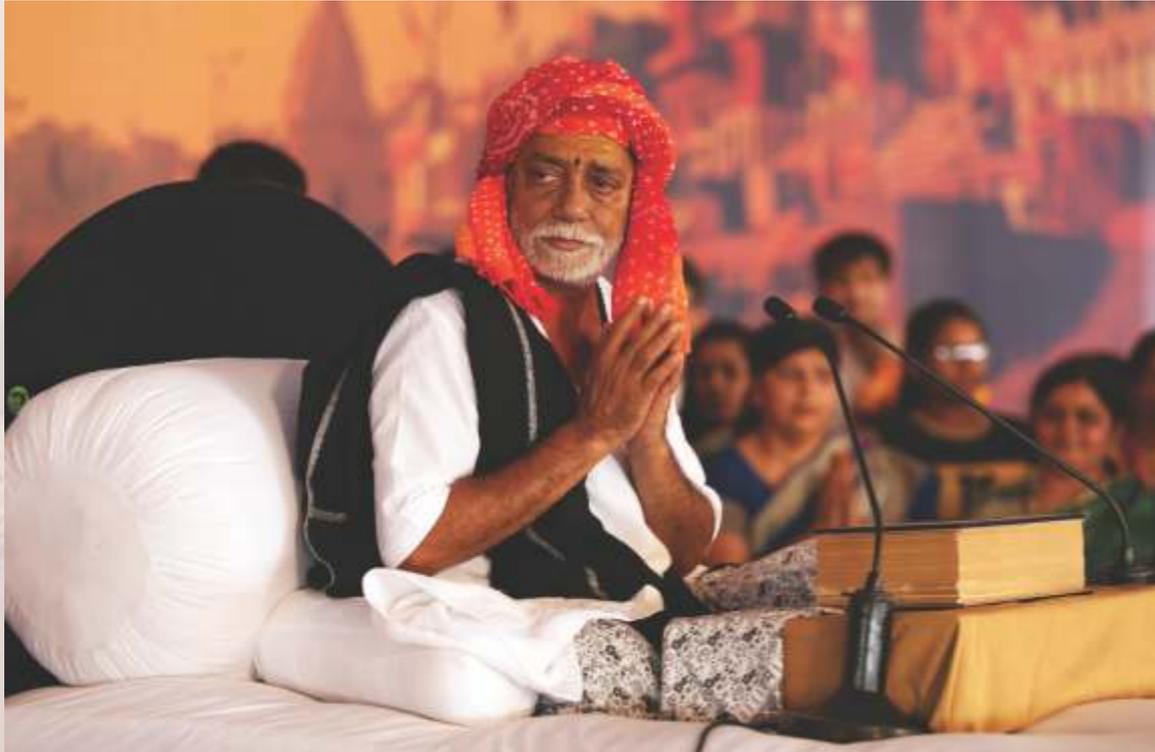
Kuṭila Kucālī Kumati Kujātī II AYK-250.02 II

We are deceitful. We are evil-minded. We are low-born. Oh, look at their self-confessions! And look at our pretense! O the inhabitants of Avadha! You are blessed souls, whereas we are lowly *niṣādas*. Today someone has arrived to unite isolated people us with the civilised society. These tribal men define 'Madhu' by describing the form of 'Madhu', the nature of 'Madhu' and a peculiar taste of 'Madhu'.

Kola Kirāta Bhilla Banabāsi I

Madhu Suci Suṃdara Svāda Sudhā Śi II

An immensely great knowledgeable erudite, religious man, scripturally adept, Vedic scholar approached a



saint carrying all the scriptures on his head. A mendicant saint was sitting. He was a realised enlightened man. The man requests the saint, Sire, I want to attain the Supreme Godhead. The saint responded with a smile, first of all shed off this burden from your head and take rest. He wondered, how can I bring down my wisdom? My wisdom is lofty! Nonetheless, he was courageous. He thought, come what may, let me descend this baggage of knowledge for once. He dropped it. The high-souled saint said, let us now commence the discussion. He said, help me attain the Supreme Godhead. Even while asking so, this scholarly man constantly kept his one hand on the pile of scriptures which he had off-loaded with a thought that may I not lose its touch! The realised man asked, "Have you ever loved anyone?" "How can you talk of love despite being a realised man?" He said, "First of all, you will have to gain the knowledge of love, then I shall make you behold the Supreme Godhead, promise. We shall meet after a month." He trusted the saint, "Since this saint is sounding confidently, let me try to experience." One month elapsed, two months passed and eventually, six months had flown away. The realised man was waiting for him. The monk stepped out in his quest. When the saint visited his village, this man was weeping inconsolably in his courtyard! He had a smile on his countenance, at times he danced like *Sutikṣaṇa* and further sometimes, he sang. The saint arrived and clasped his hands, "Six months have passed, you never returned? I was bound to come to meet you! I am going to make you attain the Supreme Godhead." He replied, "Who is to be attained now? I am already in love and thus, the Supreme Godhead has not remained at all!" Love itself is the Supreme Godhead.

RāmaHi Kevala Premu Piārā I

Jāni Leu Jo JānaNihārā II AYK-136.01 II

There is a couplet of Ahmed Faraz,

Kitābo Se Maśāla Dū Ki

Khuda Ko Sāmāne Rakha Dū Farāz I

MujhaSe Pūcha Baiṭhā Ki

Mohabbata Kisako Kahate Hai?

Therefore, Sufis have a blank book in which nothing is

written. Do we ever need to explain what devotion is? When devotion manifests, there is no need to awaken anyone. The whole universe wakes up. When an iota of love manifests in an individual, entire ambience changes. Do remember, worldly bliss can be obtained only by hard world, but inner-bliss will be obtained only by someone's grace. There is an aphorism of my *VyāsaPīṭha*: nothing materialises by terror. Even as you work, what if you doubt everything you do, will it happen or not? This thinking will not materialise anything. Nothing will materialise by terror. Little will materialise by hard-work. But everything will materialise by grace. I am not motivating the society to become inactive. One should indeed work hard, but supreme-bliss cannot be attained without grace. When you find time, recollect someone's grace, who is running my shop? Who is running my breath? No worries if you don't recollect your Guru, but do remember Guru's grace.

Bāpa, I would like to draw your attention towards an episode of 'Māhābhārata'. When the decision of war was taken, Arjuna and Duryodhana both approach Lord *Kṛṣṇa* for aid. At that moment, Lord *Kṛṣṇa* was lying down in rest. Arjuna sits in Lord *Kṛṣṇa*'s divine feet. Duryodhana is dominated by idiocy and pride. Duryodhana's father was blind. Duryodhana himself was deaf. He thought, I am not a man who would sit in the feet of a cowherd. I am the chief of Kauravas. Therefore, he sat near Lord's head. And as Lord *Kṛṣṇa* woke up, naturally His first sight fell on Arjuna, "Dhananjaya, when did you come?" "O the Lord of Yogis, obeisance. We have arrived just now, Duryodhana has come along as well." "Anything special?" "We have come to request You as the war is going to start, what will be Your role?" He said, "I am non-doer God, I do nothing. There will be my army on one side, I am not going to do anything, I shall only stay with the other side without fighting the war." Duryodhana said, "Since I have arrived first, I have the right to ask first." He thus asked Lord's army. *Kṛṣṇa* said, "So you will have my whole army which will fight on your behalf. And I shall inactively stay on Arjuna's side." The decision was taken. Here I am recollecting

Osho's statement. I may not accept everything about Osho, nonetheless I will indeed say what I like about him. Osho shall also not be displeased about this. He made a lovely statement that as Arjuna chooses Kṛṣṇa, he has already won the war and now mere formality is left. He who has sat down in the divine feet, he who has accepted someone's surrenderance has already won. Osho says so.

Kṛṣṇa once again said, "Dhananjaya, think once again. I will do nothing. I shall ride your chariot, but I will not carry any weapons in my hand, I shall stay disarmed." Arjuna is smiling in his mind! He whose chariot is driven by Goviṃda will be victorious even after thousand defeats. The triumph of victory was already celebrated in Arjuna's heart. He fought no war. He raised no weapon. He just lifted a part of chariot, the wheel of chariot. At the end of everyday as the war paused, Kṛṣṇa would step down foremost from the chariot and then ask Arjuna to step down. Today for

Do remember, worldly bliss can be obtained only by hard world, but inner-bliss will be obtained only by someone's grace. There is an aphorism of my VyāsaPīṭha: nothing materialises by terror. Even as you work, what if you doubt everything you do, will it happen or not? This thinking will not materialise anything. Nothing will materialise by terror. Little will materialise by hard-work. But everything will materialise by grace. I am not motivating the society to become inactive. One should indeed work hard, but supreme-bliss cannot be attained without grace. When you find time, recollect someone's grace, who is running my shop? Who is running my breath? No worries if you don't recollect your Guru, but do remember Guru's grace.

the first time ever as the war concluded, Lord told Arjuna, "You alight first." Though He is non-doer, no one knows that He is the one who has done everything. What is Guru? Will He sit down to chant for you? The enlightened man does nothing. He will stay like an absolute non-doer. But as the incidents befall, one is forced to believe that it's He who has done everything. Arjuna said, "All this while, You used to alight the chariot first and then ask me to get down." Lord said, "Get down at once, stop the nonsense!" And Sāheb, this is the incident of 'Māhābhārata'. The moment Kṛṣṇa alighted, Hanumānaji disappeared from the flag of chariot! On one hand Kṛṣṇa alighted the chariot, on the other hand Hanumānaji stepped down from the flag. At the very same moment, blazing fire burned the chariot to ashes! "Goviṃda, what is this?" "Dhananjaya, you always believed that you alone possessed the arrows of fire and others did not! Others possessed myriad times more erudition than you. Even though their fire-arrows were hitting your chariot, they could not burn it because two supreme personalities were sitting here, both Guru and Goviṃda were present. Though I am non-doer, but I am the one who does everything." And even when Kṛṣṇa leaves the chariot of our body, no option remains except burning our body? Grace is mysterious. It cannot be understood at an intellectual level.

I would repeat once again, don't be inactive. Don't forsake rosary. Don't stop worship and adoration. I would never prohibit you from taking a dip in pilgrimage. Do all of this, but if you are unable to do this then remember the grace of some enlightened man for two minutes in twenty-four hours. The karma of some or the other enlightened man is working on each and every one of us, just that we cannot see it. I have not seen you giving, but I have seen my sack always full! This is everyone's personal realisation. But this cannot be understood by mere intellect. Now, why attain the Supreme Godhead, I have already attained love. That pundit said, grace worked things out. It's written in 'Gītā', 'Kṣipraṃ Bhavati Dharmātmā', Kṣipraṃ means speedily, instantly, at that very moment. It comes in 'Mānasa',

Karau Sadya Tehi Sādhu Samānā I SDK-47.02 I

I instantly make him a monk. The cause of our enjoyment and felicity is someone's grace. These *bhīlas* prepare lovely bowls of leaves (filling them with honey) and present them with tiny bundles of bulbs, roots and fruits to the inhabitants of Avadha. And the people of Avadha began to offer them a liberal price in return, but 'Mola Na Lehī'. We cannot accept its price. Then what would you take in return? 'Pherata Rāma Dohāi Dehī'

Īmdhanu Pāta Kirāta Mitāi II AYK-250.01 II

We are friends with fuels and leaves.

Pāpa Karata Nisi Bāsara Jāhī I

Nahi Paṭa Kaṭi Nahi Peṭa Aghāhī II AYK-250.03 II

Understand one point very clearly, scriptures say that heaven cannot be attained without religious-merits and religious-merits cannot be gained without money and money cannot be earned without exploiting anyone and sin and offence begins from exploitation. Somewhere or the other, little exploitation is bound to happen; this is the aphorism. Performing religious-merit of one lakh rupees will indeed involve some or the other sin. I am not condemning money. But we ought to understand the viewpoint of impartial evaluation behind it. So, the poor *bhīlas* say that we are friends with two entities and we rob two things. We are friends with fuel and leaves. And we steal nothing except others' utensils and clothes. Trifling people steal trifling goods. Big people steal equally big. Those who don't are worthy of obeisance. Instead of building temples, construct huts for your maids and servants employed at home who are washing your utensils since last twenty to twenty-five years! And I am happy that all those who cherish reverence on my VyāsaPīṭha are abiding by my appeal. What do they say next,

Pāpa Karata Nisi Bāsara Jāhī I AYK-250.03 I

O the dwellers of Avadha, our days and nights are spent in sinful pursuits. And why do we commit sins?

Nahi Paṭa Kaṭi Nahi Peṭa Aghāhī II AYK-250.03 II

Because we have no cloth to cover our loins and get no food enough to fill our belly. We are the killers of living

beings, we are deceitful and evil-minded.

Sapanehu Dharama Buddhi Kasa Kāu I AYK-250.03 I

O, look at the exalted feelings they possess! How could we even possibly dream of pious-intellect, but today we aren't stealing you. We welcome you. These virtues have been endowed by the sight of Lord Rāma. Sights of some personalities are such that it not only causes admonition but it causes 360 degrees transformation of mind and heart. This is the reward of the sight of Lord Rāma. The citizens of Avadha began to praise their fortune. Everyone was taken over by joy just like at the first shower of rain the frogs suppressed in soil get invigorated, the peacocks begin to dance and the frogs start jumping in joy.

The nature of genuine 'Madhu' is cited first, *Suci*. What is ambrosia, what is restfulness? Forget about corporeal honey. We have a tradition in our culture, when a child is born we perform its 'MadhuPrāsana' ritual. Applying honey on the child's tongue is called as 'MadhuPrāsana' ritual. And my suggestion is that applying honey mixed with the holy water of Gaṃgā on the child's tongue will make it even sweeter. Gaṃgā is not a river, She is a Goddess. The question which Aṃgada raised in Rāvaṇa's assembly states that, Gaṃgā is not a river. This flow is the stream of our life. This flow is the stream of Sage Jahnū's benefaction. This flow is the stream of the mindset of Śaṃkara's coiled hair. And this flow is the stream of Patriarch Brahmā. This is not just a river. This is our identity.

What is the nature of the word 'Madhu'? People of Citrakūṭa describe the nature of 'Madhu'. Its nature is *Suci*; pureness is its nature. Joy should be pure; deriving joy by making fun of others is not pure joy. Joy should be innate.

Paramānaṃda Pūri Mana Rājā I

Kahā Bolāi Bajāvahu Bājā II BAK-192.03 II

One joy is called as *Paramānaṃda* (supreme-joy). The joy on the pathway of wisdom is *Brahmānaṃda* (ecstasy of being absorbed into the Supreme Entity). Both *Paramānaṃda* and *Brahmānaṃda* have manifested in 'MadhuMāsa'. He who maintains purity

in all three spheres is the trait of 'Madhu'. Now, the form of 'Madhu'. The foresters say that, the form of 'Madhu' is beautiful. 'Madhu' appears beautiful. And taste, 'Sudhā Si', it tastes like ambrosia.

In the chronology of Kathā, Bharadvājī presented a curiosity before Sire Yajñavalkya about the element of Rāma and Yajñavalkya commenced from Śiva's exploits. This was the act of unity. Once upon a time in Tretāyuga, Śiva went to Kumbhaja's hermitage for listening the Kathā. He is accompanied by Satī. Satī did not listen to Kathā. She is the daughter of intellectually dominant father. Śiva listened to Kathā blissfully. They were returning from there. In that Tretāyuga, Lord Rāma was enacting a lovely human sport. After Sītā's abduction, Lord was weeping in Sītā's quest as part of the human sport. At that moment, Śiva and Satī happen to pass from there. Indwelling Śiva beheld the Lord from a distance and made obeisance by uttering, 'Saticidānaṃda'. Satī was gripped by doubt, this man is weeping and Śiva called him 'Saticidānaṃda'? Śiva explained everything. But Satī failed to agree. She goes to examine Rāma. She assumed the garb of Sītā and got caught. She lied to Śiva. Lord Śiva made a resolve, so long as this body of Satī exists, I shall have no worldly relationship with her. Satī was abandoned.

Śiva passed in incessant samādhi. Eighty-seven thousand years elapsed. Śiva came out of samādhi. Satī thought, the lord of world has woken up. She sat facing the Lord. The deities left in their airbuses from over Kailāsa. Satī enquired, where are the deities heading? Śiva said, your father is hosting a yajña. Because of previous tiff with me, you are not invited. He is conducting a yajña in order to insult me. Satī refused to agree and obstinately insists to attend the yajña. When Satī could not tolerate Śiva's insult in Dakṣa's yajña, she burned her body in the fire-altar. While burning herself, Satī solicited Śiva in all her lifetime. Consequently, she was born as Pārvatī in the second birth. Nāradaḥ arrived, performed Pārvatī's naming ceremony and admonished her to perform

penance for attaining Śiva. Satī performs rigorous penance.

Pained in Satī's separation, Śiva sat down at one place and Lord Rāma manifested. He told Śiva, I have come to ask something from you. Satī whom you had abandoned, has been reborn as Pārvatī in Himālaya's abode. She wishes to attain you, be kind to accept her hand. Śiva accepted Lord's order on the crest of his head. Meanwhile, a demon named Tāḍakāsura was born who afflicted and tormented the entire society. It was believed that if Śiva gets married then Śiva's son can kill Tāḍakāsura. Kāmadeva arrives to interrupt Śiva's samādhi. Selfish deities arrived and began to flatter Śiva. When Śiva asked the reason they said, no one is getting married in the abode of deities, everyone has become uninterested! We thought of requesting you to get married. Śiva agreed before the deities.

Groom is getting ready. Sire sat on the bull. Why? Bull is symbolic of righteousness. One should ride on righteousness, not unrighteousness. Ghosts and evil-spirits arrived from across the globe. The marriage procession reached Himachal Pradesh. The groom entered in the end. Pārvatī's mother Mainā arrives to welcome the groom. On beholding terrible form of Rudra, the plate of waving lights fell down from her hand! She fell unconsciousness! Nāradaḥ said, the one who is present in your home as your daughter, the mother of universe, Jagadāmbā and Śiva is the Supreme Entity Māhādeva. Companions brought Pārvatī in the wedding-canopy and Śiva accepted Pārvatī's hand. The wedding took place.

Sire reached Kailāsa along with Pārvatī. Śiva and Pārvatī enjoyed a new and novel dalliance every day. At the end of defined time-span, six faced Kārtikeya was born. He conferred nirvānā to Tāḍakāsura. Māhādeva eternally sits in the shades of Banyan tree in an innate posture and finding it as an apt opportunity Pārvatīḥ raises a curiosity, "O Lord! I was Satī in my past birth. I am confused about the element of Rāma. Be kind to recite RāmaKathā and explain what the element of Rāma is?"

Mānasa-MadhuMāsa

|| VII ||

The month of spring (MadhuMāsa) continues all 365 days for an enlightened man; it stays for their all lifetimes

We are having a dialogic discussion about 'Mānasa-MadhuMāsa' collectively. Here 'Madhu' not only means honey, but the word 'Madhu' is considered in form of a quintessence. 'Madhu' means ambrosia, restfulness, peace, supreme truth. 'Madhu' means supreme-love, supreme-compassion, sweet-words, sweet-sport, sweet-abode, sweet-glorifications, sweet-touch and sweet-sight. We are circumambulating 'MadhuMāsa'.

There is a letter, "Bāpu, yesterday You said that sit behind and listen to Kathā to know what it is! Today we are sitting behind after VyāsaPīṭha's advice." My intent is not to push you behind. My point is that don't consider sitting in front as your right, regard it as generosity of the people sitting behind. Understand my intent. Don't deem sitting in front as your disregard. But during some instance, if you are to sit behind and yet the same state of joy prevails then realise that your interest in Kathā is firm. Kathā should not become your hobby, it should become your disposition. And the moment it becomes your disposition, you will listen to it from any corner of the pavilion. You will hear even if you are not in the pavilion. Its fragrance will echo in every direction because it's only the divine Kathā that's going on in every direction. Just like Gaṅgā that's present in the sky, on the earth as well as in the nether region, so is this RāmaKathā flowing across the three spheres. Every Kathā is great. I am not discriminating but there is no recital in the world compared to Lord's Kathā or the divine Kathā.

Which story in 'Mānasa' is inferior? Which line is inferior? If your pre-biased notions suggest something as inferior or superior then you are responsible for it. Even if you are not present in Kathā, your disposition will constantly accompany you. Attires can get separated, can our attitude separate? Outer covering can get separated, can our inner-consciousness separate? Impossible! Kathā should become my and your disposition. Kathā has been truly recited by Śiva. Kathā has been truly recited by Śuka. Kathā has been truly recited by Vālmiki and Vyāsa. We are only trying to walk on their footsteps cautiously as per our intelligence. Kathā is ambrosia, Kathā is 'Madhu'.

Today someone has written a short analysis on truth in one page, Bāpu, isn't innateness itself not truth? Can truth be quested? Totally impossible! Truth cannot be quested. Let me cite one incident, three realised men have conveyed the same idea in one and the same aphorism. I don't come in their category, they are great souls. I fall under your category, we all are at the same level. They are indeed realised men. There was a saint from Madhya Pradesh named Ramdulari Bāpu, he stationed his hermitage in Gujarat. He studied with Osho Rajnish in the same college. Both got along very well. When Rajnishji was the preceptor, he would walk on the bank of Mahi River in Gujarat. Most of the times, this saint stayed in dark. I have seen his sight. Though he constantly sat in dark, his inner-faculty was radiantly lit. Whereas even as we sit in light, only Allah knows what is inside us! I received the

news that Ramdulari Bāpu has arrived at Talaja at Dr. Chauhan's home who was his follower. I went to behold his sight. He was sitting in the corner of a room in a shrunk posture. He was very beautiful and sweet. He was the confluence of beauty and sweetness. Beauty alone sometimes becomes the cause of downfall. Sweetness is equally essential with beauty.

Hanumānaji met the mother in 'SumdaraKāṇḍa'. Mother conferred blessings and then Hanumānaji says, Mother, I am hungry. Why? 'Sumdara Phala Rūkhā', these fruits are beautiful. The garden belongs to Rāvaṇa and Tulasī calls Rāvaṇa as infatuation. The garden of infatuation is only beautiful but not sweet. Therefore Jānakijī corrects him, Hanumānta, son, eat sweet fruits.

The copāis of 'Rāma Carita Mānasa' guide us. This scripture is enough if one wants to enjoy life or if some seeker wants to illuminate his inner-consciousness. I don't get into comparison. Every scripture has its own lofty stature, but there is no other scripture which is as easy, as innate and as much filled with sweetness till an extent that it's feeding nectar to ordinary people like us as well. One cannot escape from 'Rāma Carita Mānasa' and neither will I let you escape! Till day before yesterday people were worried, who will come to Kathā as semi-final match is scheduled? And yesterday the same amount of crowd was seen in Kathā. India did not lose, India is India! Because India lost, Australia has won! Don't feel disheartened. At least seven matches were played boldly, children! So what, if one match turned unexpected, it does happen in life. The world is such that people will applaud when played well, else one falls prey to satire and sarcasm! Many puppets are being burnt! What is wrong with India? You will get to know once you stand on the pitch yourself. There is a line in Gujarātī,

ĀlokaNā Sāgara Mahī Koī
BhāvaThī Taraśo Nahī I
Duniyā Taṇā Do RaṃgaNā
Dhokhā Kaḍī Dharaśo Nahī II

Kucha To Loga Kahemge,

Logo Kā Kāma Hai Kahanā I

Choḍo Bekāra Kī Bātein, Kahī Bīta Na Jāye Rainā...
May this sweet-night ('MadhuRajani') of union of individual soul and Śiva not pass away! May individual soul and Śiva unite with each other.

I am being asked, "Bapu, when You start the Kathā you look around in all directions, do You cast a magical spell by Your glance?" No, no, I just behold my lovely listeners to know who is sitting where. As many as I can behold. It is nothing more than this. Let me recite a couplet,

Yeha Haśina Cehare, Mere Tasbiha Ke Dāne Hai I

Nigāhe Phera Letā Hu, Ibādata Ho Jāfī Hai!

This is not about casting a magical spell! It's about waking up the sleeping souls. It's about awakening the sleeping consciousness. One cannot escape from 'Mānasa'. I have been brought up in utmost poverty, but I have never been subjugated to anyone. However, 'Mānasa' has gripped me! And why should I alone get gripped? How can you escape?

So, don't get trapped in beauty alone, one should be sweet as well, 'Tāta Madhura Phala Khāhu'. And the beauty that gets devoted to God automatically turns sweeter. The offering which is placed in Lord's divine feet naturally becomes sweet. Fruits of infatuation are anyways beautiful. Fruits of attachment are always beautiful, but they also become the cause of downfall.

Ramdulari Bāpu was beautiful, but the sire was sweet as well. I sat there for ten minutes. I then felt, why disturb the solitude of a high-souled saint? The conversation was done!

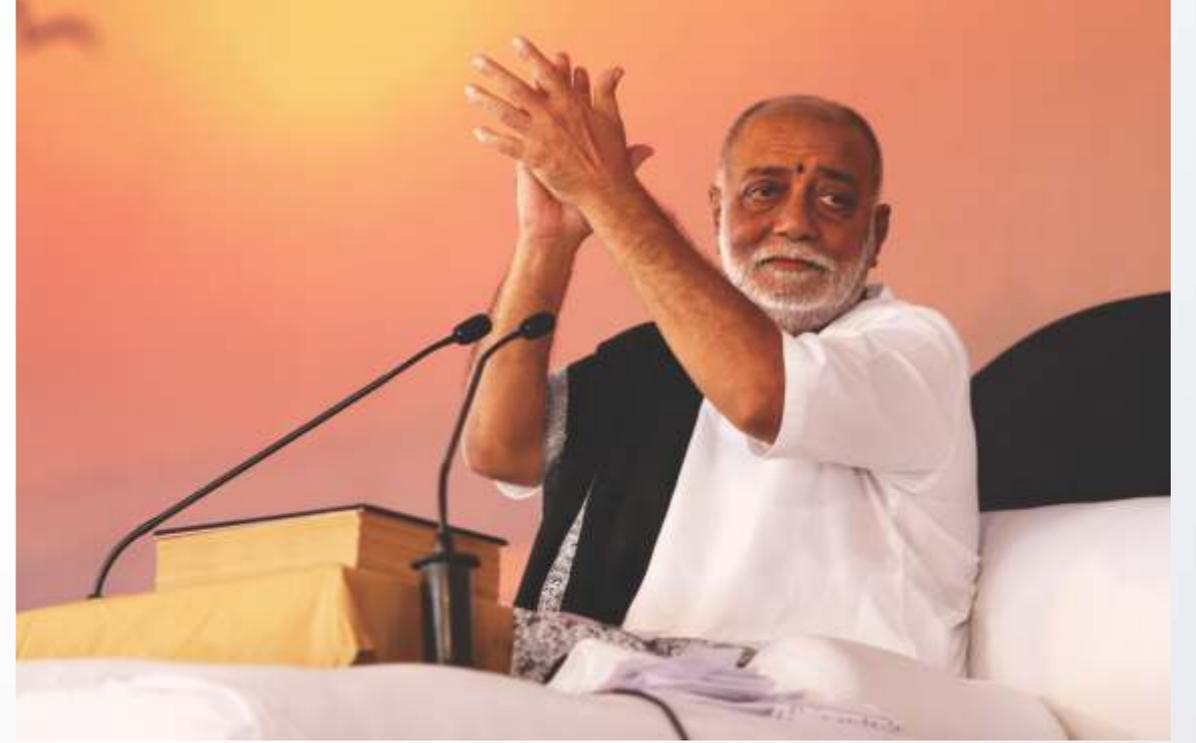
Nazara Ne Nazara Se Mulākāta Kara Lī,

Rahe Dono Khāmośa Aur Bāta Ho Gāī I

Main Tujhe Dekhu, Tū Mujhe Dekha,

Dekhate Dekhte Ho Jaye Eka I

So, Ramdulari Bāpu's samādhi is present in Madhavpura. It's during that time when he was conducting a camp in Dwarka. The host family at



whose home he was staying, one of its family members had requested an autograph from Osho Rajnish and Preceptor Rajnish had written, "Truth resides inside, quest within". And he marked it with his famous signature. And after a period of time Ramdulari Bāpu went to his home and the same family member requested, Bāpu, please give me your autograph. He asked, have you taken anyone else's autograph? He said, I had taken Preceptor Rajnish's autograph. Ramdulari Bāpu read Osho's statement and wrote, "Truth resides inside as well as outside, quest anywhere". Both have a point. Brahmavedantji has his hermitage in Madhupura, who recited this incident to me. Then this matter came to me. Now both of these realised men belong to a lofty category, whereas I fall in your category. Coincidentally, this matter came to me. He said, please comment something. I thus wrote, "Truth is not lost to be found!" Where is truth lost? Innateness itself is your truth. Truth should be innate. Love should be innate. Compassion should be innate.

One need not exercise for compassion. One need not do *prāṇāyama* for love. Experiment is not necessary for truth. Goswāmījī writes a line in 'UttaraKāṇḍa',

Īsvara Aṃsa Jiva Abināśī I

Cetana Amala Sahaja Sukha Rāśī II UTK-116.01 II
We are the mine of innate bliss. 'MadhuMāsa' is innately present in us. He who is innate eternally stays in the king of seasons, spring. For people like us, the month changes every thirty days; but for an enlightened man, the month of spring (MadhuMāsa) continues all 365 days. It stays for their all lifetimes. 'MadhuMāsa' has never left from Mithilā. So, innateness itself is truth. Man should be innate. Scriptures have as well said, 'Uttamā Sahajāvasthā'. The bestest of the best state in the world is one's innate-state. Later comes meditation and conviction, which is mid-stage. Scriptures say that questing truth here and there is worst of all.

So, one need not endeavour too much. There is no need to quest truth, truth cannot be quested for

truth is not lost. We only need to uncover it slightly. Countenance of truth has been covered by gold. Truth has been hidden behind the curtain of gold. The only duty of an enlightened man is to uncover the covering. RāmaKathā is humble and honest attempt to inaugurate the innateness lying within us. There is no penance like innateness. Stay innate, Bāpa! Innateness is righteousness.

We are engaged in illuminating the word 'Madhu' more and more. 'Madhu' means ambrosia, light, eternity or whatever you may wish to interpret it as. We are worldly souls. In order to uncover whatever we have obtained, the enlightened man needs to put in some efforts and the surrendered dependent needs to cooperate till a certain extent. If a mother wants to clean child's dirt, the child needs to cooperate. If the child doesn't cooperate, the cloth will tear apart. Don't regard it as an endeavour, but mutual cooperation is necessary. Here I am only taking and you all are listening, although we belong to the same category. This is just a provision but still you will have to extend the cooperation of your ears to VyāsaPīṭha for listening.

So Bāpa, Guru doesn't give, He only inaugurates what is present within. Scriptures open us. Lo and behold, what is written in me is already present in your vault. By opening my pages, I am uncovering your cover. And may you behold your wealth. This truth cannot be denied. Yet I said that slight cooperation, innate cooperation is necessary.

So, how can we attain 'Madhu'? Agreed, that it's already present in us. How can we obtain it then? If we find some enlightened man, he will uncover it for us. Then comes the question, how can we find an enlightened man. In my understanding, by the grace of 'Mānasa', I understand three things, which I would like to share with you. Ambrosia is already present. How do we obtain it? What is the path to obtain it? First, churn the ocean. As per our legendary tale, deities and demons collectively churned the ocean and ambrosia emanated. But with ambrosia also comes the threat of

poison. Another threat is that of sharing. This 'Madhu' is slightly controversial. Though, it is attainable by endeavour. First of all, listen to the legendary tale behind this story so it becomes easy to understand. The divinities were defeated by demons time and again. The demonic entities always keep on defeating the divine entities. This is almost a rule. Too loquacious individual silences moderately vocal person. Too argumentative individual silences the one with virtuous intellect.

I wish to present an extremely lovely aphorism of scripture, '*Buddheḥ Phalaṃ Anāgrahaḥ*', there can be no aphorism easier than this. The wisdom endowed men of our country, the seer of our country enounces an extremely lovely aphorism. He said, what is the reward of intellect? *Anāgrahaḥ*, not being obstinate. What is the reward of discretion? Forsaking argument. Discretion never insists. Kṛṣṇa's discretion tells Arjuna, I have recited 700 ślokas before you. Now, '*Yathēcchasi Tathā Kuru*', now I have no insistency, do as you wish. Look at Bharata's virtuous intellect, look at Bharata's discretion! Bharata is a swan. He is the conferrer of discreet intellect. He possesses the wealth. He says,

*Jehi Bidhi Prabhu Prasanna Mana Hoī I
Karunā Sāgara Kijia Soī II AYC-268.01 II*
Jagatguru Shankaracharya is supreme-swan. He says, '*Yathā-Yogyam Tathā Kuru*'. He who gets into too many arguments with you causelessly, realise that he lacks intellect! Because intellect comes with reward. Intellect means discretion. There is a ghazal,

*Tuma Zida To Kara Rahe Ho,
Hama Kyā Tumhe Sunāye?
Nagame Jo Kho Gaye Ho, Use Kaise Gunagunāye?
Najāḍika Āte-Āte Hama Dūra Ho Gaye Hai,
Ina Vādiyo Se Kaha Do Hama Ko Na Bhūla Jāye!*
He who argues with you causelessly, realise he is lacking intellect! Now, what is its remedy? Ask Tulasīdāsajī,

*BuddhiHīna Tanu JāniKe
Sumirau Pavana-Kumāra I*

*Bala Budhi Bidyā Dehu Mohi
Harahu Kalesa Bikāra I HC-Do.II II*

'*Buddheḥ Phalaṃ Anāgrahaḥ*', no one can grant the boons which the tradition of Indian seers have conferred to the world! If the *sitāra* breaks, one doesn't fight with the staff. *Sitāra* rather invites that instead of holding the staff in your hand, had you rolled your fingers on my strings then I would have given you a melody. I would have immersed you in the felicity of tune. Therefore, he who is loquacious dominates the one who speaks moderates. The youth of the world must remember this, '*Buddheḥ Phalaṃ Anāgrahaḥ*', forsake obstinacy.

Bāpa, between the fight of demons and deities, the deities were always on the defeating end. The demonic elements were always dominant over the divine elements. The deities were tired, they approached Patriarch Brahmā for some remedy. Brahmā said, you all should drink ambrosia and because of ambrosia while you may have to endure some beating, you shall not die but come out victorious. They asked, wherefrom can get 'Madhu'? He said, ambrosia is contained in the ocean, you will have to churn it. Our seers have proclaimed ocean as the jewelmine. Churn it. Curd needs to be churned as it contains butter and ghee hidden in it. Flame can get ignited, but one needs to churn. So, how should the ocean be churned? It needs churning-staff. Who will become the churning-staff of such a vast ocean? Thus Brahmā said, make Mount Mandarachal as the churning-staff. In our dictionaries and in reality as well another word for mountain is *Achala*. *Achala* means mountain. For instance, Himachala, Vindhyaachal, Mandarachal etc. We have either not perceived Kathā attentively or not listened to it by Guru's lips. Note that churning-staff should be moving, how can we then call a moving entity as *Achala* (*steady*)? Now, let me present one question before you, should thoughts be steady or wavering? It's said that our thoughts never change. This is rigidity, not firmness. The steady entity should also move. Thoughts should circumambulate

someone. He who will understand the difference between rigidity and firmness and who understands this psychology of thoughts... one should be flexible. Therefore, the steady entity was moved. Trust should not be rigid, it should be firm. Thoughts should be redacted with time. Unless and until a spiritual seeker understands the difference between rigidity and firmness, this science of thoughts cannot be understood. Although, the Supreme Godhead is beyond thoughts. Yet, since the Supreme Godhead has conferred intellect to a spiritual seeker, it makes sense to think a bit. Intellect does hold a place, provided it's insistency-free intellect. Intellect should be free from insistency.

Let me ask one more question? What is good – feeling hungry or not feeling hungry? Will you ever pray to God, may I never feel hungry! Ask Ayurveda, not feeling hungry is also a disease called as indigestion. And indigestion is an ailment. My childhood is not passed in anyone's glory or influence, it has passed in constant lack. But 'Mānasa' gripped me. Weapons are not the only thing that kills, scriptures kill as well! One must feel hungry. Feeling hungry is the first evidence of the ailment being cured. Goswāmījī writes,

*Sumati Chudhā Bāḍahai Nita Nāi I
Biṣaya Āsa Durbalatā Gāi II UTK-121.05 II*
One feels hungry of virtuous intellect. Spiritual seeker must experience the hunger of thoughts and the thought conferred by Guru should be firm. Thought is the churning-staff. Mandarachal should be moving. Churning water doesn't extract butter.

*Bāri Mathe Ghr̥ta Hoi Baru Siktā Te Baru Tela I
Binu Hari Bhajana Na Bhava
Taria Yaha Siddhāṃta Apela II UTK-122(A) II*
Oil cannot be extracted by crushing sand. Assume it gets extracted, even if the impossible may probably turn possible then too your tribulations will not efface without Lord's name.

Ākhara Madhura Manohara Doū II BAK-19.01 II

Rāma's name is all sweet. It's 'Madhu'. It's essence. It's ambrosia. It's eternal. This itself is 'MadhuMāsa'. As Mandarachal was used as the churning-staff, the mountain began to sink into the ocean. At that moment Lord said, I will bear an incarnation of a turtle (Kurmāvatāra), sit at the bottom and bear the mountain on my back. Foundation of thoughts should be God. My and your thoughts face a downfall when God's faith lacks in its foundation. Even as this is a metaphor, it's equally true as well; while this is historic, it's spiritual as well. The foundation of thoughts should be based on God. Next question that came was, now that we have the churning-staff to churn the ocean, we need a churning rope as well. We will need a long rope, thus Lord suggested making serpent Vasuki as the churning rope. Now, serpent has mouth in the front end and tail on the rear end. The demons will hold one end, the deities will hold the other end and both groups

will collectively churn the ocean. It was decided for the deities to hold the front end of mouth. Everything was prepared. When the deities held the front end, the demons objected, why should we hold the rear end? We shall stay on the front end. The deities agreed. Now, if the serpent is held from the mouth and used as the churning-staff, it's bound to emit venom! Therefore, rather than being front facing, it's better to be rear facing. Serpent Vasuki, Mount Mandarachal and the churning of ocean is a metaphor; however, it's difficult to comment whether it's a mere spiritual truth or if the story itself is real as well. Serpent Vasuki was made as the churning rope. What is serpent?

Saṃsaya Sarpa Graseu Mohi Tātā I
Dukhada Lahari Kutarka Bahu Brātā II UTK-92.03 II
Doubt, suspicion is serpent. It is needed in form of curiosity. Don't hold the face. Questions should arise in intellect. One should be curious. One should have the hunger to know something new, 'Athāto Brahma Jijñāsā'. But hold the tail of doubt, not its face. So Bāpa, do ask questions, but ask openly. Don't ask questions by holding Guru's face with the intent of closing His mouth, ask by clasping the tail in form of His divine feet. Holding tail is figurative of raising a doubt after accepting due surrenderance; whereas, holding face is asking questions with our egotism.

So, Rāma's name is sweet, one process of attaining Him is churning. 'Madhu' – ambrosia emanates from it.

Brahma PayoNidhi Maṃdara
Gyāna Saṃta Sura Āhi I
Kathā Sudhā Mathi KādhaHi Bhagati
Madhuratā Jāhi II UTK-120(A) II
The Supreme Entity is ocean. Wisdom is Mandarachal. Saints are the deities. They churned the ocean in form of Supreme Entity, they churned it with discretion, the men of divine ideology churned it with insistency-free consciousness. This emanated 'Kathā Sudhā' the ambrosia in form of Kathā, it further emanated honey 'Bhagati Madhuratā Jāhi' which contained the

sweetness of devotion from which one attains devotion, this is the third churning of 'Mānasa'.

Pema Amia Maṃdaru Birahu
Bharatu Payodhi Gabhīra I AYK-238 I
Love is ambrosia. Rāma and Bharata's separation of fourteen years itself is Mandarachal. Who is ocean? Bharata is ocean. Who will churn the ocean of Bharata, by the churning-staff of Mandarachal of fourteen years of separation, in order to emanate the ambrosia of love?

Mathi Pragaṭeu Sura Sādhu Hita
KṛpāSiṃdhu Raghubīra II AYK-238 II
The Supreme Godhead Himself churned Bharata and extracted the 'Madhu' of love for us. So, one means of attaining 'Madhu' is churning.

When the lady musician Shobhaji approached our Honourable Prime Minister to touch his feet, he moved away saying that, "You cannot touch my feet! You hold higher stature than me." And it indeed is. Stature of music should be loftier than sovereignty. Stature of VyāsaPīṭha is higher than political power and it shall remain so for eternity. Nonetheless, I liked this deference and humility. Glory to the land of Gujarat! I will definitely applaud whatever I like. Humility and simplicity is necessary in life.

So Bāpa, one means of attaining 'Madhu' is churning. At the very least, the churning-staff should stay in curd, if it gets into water then butter cannot be obtained. It should keep moving, but not rigid. Another means is if we beseech ambrosia from somewhere. The seers of Upaniṣad beseeched, please do this for us.

Asato Mā Sat-Gamaya |
Tamaso Mā Jyotir-Gamaya |
Take us to truth, draw us to light and drive us from death to ambrosia; this was the solicited. Beseeching, supplicating; another means is to solicit with the sentiments of alms. And being monastic is prosperity. Observe Buddha's monastics, though they solicited alms door to door, they never let their dignity drop.

Monastic doesn't mean soliciting, the entire viewpoint changes. If some enlightened man eats at your home by proactively asking for food then realise that He will devour the sins of your seventy-one generations. This is the sign of enlightenment. Therefore, we have treated guests as god. Monastic is the second Vishvanath Māhādeva. He will indeed meet you when you need him utmost.

Latā Biṭapa Māge Madhu Cavahī I UTK-22.03 I
After Rāma's reign was established, creepers and trees dropped as much honey as one wished.

ManaBhāvato Dhenu Paya Sravahī II UTK-22.03 II
Cows yielded milk to one's heart content. As much as one wished, they brimmed over the milk-containers. What is creeper? Devotion. What is tree? Wisdom, the Supreme Entity.

Latā Oṭa Taba Sakhinha Lakhāe I BAK-231.02 I
One companion said, "Jānakī, look at the swarthy prince behind the fence of creepers, he is Lakhana." My Lord was amidst the fence of creepers. He then appears from the bower of creepers.

Sutikśaṇa is dancing in 'AranyaKāṇḍa'. Lord is beholding him by standing behind a tree. Third episode is the war between Vāli and Sugrīva. War was being fought between Sugrīva and Vāli and Lord is watching them by standing behind a tree. Vāli spots the Lord. This man saw everything but turned a blind eye. Whether truth is visible or hidden, if your eyes are capable to grasp it then capture the moment. He who spreads his hands before devotion or wisdom, they will confer him 'Madhu'. Third means is neither soliciting, nor exerting, nay churning but innately lying in someone's feet. And the benefactor will fill us with 'Madhu'.

Yaha Guna Sādhana Te Nahi Hoī I KKK-20.03 I
If I solicit, I lack worthiness. So Bāpa, third erudition is grace. Creeper is love. Tree is wisdom i.e. truth. Conferring 'Madhu' to Niḥsādhana (the state of helplessness when all means fails) is compassion. This itself is VyāsaPīṭha's aphorism of - Truth, Love & Compassion. Today's Kathā pauses here.

Kathā should not be your hobby; it should be your disposition

Today my VyāsaPīṭha wishes to extend greetings for three occasions to all of you. The very first greeting: which other day in the universe can be as great as today especially for people like us who recite RāmaKathā and also for those who worship the entity of Rāma which is the Supreme Entity and who live in the remembrance of His name, His form, His sport and His abode. This is MadhuNavamī, this is RāmaNavamī and on this day in the town of Vishwanath on the bank of Gaṅgā where the holy Gaṅgā, potent enough to sanctify the three spheres, flows from Lord Śaṅkara's lips, on this utmost sacred occasion while this Kathā is being recited, first of all I extend my greetings for the occasion of the greatest pleasure, RāmaNavamī, there can be no occasion of greater pleasure in the world than RāmaNavamī. Further, even as we do cherish pleasure for Lord Rāma who incarnated in that age of Tretā, in that 'Madhuyuga', in that 'MadhuMāsa', in that 'Madhu' phase, in that 'Madhu' asterism, in that 'MadhuTithi', on that 'Madhu' day and in that 'Madhu' moment of midday, in the year 1631 on the same day as today i.e. on the day of RāmaNavamī 'Śrī Rāma Carita Mānasa' also shed its luster in Avadha. So, today is also the day of advent of 'Mānasa', therefore today is the day of profound, especial pleasure for me. Many greetings, many greetings, many greetings of RāmaNavamī to all of you and to the entire cosmos. And on today's holy day I offer my obeisance to all those who have worked on 'Rāma Carita Mānasa', 'Vālmīkiji Rāmāyaṇa' or any 'Rāmāyaṇa' (since Rāma's delightful story has hundreds of versions) by extolling, reciting, writing, researching or even presenting their fundamental contemplation or by composing in verse or prose form, right from the eternal age to today, right from Lord Māhādeva to the realised men till date – I offer my deep bow to all these divine manifestations.

Our country and our present government has offered obeisance to a great Rajaṛṣi Honourable Atal Bihari Vajpayee by felicitating him with 'Bharat Ratna' for which I congratulate the entire nation. And day after tomorrow, on the 30th our country and the current government will be offering obeisance to another divine manifestation Brhamalin Honourable Madan Mohan Malaviya, who has endeavored hard to keep this nation solid, by honoring him with 'Bharat Ratna', many congratulations for the same. Third greetings, service loving townsmen of the entire city of Kashi who have offered physical, monetary and mental service, including the young and the old, and for which there has been a significant contribution from Gujarat as well, you all have made available 'Jal Thal Shav Vahini' (corpse carrier motorboats) to Kashi which was devoted to public 9:00 AM this morning. It was offered in the service of public. I extend greetings for this auspicious event.

I want to tell you something, this function was held on Assi Ghat and Assi Ghat belongs to my Tulasī because Goswāmijī breathed His last uttering 'Rāma Rāma' on Assi Ghat. The corpse-carrier was devoted to masses from Assi Ghat where Gaṅgā is flowing, therefore my VyāsaPīṭha wishes that may the leading personalities of every field come forward and Honorable Prime-Minister has anyways involved Himself in this act

(of cleanliness). A severe disaster had struck Uttarakhand, in view of which I had presented one thought during America Kathā, it was my heartfelt wish, and because people cherish infinite reverence on VyāsaPīṭha, a big fund has been accumulated. Since we thought of distributing this gracious offering to the beneficiaries face to face, it took some time. Kashmir passed through a tough time in between, thus we had offered One Crore from the accumulated fund in support of Kashmir. As for the remaining amount, we personally went to Kedarnath and searched the beneficiaries by visiting each and every village and distributed about Nine to Ten Crores to them. This still left some money from the fund. It's my wish that since this endeavour is happening on Assi Ghat, I wish to devote Eleven Lakh Rupees in form of the gracious offering of VyāsaPīṭha and Hanumaṃta towards the cleanliness campaign of Gaṅgā being worked upon on Assi Ghat. O, the inhabitants of Kashi, please accept our tiny offering. This is not an announcement, it's my inner supplication. Today midday is a very auspicious day for the universe.

By placing 'Mānasa-MadhuMāsa' in the center, we are engaged in a dialogic discussion with you by Guru's grace on the basis of scriptural observation and cognition of our inner-consciousness. *Bipra Dhenu Sura Saṃta Hita Linha Manuja Avatāra I Nija Icchā Nirmita Tanu Māyā Guna Go Pāra II* Lord bore human incarnation for the sake of Brāhamaṇas, for the sake of cows, for the sake of deities and for the sake of saints. Brāhamaṇas, cows, deities and saints - these names are written as representatives of every section of the society. Do not interpret Brāhamaṇas in a narrow context. Similarly, don't interpret cows in a narrow context of animal kingdom. Though, deities are considered selfish! Tulasī has scolded severely by addressing them as the Selfish-Deities! But let us not interpret deities as well in a narrow context. And saints should indeed not be interpreted in a narrow context. These four entities are enlisted in the episode of Rāma's birth and therefore, it's essential to contemplate on these four entities on today's day. The Supreme Godhead incarnates for the

Brāhamaṇas. Don't interpret Brāhamaṇas over here only in the context of caste. The body of Brāhamaṇa is not meant for vile desires. Brāhamaṇa is figurative of human-head and the Brāhamaṇa whose head contemplates vile desires no longer remains Brāhamaṇa. Here Brāhamaṇa refers to the one whose head constantly contemplates welfare of all species including aquatic, aerial etc. It's not about corrupt intellect. It's also not about a specific caste. Instead, universal-provision or universal-contemplation is the central idea of this verse. However, whether it's Brāhamaṇas, cows or deities, everyone has some or the other aspiration.

Reckoning few as ours and others as strangers is a thought of vile heart. There is no division over here. Here, Kabīra Sāheb is the Brāhamaṇa of all Brāhamaṇas. At times Tulasī, at times Kabīra and at times Nanaka – these realised men have lit giant flambeaus with an objective that light should not be confined to one specific class or caste. Light should not become biased. Light should neither be Hindu, nor Muslim, nay Buddhist, nor Jain. Light is the very form of wisdom. Light is light. When the atmosphere becomes discriminative all around, some enlightened man arrives in the country who keeps everything safeguarded. At times Madhusudan Sarasvatī, at times Jagatguru Shankaracharya, at times others... Blind faith is a trap of prescribed deeds! Prescribed deeds should be practiced, but out of affection. Kabir Sāheb rose above such practices to accomplish a Brāhamaṇical activity which has no room for vile desires. He gave two and half lettered word 'Love' to the world. This is being Brāhamaṇa. So,

Cāro Aura Saraphīrī Havā Calatī Thī I

Main Akhirī Cīrāga Thā Isalie Jalanā Paḍā Mujhe I

All older lamps have doused! Some or the other aspirations had doused the light of every lamp in the name of religion, this couplet applies very precisely to Kabīra! Kabīra must have felt, I was the last lamp, therefore I was bound to burn and I must stay lit. At least someone will have to do this job.

Here, Goswāmijī uses the word 'Bipra'. It refers to the society or the ideology having primacy of

Vedas, it refers to an individual's prominence of thoughts which contain the hunger of virtuous intellect, it refers to those penanceful ascetics who are living for the world. Alternately, *Bipra* can also be interpreted as he who is devoid of deceit, such a contemplative and reflective individual. And such thoughtful individuals have aspirations as well as greed. *Bipras* are greedy to preserve scriptures, to maintain scriptural contemplation and to avoid destruction of scriptures. They endeavour to keep the universal ideology conferred by various virtuous scriptures intact. And they exert to redact the outdated thoughts of scriptures time and again. What is written in 'Bhāgvat', '*Veda Śāstra Viśuddhikṛta*'. The reciter and contemplator of Lord's Kathā should be such that he redacts the Vedas and scriptures in timely manner.

So, many realised men are engaged in virtuous activities! Everyone has their own Rāma. Everyone has their own Goviṃda. Everyone has their own Hanumāna. Everyone has their own Rādhā. Everyone has their own aspiration to contemplate over the scriptures and make spiritual progress. Bloom new and novel flowers while holding on to the root. Root should stay intact. Rāma is root, which cannot be changed. New flowers must bloom on Him. When flowers stop blooming, realise the root has been uprooted! Lord's RāmaKathā is Gaṃgā. It touches many banks as it flows. Therefore, Śaṃkara said the following while reciting the Kathā,

Puchehu Raghupati Kathā Prasamgā I

Sakala Loka Jaga Pāvani Gaṃgā II BAK-111.04 II

While on the pathway of love or devotion, don't keep an individual with high aspirations too close to you, maintain definite distance with him. Such an individual will always keep an eye on you thinking that may this person move aside and I snatch his place! Therefore, none is close or far to any enlightened man. Judas was the closest disciple of Jesus. Jesus was aware that this man will sometime trade me out! And history stands witness, Judas traded Jesus for thirty silver coins! Therefore, I recite Majbur Sāheb's couplet again and again,

Nā Koī Guru, Nā Koī Celā I

Mele Mein Akelā, Akele Mein Melā I

And Majbur has picked up the thought of Shankaracharya!

Na Me MrtyuŚaṃkā Na Me Jātibhedah,

Pitā Naiva Me Naiva Mātā Na Janmaḥ I

Na Bandhur Na Mitraṃ Gurunaiva Śi yah,

CidānandaRūpaḥ Śivo'ham Śivo'ham II NVS-V II

He handed over Jesus for just thirty coins! There is a ghazal of Nazir Dekhaiya in Gujarāṭi,

Pathika Tu Cetaje PathaNā Sahārā Paṇa Dago Deše I

Dharīne Rupa MaṃzilaNu Utārā Paṇa Dago Deše I

This body of ours will also ditch one day!

Mane Majabūra Nā Karaśo Nahī Viśvāsa Hu Lāvu I

Amārānā Anubhava Che Ke Tamārā Paṇa Dago Deše I

Aspiration cannot resist without ditching. Aspiring individual has an aim of cheating. Aspiring individual is always hungry and never sit near a hungry person, you never know when he will devour you!

There are three types of cravings in the world which we call as Tṛṣṇā viz. the craving of progeny, honour and riches. Everyone aspires this. Hence, he who wishes to beget universal welfare through scriptures, it's natural for him to prevail the greed of scriptures. Even though this is a good aspiration, it's bondage after all. Every fetter is ultimately bondage, be it of gold or iron.

'*Bipra Dhenu*', *Dehnu* means cows. The Supreme Godhead incarnated for cows. Cow doesn't refer to an animal; this country holds immense glory for cows. I would request affluent people to foster cows at home and if it's difficult to foster at home then adopt few cows from a cowpen. I have heard from the saints that cow is symbolic of wealth in our country. India's economy runs on cows. You are acquainted with the legendary tale that all gods and goddesses abode in cow's body, our reverence believes this. It's said that as all gods and goddesses began to occupy place in cow's body, Goddess Lakṣmī arrived little late. Every limb of cow was occupied by some or other god or goddess. Goddess Lakṣmī requested the cow, please give me a place to stay as well. The cow said, there is no empty place! All gods and goddesses have occupied every

limb right from hoof to thorn. I am completely occupied. And Goddess Lakṣmī is pleading, kindly allot me some place to abode in your body. Cows have been deemed so much worthy of deference in our country. At that moment the cow said, Goddess, none of my limbs are empty, except for my cow-dung, if you wish to abode in my cow-dung! Lakṣmī said, that is fine. Hence, Lakṣmī's abode is believed to be in the cow-dung. Our ancient agriculture was based on cow-dung. Farming happens by bullocks that are part of cow's race. Man earns money through cows. Therefore, cow is believed to be symbolic of money.

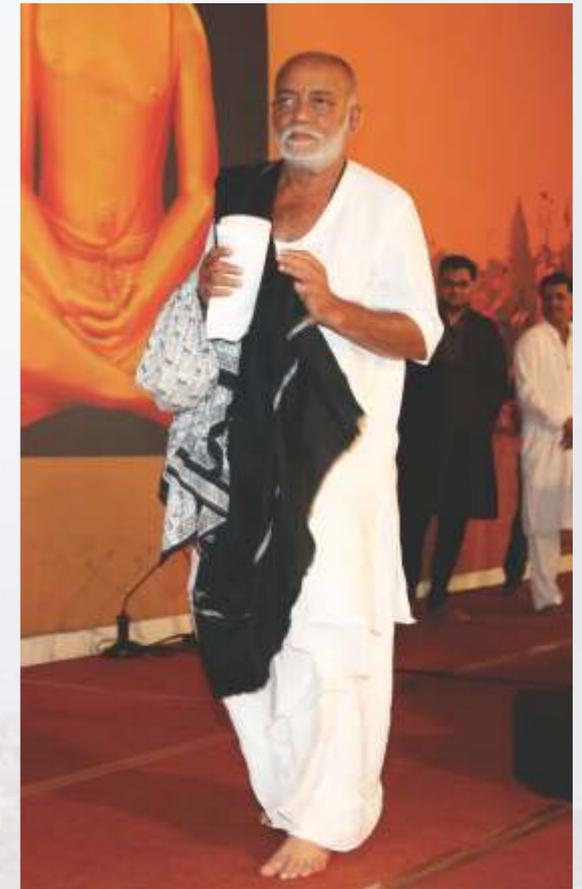
And Rāma incarnated on RāmaNavamī for the sake of cows. This means Lord manifested to accomplish the worthiness of wealth of the entire world. But the wealthy are aspiring as well. Tulasī writes about wealth that, the more one earns, the more their greed augments.

Virtuous man's aspiration about wealth should be that, my wealth should become worthy. And in order to accomplish the worthiness of your wealth, honestly set aside 10% of your total earnings for someone's food, for someone's clothing or for someone's school-fees. He who earns Rs. 100, should set aside Rs. 10. Government's burden will reduce and we shall progress towards the Reign of Rāma. One should set aside 10% with due honesty. This is the process of *Daśāṃśa*. When we perform any solemnization, we offer 10th part of mantra as oblation in the fire, which our Indian tradition calls as *Daśāṃśa*. Our money should turn worthy. Monetary aspiration is not evil. Our scriptures have admonished, earn with two hands, distribute with four.

Bipra, Dhenu, Sura - the Supreme Godhead incarnated for the sake of deities on the day of RāmaNavamī. Deities are selfish. When Rāma's birth took place, the deities were the first ones who jumped to hail the glory! More than the joy of Rāma's birth, they were happier for the fact that Rāvaṇa will die shortly and if Rāvaṇa dies then our carnal pleasures will be secured. They are selfish people! Getting

noticed for exaggerated service is the tendency of deities. The deities have always taken the first position in the hymns of praise, in the events of showering flowers and in all such events of Rāma's birth! They are always in the forefront! I observe this attitude in functions as well, when there is a high profile function, many people who aspire for media footage sneak in the front! They intrude in the name of making arrangements, so that their snap gets clicked with high-profile people! This is the disposition of every worldly individual.

Let me repeat yesterday's statement, Kathā should not be your hobby, it should be your disposition. Kathā should not be my hobby, Kathā should be my nature, my temperament. This aspiration should prevail. Tulasī has written a *copāi*



during the bow-breaking ceremony where the deities are caught in camera!

Bhae Bisoka Koka Muni Devā I

Barisahi Sumana Janāvahi Sevā II BAK-254.02 II

Why do they rain down flowers? So that they can say, look we had given this flower! So, deities too have their own aspirations. It's written in 'Rāma Carita Mānasa' that saints as well are gripped by greed, the greed of 'Madhu'! 'Mānasa-MadhuMāsa',

Sumdara Bana Kusumita Ati Sobhā I

Gumjata Madhupa Nikara Madhu Lobhā II

It's beautiful and abundantly splendid forest. Swarms of bumblebees are humming in greed of honey. And bees are considered synonym of saints. So, saints are greedy of ambrosia. Saints are not greedy of wealth or religion. They have no greed of lust at all. In Jagatguru's words, they are not even greedy of liberation. Here 'Madhu' means love, ambrosia, joy; 'Madhu' means eternal restfulness. Saints are greedy of ambrosia and the more this greed the better it is.

Pranavau Prathama Bharata Ke Caranā I

Jāsu Nema Brata Jāi Na Baranā II BAK-16.02 II

Rāma Carana Paṅkaja Mana Jāsū I

Lubudha Madhupa Iva Tajai Na Pāsū II BAK-16.02 II

Bharata's mind is called as bumblebee and it's greedy. Saint is greedy. The way a bumblebee doesn't wish to forsake flower, the mind of a saint like Bharata has become a greedy bumblebee in Rāma's divine feet. So, saints are greedy of divine feet and of staunch surrenderance. Saints possess one and only greed,

Tava KathāMṛtaṃ TaptaJīvanam

Kavibhirīḍitaṃ Kalmaṣāpaham I

ŚravaṇaMaṅgalaṃ ŚrīMadātataṃ

Bhuvi Gṛṇanti Te Bhūrīdā Janāḥ II SB-X-31.09 II

'GopīGīta' of 'Śrīmad Bhāgvat'. True saint is greedy to chant Lord's name more and more, to recite Lord's glorifications more and more, to listen to Lord's glorifications furthermore. Saints aspire this.

Even if greed is deemed as a vice, Bharata's mind is greedy. What does bumblebee do? Even as it extracts honey from flower, it doesn't spoil flower's radiance, flower's fragrance or flower's beauty even by slightest and even as it has extracted something,

flower's weight doesn't reduce even by slightest. Analogously, monk takes truth, love and compassion from wherever he receives.

Young men and women, one needs to take a flight to attain 'Madhu'. To attain serene and essential entity of life, to attain life's ecstasy of absorption into the Supreme Entity, to attain supreme felicity of life, to experience unrestrained joy of life – one must take a flight in youth. I have heard from the saints that Hanumānājī took a flight four times to attain 'Madhu'. Hanumānājī is symbolic of youth. Man should become his own ideal. Looking upon someone else as ideal is like leading an indebted life. You never know when the indebted ideal shall escape! Change is the rule of this world, but repetition is not! No two leaves of a tree are identical.

Hanumānājī has taken leaps on four occasions. He took first leap as soon as He was born. The moment Hanumānājī was born, He saw the sun, thinking it to be a red fruit, He leaped to grab it! Hanumānājī already had four fruits around Him, 'Jo Dāyaku Phala Cāri', but Hanumānājī did not take a leap for righteousness. Hanumānājī Himself is the root of righteousness. Hanumānājī never took a flight for wealth. There is no question at all. And lust; He is incessant celibate, the crest-jewel of self-restraint. Sire Śrī Hanumānājī takes a leap to eat a distant fruit, which is liberation, which is the fruit of wisdom, the fruit of light. Youngsters should take a flight for light and adopt discretion.

Second flight; flying from one shore of ocean to the peak of Laṅkā is His second flight. Even during this occasion He had (Rāma's mantra) in His mouth,

Prabhu Mudrikā Meli Mukha Māhī I

Jaladhi Laṅghi Gaye Acaraja Nāhī II HC-XIX II

Here Rāma's mantra is 'Madhu'. Individuals and youths must persist Lord's name on their tongue. The outcome of Lord's name will indeed come. We must take Lord's name and leave the decision to Him. This itself is called as Trust. He (Hanumānājī) Himself is of gold and He placed the bejeweled-ring in His mouth. When he went to Laṅkā, Laṅkā was full of gold. So, the second flight was taken with Lord's name.

Hanumānājī's third flight is in Laṅkā's battlefield. Lakṣmaṇa is unconscious. Physician Suśaiṇa attended him and prescribed the name of the medicine and the mountain on which it will be found and Hanumāna was asked to fetch the medicine. And this third flight of Hanumānājī was the flight to bring the unconscious back to conscious state. A youth's third flight inspired by God and inspired by the physician in form of Sadguru should be that may my progress become others' panacea. Third flight is the flight to revive the dispirited. This reformation should happen in such a way that the dispirited individual should get zestfully invigorated once again. As Śrī Hanumānājī returned with Sanjivani, he took a fourth flight which directly transported Him to Naṃdigrām in Ayodhyā. First flight is of discretion, second flight is

Lord bore human incarnation for the sake of Brāhamaṇas, for the sake of cows, for the sake of deities and for the sake of saints. Brāhamaṇas, cows, deities and saints - these names are written as representatives of every section of the society. Do not interpret Brāhamaṇas in a narrow context. Don't interpret Brāhamaṇas over here only in the context of caste. The body of Brāhamaṇa is not meant for vile desires. Brāhamaṇa is figurative of human-head and the Brāhamaṇa whose head contemplates vile desires no longer remains Brāhamaṇa. Here Brāhamaṇa refers to the one whose head constantly contemplates welfare of all species including aquatic, aerial etc. It's not about corrupt intellect. It's also not about a specific caste. Instead, universal-provision or universal-contemplation is the central idea of this verse.

of Lord's Name, third flight is of invigorating a dispirited life and fourth flight was to resort to the surrenderance of some saint who is free from all aspirations. Resorting to Bharatajī in Naṃdigrām who is sitting there without any aspirations of righteousness, wealth, lust and liberation was the fourth flight. Thus, the fourfold journey of Śrī Hanumānājī's life starting from wisdom to saint is quite inspirational for the life of youths as well as for us.

When I was teaching in Primary School, there was a chapter on 'Thirsty Crow'. Since the crow was thirsty, it sat on the edge of water-pot. The jug had some water at the bottom. The crow could not insert his beak in the water. He was very clever. Thus, he dropped the pebbles in the jug one by one and the water level began to rise. Soon the water reached up to the brim. The thirsty crow is then able to drink water by his beak. Life is a jug. The serene and essential essence of our life has still not dried up in the bottom. The sap of love is already present but by the influence of time and age, it has sunk to the bottom. But it is indeed present. The stream has still not dried up. And we worldly souls like the thirsty crow. Let's try to become a bit adept and sagacious like a crow. The way crow is raising the water level by dropping pebbles, we are thirsty as well and the wealth to quench our thirst may well be at the very bottom of the jug, but if we want to reach there then drop the pebbles of Lord's name one by one, "He Hari, He Hari!", thereby which the serene and essential essence of life in form of the water of love will rise higher and the moment it is raised higher, we can sip it and take a flight. Therefore, Lord's name holds immense glory.

Bāpa, Lord Śiva commences RāmaKathā on Pārvatī's curiosity beneath the forever green banyan tree of Kailāsa. Finding an apt opportunity, Pārvatī approaches the Guileless Sire. Śiva offered Her a seat on His left. Pārvatī raises a curiosity stating that be kind to uproot my suspicion through RāmaKathā. Kindly recite RāmaKathā to me. On hearing Pārvatī's question, Māhādeva recovered Himself from the

ecstasy of meditation. While doing so, Māhādeva recollected child Rāma and said, Goddess you are blessed! You have asked the episodes of the Lord of Raghur which are potent enough to sanctify all the spheres even as the Gaṅgā purifies the whole world. O good lady, let me tell you what the entity of Rāma is,

Binu Pada Calai Sunai Binu Kānā I

Kara Binu Karama Karai Bidhi Nānā II BAK-117.03 II

The entity whose doings are transcendental is Rāma. The formless assumed a human form. Why? God is beyond cause-effect theory, yet the seers and the sages do cite few mere instrumental causes. Whenever righteousness declines, the Supreme Godhead assumes an embodied form and dispels the pain of saints and virtuous men.

Bipra Dhenu Sura Saṁta Hita Līnha Manuja Avatāra I
Nija Icchā Nirmita Tanu Māyā Guna Go Pāra II

First cause, Jaya and Vijaya. Second cause, the curse of SatīVṛmdā. Third, Nārada pronounced a curse on the Lord. Fourth cause, rigorous penance by Manu and Śatrūpā. Manu and Śatrūpā were bestowed blessings that I shall Myself be born as your son in your next birth. Last but not the least, King PratāpaBhānu. PratāpaBhānu became Rāvaṇa, Arimardana took birth as Kuṁbhakarṇa and the chief minister named Dharmaruci was reborn as Vibhīṣaṇa. Rāvaṇa, Vibhīṣaṇa and Kuṁbhakarṇa performed rigorous penance and attained unattainable boons and Rāvaṇa acted in unruly manner! When the world was terrified by Rāvaṇa's tyranny, earth assumed the form of a cow and approached seers and sages. The seers in turn approached the deities. Everyone together resorted to Brahmā. All of them began to sing Lord's hymn of praise under Brahmā's leadership. The entire universe ardently called forth the Lord. Divine annunciation sounded, "Have patience, as such there is no cause, yet because of several causes I shall incarnate along with my part manifestations." Spiritual seeker needs to wait. Endeavour hard, ardently call forth the Lord and thereafter, one needs to wait. We fail to wait! Therefore, the incident that befalls after the confluence of our endeavour, supplication and readiness to wait is manifestation, it's the ultimate result, it's incarnation.

Champion of righteousness, Daśaratha, is the present ruler. The king's glory extends in Vedas as well. He has beloved queens like Kausalyā etc. who are pious of conduct. They worship the Lord together. One fine day, Daśaratha was pained at heart for not being blessed by a son! When you don't find an answer from anywhere in the world, resort to your Guru. Today the door of sovereignty has resorted to the door of Guru. Obeisance was offered. Śṛngī was invited and a yajña conferring the boon of a son was conducted. In the last oblation, the fire-god appeared and gave the sacred offering to Vaśiṣṭhaji, "Give this to the King and ask him to distribute among the queens as he deems apt." The king gave one-half of the offering to Kausalyājī, one-fourth to Kaikeyī and further dividing the remaining one-fourth into two equal halves, it was given to Sumitrā by the hands of Kaikeyī and Kausalyā. The three queens began to experience the state of being conceived. The whole creation and the whole universe were overjoyed by this state. The atmosphere began to change. Almanac turned propitious. When the divine conjunction of love, absorption in Lord, love for Guru, faith and hope free trust manifests in life then any *tithi* (*day of month*) is '*MadhuTithi*'. In this state, God arrives invited and rejoices us. The deities and the serpents of nether region began to sing Lord's hymn of praise.

The all gracious Lord who dwells in the whole world appeared. He manifested through Mother Kausalyā's discretion. First and foremost, mother was astonished! Awesome form! Lord appeared in four-armed form. The Supreme Godhead smiled. Mother requested, be kind to enact child-like sport. Lord began to cry in form of an infant. On hearing the cries of an infant, other queens rushed in flurry! Daśaratha said, call Vaśiṣṭhaji at the earliest, who except Sadguru can ascertain whether this is Brahma (The Supreme Entity) or is it our delusion? Vaśiṣṭhaji arrived. It was known, He is evident Supreme Entity. On hearing this, the king was immersed in supreme joy! He said, call the musicians and kick start the celebrations! Many glad tidings of Rāma's birth to everyone.

Mānasa-MadhuMāsa

|| IX ||

'Mānasa' is not the scripture of almirah; it's the scripture of faith

Bāpa, today is the ninth of the Yajña-of-Love of RāmaKathā being recited in the town of Lord Vishwanath, on the concluding day today I offer obeisance to all consciousnesses present here, mentally recollecting Mother Gaṅgā, Reverend saints, His Highness the King of Kashi, you all my listener brothers & sisters, I make obeisance to one and all from VyāsaPīṭha.

We are collectively having a serene-cum-essential discussion of 'Mānasa-MadhuMāsa'. It's written in Kathā that Kaikeyī too gave birth to a son. Sumitrā was blessed with two sons. Ayodhyā was inundated in joy. No one realised how the whole 'MadhuMāsa' of one full month passed away! It's possible. I have anyways experienced it. I realise as well from your letters. By RāmaKathā's grace I have been going around since many years now. Based on all the experiences, we can say that if we cannot realise how nine days of RāmaKathā elapses then it's natural for the day to assume the length of a month when the hero of Kathā Supreme Lord Rāma Himself must have incarnated, one must not have had the sense of day and night when Lord must have arrived in person. We fail to understand how the days of ecstasy of absorption into Brahma and the days of supreme joy pass away. Although time is relative. This is Einstein's theory. Painful phase lengthens the time and blissful moments shorten the time.

The naming ceremony ritual takes place after few days. And Lord Vaśiṣṭhaji conducted the naming ceremony of the four sons. Kausalyā's son was named Rāma. Kaikeyī's son was named Bharata. Two sons of Sumitrā were named Śatrughna and Lakṣmaṇa. Vaśiṣṭha proclaimed, King, these are not your sons, they are the aphorisms of Vedas. Kausalyā's son was named Rāma, in order to instruct us that Rāma is the Greatest-Mantra. Second name is Bharata. Bharata means he who nourishes, he fills everyone. He who doesn't exploit, but nourishes everyone is Bharata. Thereafter, the one whose utterance of name will efface enmity was named Śatrughna. My VyāsaPīṭha believes, the chanter of Rāma's name nourishes everyone and doesn't harbour animosity with anyone. World will indeed uphold animosity. It's their lookout, but not bearing bitterness towards anyone in our mind is an essential erudition for the chanter of Rāma's Name. And then comes the name of Lakṣmaṇa, Lakṣmaṇa is presented as everyone's mainstay, he is the king of the multi-hooded serpent race as well. This means, the chanter of Rāma's name should become everyone's mainstay, as many people as he can cover. We won't be able to irrigate the entire forest, but we can water as many plants as present in our forecourt. Let us become others' mainstay as per our capacity. This is Lakṣmaṇic erudition of chanting Rāma's name.

Vaśiṣṭhaji conducted the naming ceremony. The four brothers entered boyhood. They went for studying and attained all branches of knowledge in a short span of time. They began to practice Upaniṣadic erudition in life. Time began to elapse. One fine day, Viśvāmitrajī arrived. Viśvāmitrajī's exploits is worth

understanding. He hails from warrior-lineage but he became a Brāhamaṇa by performing rigorous penance. He practices yajña and other spiritual disciplines in his hermitage, Siddhāsrāma, in Buxar. Mārīca and Subāhu obstruct his yajña. Although this high-souled man could have killed these demons by the glory of his penance. But he would have to exhibit anger for this task and anger is prohibited in penance. Anger will first destroy penance, and later the recipient. This is a deal of loss. Hence, Viśvāmitra did not use it. He rather meditated and observed in meditation that God has already incarnated in Ayodhyā to shed off the burden of earth. Viśvāmitrajī arrives in Ayodhyā and solicits Rāma and Lakṣmaṇa. King Daśaratha is too attached with his sons. He even denies at first. Eventually, Rāma and Lakṣmaṇa are handed over to Viśvāmitra.

The journey commenced with the sage and as my VyāsaPīṭha says, Rāma's acts of incarnation auspiciously commenced by killing Tāḍakā. Social contemplators have an issue that despite hailing from the clan of Raghus how Rāma could kill a woman? Killing a woman is prohibited. Why did Rāma take this step? Such questions are present in 'Mānasa', which people ask even today! Vālmīki says, Rāma refused Viśvāmitra to kill Tāḍakā, I hail from the clan of Raghus, I cannot kill a woman. Although, Tulasī did not get into these details. There, Viśvāmitrajī explained Rāma what He should do. Tāḍakā's entire history is described. Tāḍakā is not a demoness. Pay attention, she is the daughter of a Yakṣa named Suketu, she hails from divine clan. Gandharva, Yakṣa, Kinnara and Devas are the divinities of different categories. Suketu is a Yakṣa from the tradition of Kubera. Kubera is Yakṣa, he is the lord of wealth. Suketu got Tāḍakā married with a Yakṣa named Sunaṇḍa! But this man and Tāḍakā committed an offence of the great seer Agatsya. Agatsya is a discreet man. He is sitting with the entire ocean filled in a pot. This is impossible

without discretion. This is Kuṃbhaja. But as they committed his offence, Tāḍakā became a demoness because of Kuṃbhaja. She begets two sons by her husband, Mārīca and Subāhu. Since she begot these sons after becoming demoness, these sons were also born as demons. As a result, they began to trouble the divine society! Tāḍakā herself killed many women. Tāḍakā herself killed many innocent beasts! Tāḍakā herself killed many saints and monks! So what if the killer of so many people is a woman? Should she be protected being a woman? 'Mānasa' is the scripture of faith. Every character has some or the other context in scriptures. Enter 'Mānasa' after going through the entire history of these contexts, only then 'Mānasa' can be understood. Therefore, 'Mānasa' is not the scripture of almirah; it's the scripture of faith.

I wish to present every literature of Goswāmījī after necessary redaction. So, one will have to read the conduct of the past life of all those who were punished in 'Mānasa'. If I exploit thousands and lakhs of people, for a moment assume that I wrongly instruct thousands of people to follow a wrong path and on Morari Bāpu's words if thousands of people miss the right path then should Morari Bāpu always be honoured just because He sits on VyāsaPīṭha? This must not happen. Exclusive monkhood will not work here, monkhood will rather forgive everyone. But as God has manifested from a formless entity into a specific form then God is, Jadyapi Sama Nahi Rāga Na Roṣū I AYK-218.02 I The Supreme Godhead is impartial. He holds no bias towards anyone.

Gahahi Na Pāpa Pūnu Guna Doṣū II AYK-218.02 II

He neither receives anyone's sin nor merits. Yet that Supreme Entity has to sport in both partial and impartial ways for the welfare of the world.

Viśvāmitra inspires Rāghava, You don't have to kill, You have to emancipate. If she continues to live, she will kill many more lives and devour many more humans. Her offence will only multiply manifold times.

Cale Jāta Muni Dīnhi Dekhāi I

Suni Tāḍakā Krodha Kari Dhāi II BAK-208.03 II The sage just pointed, this is Tāḍakā! Here Tāḍakā is not killed, hatred is killed. Here Tāḍakā is not killed, the act of killing has been killed. Here the law is to punish the attitude, not an individual. 'Mānasa' is an awe-inspiring scripture!

Ekahi Bāna Prāna Hari Linhā I BAK-208.03 I



Which was this shaft when Tāḍakā was killed? It was the shaft of faith on Guru's words and it was the karma devoid of any hope from Rāma's end. It was the shaft of hope-free faith; therefore, the shaft was not rigid. Normal shaft can kill others, shaft filled with faith can confer nirvānā to others.

Dīna Jāni Tehi Nija Pada Dīnhā II BAK-208.03 II
At that moment, Tāḍakā knew that one needs wretchedness for liberation, instead of aggression. Therefore, she kept wretched disposition. Tāḍakā's life changed 360 degrees. Lord took away her life. Saints also interpret this incident as, Tāḍakā's consciousness got blended in Lord. And post this incident, Viśvāmitra was assured that He is the Supreme Entity. Earlier he knew in principle, but after conferring nirvānā to Tāḍakā it was proven. At times, we try to understand things in principle, but what about experience? It gets proven only by experience. Tulasī says, when you feel like sacrificing something, do it on the spot. Don't wait until you reach home. Viśvāmitra must have thought, after reaching the hermitage the disciples and sages will hail my glory. My sacrifice should not be for praise, it should be for my surrenderance. He thus gave away his entire erudition to the Lord on the spot, at that very moment. He emptied himself completely! He transferred everything on the way and then brought the Lord to the hermitage. It's essential to recognize such moments. We have obtained many such moments, but we have failed to recognize them! Therefore, Tulasī writes a mantra,

Dhanya Gharī Soi Jaba Satasamgā I

Dhanya Janma Dvija Bhagati Abhamgā II

Tāḍakā is nescience and nescience always arises the discrimination of my and yours, it begets Mārīca and Subāhu! As long as nescience doesn't die, the feeling of my and yours cannot efface! Therefore, nescience is killed first in order. After killing Tāḍakā, Lord protected the yajña, thereafter Mārīca was thrown away in Lamkā on the shore of ocean and Subāhu was

conferred nirvānā. Lord stayed in Viśvāmitra yajña for few days and thereafter, the foot-journey proceeded ahead. Lord started towards Mithilā and on the way,

Āśrama Eka Dikha Maga Māhi I

Khaga Mṛga Jiva Jamtu Taha Nāhi II BAK-209.06 II
A hermitage came on the way. The hermitage was utmost void. Lord Rāma raised a curiosity to Sire Viśvāmitra, whose hermitage is this? Who is lying here dispirited like a stone? Why is there stark stillness all around? Who is this? And Viśvāmitrajī began to recite the story of Ahalyā,

Gautama Nāri Śrāpa Basa Upala

Deha Dhari Dhira I BAK-210 I

The same individual has caused to kill Tāḍakā and emancipate Ahalyā. Viśvāmitra is in the center of both the women. Over a period of time, Viśvāmitra was asked, you were present as a mediator for both the women and you wrought their jobs through Rāma, then why was Tāḍakā killed and Ahalyā emancipated? Being a monk, how could you discriminate? Viśvāmitra replied, don't look at the act alone, look at the outcome, 'Parasata Pada Pāvana'. She also received pada. The intent for both of them was conferment of pada, although the underlying acts were different. Tulasī's Rāma confers the benefaction of the dust of His divine feet on Viśvāmitra's advice.

Parasata Pada Pāvana Soka Nasāvana

Pragaṭa Bhai TapaPumja Sahi I

Dekhata RaghuNāyaka Jana SukhaDāyaka

Sanmukha Hoi Kara Jori Rahi II BAK-210, Chamda.01 II
Stone-bodied Ahalyā regains consciousness. Mistake can happen. There is a couplet by Dixit Dankauri,

Yā To Kubūla Kara Mujhe Merī Kamajoriyo Ke Sātha,

Yā Choḍa De Mujhe Merī Tanhāiyo Ke Sātha I

If we commit a small mistake, await someone's arrival.

Sin will obliterate by a tiny speck of someone's dust.

Jehi Pada SuraSaritā Parama Punitā

Pragaṭa Bhai Siva Sisa Dhari I

Soī Pada Pamkaja Jehi Pūjata Aja Mama

Sira Dhareu Kṛpāla Hari II BAK-210.04 II

The Supreme Godhead has reestablished a disregarded woman, 'Emancipation of Ahalyā'. Lord moved ahead. He took a dip in Gaṅgā. Offered charity and dakṣiṇā to the deities of pilgrimage and Lord reached Janakapura. Janaka met. On beholding Rāma, Janaka forgot his dispassion! O, what a beautiful form! Who are they? Why is my mind getting attracted towards them? Viśvāmitra explained indirectly; Janaka was filled with joy. They were lodged in a beautiful palace in Mithilā. They had lunch and rested in the noon. In the evening, they went for town sightseeing. The entire town of Janakapura went crazy! Who doesn't go crazy on beholding my Rāghava? The whole city got immersed in Rāma.

The next morning they went to PuṣpaVāṭikā, where Jānakijī and Lord meet each other for the first time there, maintaining the bounds of propriety. Thereafter, Jānakijī worships Gaurī and Gaurī confers blessings.

Jaya Jaya GiriBaraRāja Kisorī I

Jaya Mahesa Mukha Caṁda Cakorī II

Jaya GajaBadana Ṣaḍānana Mātā I

Jagata Janani Dāmini Duti Gātā II BAK-234.03 II
Pārvatī bestowed blessings to Jānakī, the suitor Rāghava who is set in Your heart shall be Yours! Auspicious omens befell. Jānakī returned to Mother Sunayanā along with Her companions. On the other hand, Rāghava returns to Viśvāmitra with the flowers. Someone asked Rāghava, the orchard contains both fruits and flowers, why did you only bring flowers? He said, disciple can only give flowers to Guru, fruits can only be conferred by Guru. Viśvāmitra conferred the fruit.

Suphala Manoratha Hohu Tumhāre I BAK-236.02 I
The next day bow-sacrifice ceremony starts. Lord breaks the bow as easily as an elephant breaks the stall of lotus. Jānakijī adorns Lord with the victory garland. Glory is hailed aloud. Sire Paraśurāma arrived. He returned after self-realisation. The messengers got ready on Viśvāmitra's instructions. They went to

Avadha with the wedding-invitation. King Daśaratha arrived in Mithilā with the wedding procession and on the day of Māgśara Śukla Paṁcamī (5th day of bright lunar phase in the month of Māgśara, around November or December) a.k.a. VivāhaPaṁcamī, during the most auspicious moment before sunset marked by the clouds of dust raised by cow's hoofs when they are returning home from pasture was when the marriage procession commenced with the groom. The wedding of all four brothers take place in the wedding-canopy of Mithilā. Rāma weds Jānakī, Bharata weds Māṇḍavī, Lakhana weds Ūrmilā and Śrutakīrti weds Śatrughna. The marriage procession stayed back for an extended time after the wedding. People of Mithilā did not allow them to leave! Finally came the moment of farewell. The eyes of a supreme champion of wisdom like Janaka brimmed over with tears, because who is not pained by daughter's farewell? Encamping on the way, the inhabitants of Avadha reach their town. Mothers auspiciously welcomed them with a plate of waving lights. Days began to elapse. Soon came the moment of Viśvāmitra's farewell. Daśaratha's family was deeply saddened during the moment of the monk's farewell, "O Sire, what can we give you?" I am beseeching one thing,

Nātha Sakala Saṁpadā Tumhāri I

Main Sevaku Sameta Suta Nāri II BAK-359.03 II

Karaba Sadā Larikanha Para Chohū I

Darsanu Deta Rahaba Muni Mohū II BAK-359.03 II

In 'AyodhyāKāṇḍa', Lord is pronounced an exile into the woods. Thereafter, King Daśaratha abandoned his life. Bharata came to Citrakūṭa with the entire town of Ayodhyā and returns with pādūkā. 'AyodhyāKāṇḍa' concluded. In 'AraṇyaKāṇḍa', Lord migrated and went to Atri's hermitage,

Namāmi Bhakta Vatsalaṁ I

Kṛpālu Śīla Komalaṁ II

Bhajāmi Te PadĀmbujaṁ I

Akāmīnāṁ Svadhāmadāṁ II ARK-03-Ch.01 II

From Atri's hermitage, after meeting saints like Sutikṣaṇa etc. Lord arrived at Kuṃbhaja's hermitage. Kuṃbhaja advised Lord to stay in Paṃcavaṭī. Lord arrived at Paṃcavaṭī on the bank of Godāvārī. Lord befriended Jaṭāyu on the way. In Paṃcavaṭī, Lord gave spiritual answers to Lakṣmaṇajī's five questions. Thereafter, Śūrpaṇakhā was punished. KharaDūṣaṇa attained nirvānā. Śūrpaṇakhā provoked Rāvaṇa. Rāvaṇa made a plan and abducted Jānakī. Jaṭāyu sacrificed himself and Rāvaṇa placed Jānakī well-guarded in Aśoka garden. On the other hand, Lord returned after killing the deer. On beholding the hermitage devoid of Jānakī, Lord began to weep as part of beautiful human sport. They moved ahead. Met Jaṭāyu. Emancipated Kabaṃdha. Arrived in Sabrī's hermitage. Nine types of devotions were discussed before Sabrī. Lord reached PaṃpāSarovara Lake. Nārada arrived. And 'Aranya' was concluded.

In 'Kiṣkindhā', Lord moved ahead. Sugrīva was befriended through Hanumānājī.

Tuma Upakāra SugrīvaHi Kīnhā I

Rāma Milāya Rāja Pada Dīnhā II HC-XVI II

In 'KiṣkindhāKāṇḍa', Tulasī associated five relationships with Lord. Hanumānājī met the Lord. Hanumānājī asked Lord, "Who are you?" "I am Daśaratha's son. This is my brother Lakṣmaṇa. My wife is Jānakī." Thus, three relationships have been established, now two more relationships are pending that of servant and friend. Befriend Sugrīva which will make the fourth relationship. As for servant, I can take that place. In 'KiṣkindhāKāṇḍa', friends were made. Vālī was killed. Sugrīva was enthroned. Then comes the holy austerities of the month of Catura. Hanumānājī's team left for Jānakī's quest. Hanumānājī told Jāmavaṃta, go to Laṃkā. The Sire was ready. 'Kiṣkindhā' concluded. 'SuṃdaraKāṇḍa' commenced,

Jāmavaṃta Ke Bacana Suhāe I

Suni Hanumaṃta Hṛdaya Ati Bhāe II SDK-00.01 II

Hanumānājī goes to Laṃkā. Met Vibhīṣaṇa. Both befriended each other. Sire Śrī Hanumānājī reached where Jānakī was. Mother bestowed blessings. He ate the fruits and uprooted the trees. He then entered the city of Laṃkā and burned the entire town. Śrī Hanumānājī returned after taking Mother's message. He came to Rāma. Jāmavaṃta recited Hanumaṃta's Kathā. Thereafter, the campaign kick-started. They reached the shore of ocean. In between, Vibhīṣaṇa surrenders. Lord fasted on the shore of ocean for three days. Ocean showed the way. An auspicious resolve was made to bridge the ocean. 'SuṃdaraKāṇḍa' concludes.

In the beginning of 'Laṃkā', the ocean was bridged. Lord Rameshwar was installed. Lord camps on Mount Subela in Laṃkā. Rāvaṇa's great revelry was interrupted. Aṃgada went as an ambassador of state with the proposal of treaty. The treaty failed. War became inevitable. The demons attain nirvānā one after the other. Finally, Rāvaṇa attains nirvānā with the thirty-first arrow. Rāvaṇa's radiance got blended in Lord's countenance. Deities were taken by surprise. Maṃdodarī mourned and sang Lord's hymn of praise. Rāvaṇa's obsequies were performed, Vibhīṣaṇa was enthroned.

Lord and Jānakī were reunited. The illusory form which Jānakī had accepted for Lord's lovely human sport was forsaken. Lord mounts Puṣpaka aircraft and betakes the journey to Ayodhyā. Hanumānājī is sent to Ayodhyā. Lord met all the seers, sages, saints and the rest including the clan of niṣādas. He asked Kevaṭa, what should I give you as your toll? He said, I had taken You in my ferry, please take me with You in the aircraft. Hanumāna meets Bharatajī. 'LaṃkāKāṇḍa' concluded.

In 'UttaraKāṇḍa', Bharatajī was informed. Aircraft landed on the bank of Sarajū. Lord offered obeisance to the motherland. And all monkey friends alighted from the airbus in assuming a human-form. Lord clasped Vaśiṣṭhajī's feet renouncing the weapons.

Rāma and Bharata met each other, no one could recognise who had been to the woods! Thousands of people were waiting for Lord, at that moment Lord manifested in countless forms and met everyone personally. Everyone felt that Rāma is only mine. Lord warded Kaikeyī's hesitance. He met Sumitrā and Kausalyā. Vaśiṣṭhajī told Brāhamaṇas, let us perform the coronation today itself. Divine throne was called. Lord offered obeisance to the earth, the mothers, the subjects, the sun, the Gurus and to the rest and splendidly took on to the royal throne. Vaśiṣṭhajī applied the coronation mark while conferring the reign of Rāma to the world,

Prathama Tilaka Basiṣṭha Muni Kīnhā I

Puni Saba Bipranha Āyasu Dīnhā II UTK-11.03 II

Glory was hailed across the three spheres. At that moment, the Lord with matted locks arrived from Kailāsa and began to sing Rāma's hymn of praise. Śiva repeatedly asked for boon to eternally bless Him with the spiritual discourse. Lord Śaṃkara returned to Kailāsa. Friends were given lodging. Six months elapsed. All friends were bided adieu except Hanumānājī. Divine reign of Rāma was established.

Stipulated time span elapsed and Jānakī gave birth to two sons. Thereafter, all three brothers were blessed with two sons each. Citing the names of the heirs of Raghu's race, Tulasī concluded the RāmaKathā in 'Mānasa'. The later part contains the exploits of Sire KāgaBhuṣuṇḍi. Garuḍaji asks seven questions. Bhuṣuṇḍijī answers the seven questions. Thereafter, Garuḍa offers a bow in Sadguru's divine feet and leaves for Vaikunṭha with the feeling of having attained the very purpose of his life. Whether or not Lord Yajñavalkya concluded the Kathā is not known. On the other hand, Śiva concluded the Kathā. And the holy incarnation of Kaliyuga Gosāi Tulasījī who was reciting the Kathā to His mind and to the assemblage of saints, said in the end while concluding the Kathā,

Ehi KaliKāla Na Sādhana Dūjā I

Joga Jagya Japa Tapa Brata Pūjā II UTK-129.03 II

Remembrance is truth, wisdom is Love, constantly getting to listen Lord's Kathā is compassion. Tulasī concluded RāmaKathā. Kathā was concluded from the seat of wisdom, the seat of worship, the seat of karma and the seat of surrenderance. I am expressing my pleasure. May Vishwanath eternally rain down His faith on us. Let all of us devote this succulent merit of 'Mānasa-MadhuMāsa' Kathā in form of the holy Gangajala in the divine feet of Lord Vishwanath, 'Terā TujhaKo Arpaṇa', we offer You what was already Yours!

Abbreviations: BAK-BālaKāṇḍa, AYK-AyodhyāKāṇḍa, ARK-AranyaKāṇḍa, KKK-KiṣkindhāKāṇḍa, SDK-SuṃdaraKāṇḍa, LNK-LaṃkāKāṇḍa, UTK-UttaraKāṇḍa, DHV-Dohāvalī, Do-Dohā, GTV-Gītāvalī, HC-HanumānaCālīsā, MDA-Madhurāṣṭaka, NVS-Nirvānaṣṭakam, RV-RgVeda, SB-Śrīmad Bhāgvatjī, Śl – Śloka, So-Sorthā, VP-VinayaPatrikā.

My VyāsaPīṭha is of the opinion that Rāma's acts of incarnation auspiciously commenced by killing Tāḍakā. Social contemplators have an issue that despite hailing from the clan of Raghus how Rāma could kill a woman? Tāḍakā is not a demoness. Pay attention, Tāḍakā became a demoness because of Kuṃbhaja! After becoming demoness, Tāḍakā has herself killed many women. Tāḍakā has herself killed many innocent beasts! Tāḍakā has herself killed many saints and monks! So what if the killer of so many people is a woman? Every character has some or the other context in scriptures. Enter 'Mānasa' after going through the entire history of these contexts, only then 'Mānasa' can be understood. Therefore, 'Mānasa' is not the scripture of almirah; it's the scripture of faith.

'Rāma Carita Mānasa' is the triple-braid confluence of Truth, Love and Compassion



Morari Babu's inspirational address during Vālmiki, Vyāsa, Tulasī Award (2015) felicitation function

On the day of advent of the holy incarnation of Kaliyuga Reverend Goswāmī, first of all offering a bow in Śrī Hanumānaji's divine feet, making obeisance to Reverend Goswāmī's ageless and immortal consciousness, today on the occasion of Tulasī-Jayantī, I acknowledge the presence of those whom we are to offer obeisance and also welcome the Reverend personalities who have arrived here to grace the occasion. First and foremost, my obeisance in the divine feet of Reverend Dadaji. You could not come here from Vrindavan because of your ill health and old

age and you have arrived here as his representative. Do offer obeisance on our behalf to Reverend Dadaji. Obeisance to you as well. The scholar of 'Vālmiki Rāmāyaṇa' and all other scriptures, Your Holiness has arrived here from Śrī Ayodhyādhāma. Our obeisance to you too. I have been blessed to hear you a couple of times. You sing well too. And you have your unique contemplation on 'Mānasa'. I make an obeisance to you as well. And 'Sastu Sahitya Prakashan Sanstha', which has significantly contributed in publishing and spreading 'Rāma Carita Mānasa' in Gujarat, I offer a

bow to the official of this Sanstha as well. Once again I wish to recite one statement of my utmost affectionate Nitinbhai Vadgama that, others' flattery should not be articulated in public, but our realisation for them should not indeed be shared publicly. Therefore, this is not flattery, it's our realisation for them.

First among all, I offer my obeisance to Reverend Nagindas Bāpā. He is not going to stay at one place. Neither is he going to get subjugated to anyone. He is ninety-five running! He is our elderly personality who moves around alone even at this age. Let me use Kathiawadi word Bāpā, *Page lāgū!* (*I bow to your feet*). I do understand your pain that, you are not able to render any service here; this is his pain. He has often requested, may I do something as per my capacity. I said, Bāpā, since you stay here we get benefitted by your thoughts. Whenever you come here, we get benefitted by you and your virtuous company. And he has been sharing many thoughts for Kailāsa Gurukula, one of which was that whoever has contributed towards any literature of Goswāmī Tulasīdāsajī in whatever form and if that has been versified then all that literature must indeed be present in 'Kailāsa Gurukula'. And it's Bāpā who has sown this seed. Today that seed has sprouted into a plant of Tulasī. The realised men have watered the plant. This is a young aged man of ninety-five years, who can valorously proclaim that if someone doesn't glance through the philosophy of Tulasī over here at 'TulasiGhāṭa' then their worship of Tulasī will remain incomplete. He has stated this with utmost zest and mature consciousness. That too much, Bāpā! May this continue. Yet you said that whether this is implemented or not, it's fine! Bāpā, will it be implemented? Yes, yes, yes. I often offer a bow to Bāpā and request him to speak two words. He always says, I have to rush here, I have to go there etc. etc. He keeps going out for his work even in this age! I am not flattering. I am just articulating my realisation.

And Sāheb! Whenever I request him, he readily comes overseas. Why he comes overseas? He

only comes there with the intent of passing whatever I speak in Kathā to the youngsters (for rendering the service translating it in English). Earlier, we used to sit here for many hours. Lately, I don't get much time. You too are busy in your activities. Nonetheless, we have sat quite a bit. We have had many discussions, sometimes on Buddha, at times on Mahāvīra, further sometimes on Lao Tsu, at times on Arvinda etc. etc., we used to sit for hours together and get benefitted by his thoughts. So, this is my surrendering-disposition (*ŚaraṇaŚilatā*) towards Bāpā. These days the word '*ŚaraṇaŚilatā*' has become quite vocal, therefore my surrendering-disposition! And isn't it Talgājarḍā's right to resort under the surrenderance of any literature, poetry, prose, verse, music, folk-music, light music, classical-music, poetic compositions or any auspicious erudition of the world? Isn't it my right? No one comes here with the sentiments of surrendering-disposition, Sāheb! And I would never wish for it as well, Allah willing may I never get this evil thought! I am saying from all my heart, is it a mistake to stay in the surrenderance of literature or any auspicious entity? Is it a sin? Is it an offence? If so then I am an offender. I am ready, Bāpā! In presence of Bāpā, I feel like talking in English! And let me tell you in Gujarātī, *Ā Badhā Samajeja Che. Na Samaje Toya Vāṃdho Nathī! ĀpaṇāThī UmaraMā Ane JñānaMā Vṛddha Hoya Ne I Koī Divasa Āpaṇe Khole Na Bese! Āpaṇeja Ene Khole Besē Chīa.* (*Everyone understands. Doesn't matter even if they don't! Those who are senior to us in age and wisdom never sit in our lap! We ourselves have to sit in their laps.*) '*Ā No Bhadrāḥ Kratavo Yantu Viśvato*', which has been given to us. We have to assimilate it being monks. So, '*ŚaraṇaŚila*' is a lovely and holy word for me. So, Bāpā will not like as I am speaking too much about him today. But Bāpā has given immense blessings of his thoughts to Gurukula by running around in this age. I offer obeisance to Bāpā. And I had no idea about Raghuvirbhai. Harishbhai said, Raghuvirbhai may probably come. I said, this would be

a matter of great joy for me because you were managing the Hindi section. You have taught Tulasī (literature). And you also have the right on Tulasī's literature as well as Hindi literature. And we get benefitted by almost every function of yours. Yesterday, as I suddenly went to the assembly hall, Raghuvirbhai was there! And Sāheb,

*Tulasīdāsa Caṁdana Ghase Ane Tilaka Kare
Raghubīra I*

If this is not present on Tulasī's Ghāṭa then this ghāṭa of ours will remain incomplete. Therefore, I offer a bow to Raghuvirbhai from the depth of my heart. And Rajendrabhai is also a spiritual seeker, Sāheb! Reverend DalpatBapu arrived. Similarly, our JankidasBapu too graced the occasion. And Krishnanandaji, our Reverend MaharajShri, we need to have him without fail because you have endeavored hard and contributed extensively in gathering all Kathā reciters on the very first occasion. And you come here very kindly. I offer a bow. And I would like to give you some information, wherever this realised man dwells, he constantly keeps singing *copāis*. Now, don't try to know which *copāi* he sings. Such realised men have generously graced this occasion. I would also mention all students of my Gurukul who offer silent service. I take its dignity that the Vaiṣṇava monks who stay in villages are almost meek by disposition, such students are studying with us. I often visit other educational institutes to deliver addresses. They invite me as a chief-guest. I am the main speaker there. But I have never delivered an address in my Gurukul! Neither have I given any instructions, nor have I heard anything! I acknowledge all the students, without naming anyone specifically. I remember all those who have been engaged in this activity from the bottom of my heart.

This is the holy occasion of Tulasī-Jayaṁtī. In what words can we applaud Tulasī? Tulasī's scripture is not a scripture, it's the scripture of truth. Tulasī's scripture is not a scripture, it's the scripture of love. Tulasī's scripture is not a scripture, it's the scripture of

compassion. For me Tulasī's 'Rāma Carita Mānasa' is the triple-braid confluence of Truth, Love & Compassion in which we take a dip every day as per our understanding, as per our convenience and as per our sentiments. 'Rāma Carita Mānasa' for me in my personal faith..., yes, I don't want to get into whether anyone accepts it or not, and not accepting is their right as well. Even I deny few things, Bāpā also knows that there are many things in Tulasīdāsajī's 'Rāma Carita Mānasa' which my trifling intellect is unable to accept as yet. Meaning, it's not that I only extol glorifications. There is a statement of Sumanbhai Shah, "Our society either inordinately applauds or people are severely criticized. None are doing an impartial evaluation!"

Come, on this pious occasion of 'Tulasī-Jayaṁtī', let all of us genuinely evaluate this virtuous scripture. Yesterday Bāpā was saying as well that many people may not like few thoughts of Tulasī and it may give rise to controversies. But Tulasī had mentioned his auspicious resolve from the very beginning that I am composing a harmonious dialogue. Here there is no room for controversy, reproach or innuendo. Yet we possess raw intellect and our childishness may provoke us! Tulasī says in 'Rāma Carita Mānasa' repeatedly that this has still not assimilated in my mind and my consciousness, '*Tadapi Kahī Gura Bārahi Bārā*', then I could understand something. If this was Tulasī's state, then we are too ordinary people! So, even after regular reading and discourses, if I am unable to agree by my trifling intellect then it's my right. This is my independence. Tulasī too cannot snatch my freedom. It's my independence. And when people tell me, Bāpu, you are Tulasīdāsa! I said, beware, if you say it again! Let me remain Moraridasa. There can be no second Tulasī. Can there ever be another Tulasī? Can there ever be another Vyāsa? There can be a tradition of Vyāsa or the ideology of Vyāsa. Reverend PandurangDada had compiled a scripture whose name I liked very much,

'VyāsaVicāra'. This is the holy flow of Vyāsa's thoughts. Can there ever be a second Vyāsa? '*Namostute Vyāsa Vishāla Buddhe!*'. Who can compare? Tulasī is Tulasī. That's it, enough! He will suffice! Pundit Ramkinkarji Maharaj, Saketvasi had given a very nice statement. I have been repeating the statement of this realised man again and again, when the journalists asked him that people regard you as an incarnation of Tulasī. What is your opinion? What are your comments? Punditji had given a very lovely reply, Tulasī has created one 'Rāma Carita Mānasa'. But His 'Rāma Carita Mānasa' has created many Tulasīdāsas. Therefore, Rāma is like Rāma, ocean is like ocean, sky is like sky and likewise, Tulasī is like Tulasī. There can be no one like Him. So, as for me Tulasī and Tulasī's scripture which I call as the virtuous scripture are universal. Erudite and litterateurs who have understood, assimilated and also redacted the principles of poetry and as per their definition of a great-poetic epic, we have allotted the stature of great-poetic epic to 'Rāmāyaṇa' and 'Māhābhārata'. However, those endowed with reverence beyond the threefold virtue; please, listen attentively; reverence beyond the threefold virtue refers to the reverence which is void of the virtue of passion, the virtue of ignorance and the virtue of serenity. For those who are wealthy of reverence beyond threefold virtue, the scripture of Tulasī, the virtuous scripture of Tulasī is not only a great-poetic epic but, '*MahāMaṁtra Joi Japata Mahesū*', it is the Greatest-Mantra.

Meṭata Kaṭhina Kuamka Bhāla Ke I BAK-31.05 I
So, in my personal faith this is not only a great-poetic epic, it's the Greatest-Mantra. Thus, on this sacred occasion of Tulasī-Jayaṁtī, I feel like talking at length. Because since past twenty days, I have been free! May 5th September arrive quickly and we start '*LokĀbhirāmaṁ...*' again in Nasik. Because my restfulness itself is my VyāsaPīṭha. There is no other resting place for me. Therefore, if I am to talk, I can talk

loads. Why leave any stone unturned while talking on Tulasī? However, today I only want to say that Tulasī cherished faith in fourfold pursuits of human existence viz. righteousness, wealth, desires and liberation. Call these as pursuits, rewards or whatever you may wish. He presents His thoughts by saying, '*Jo Dāyaku Phala Cāri*'. While Tulasī presents this thought, what is Tulasī's righteousness? Yesterday, you reminded that you hail from the tradition of *Viśiṣṭādvaita* (literally, '*Advaita with uniqueness; qualifications*'). This holds a glory, it's a matter of dignity. But which religion does Tulasīdāsajī follows? What is Tulasī's righteousness (*dharma*)? And these days, we associate the holy word like *dharma* wherever as like! Which may not even be *dharma*! However, *sāṁpradāya* (*sect*) is a very lovely word. I adore it. But if it becomes parochial then the responsibility is theirs. We cannot help. The *sāṁpradāya* like Ramanuja Sāṁpradāya, Nimbark Sāṁpradāya, Vallabha Sāṁpradāya etc. etc. are not even Sāṁpradāya. They are only paths! For which Tulasī has said,

*Dambhinha Nija Mati Kalpi Kari Pragaṭa Kie Bahu
Pamtha II UTK-97(A) II*

They are only paths. And these paths are also the foot-prints engraved in someone's fields! When the field is deserted, people use these shortcuts. Why am I crazy (*pāgala*) behind Tulasī? Because following the crazy with our crazy mindset is the duty of crazy people. Tulasīdāsajī is the greatest-crazy. And Guru Nanakdev has interpreted *pāgala*. *Gala* means gist of the matter and *pā* means one-fourth (*small amount*). He who attains and assimilates a tiny aphorism is *pāgala* (*crazy*). He who gets the gist of matter is *pāgala* (*crazy*). Swāmī Ramtirtha had once proclaimed publicly in America,

*Ina Bigaḍe Dimāgo Mein Bhare
Amṛta Ke Lacche Hai I
Hame Pāgala Hī Rahane Do,
Hama Pāgala Hī Acche Hai II*

Ramtirtha had once challenged this in his couplet. Why are we running behind Tulasī? Yes, Tulasī indeed stops us. Tulasī confers the holy water of Gaṅgā. This is indeed true. We are enjoying because of Him. Recently a listener of mine came from Mumbai. Bāpa, he must be seventy! He was sitting very far. My attention was there. I thought, I shall call Dada once I am a little free. I called him as soon as I was free. Bāpu, “I am listening to You since last fifty years. I cannot resist without listening to Kathā. May I request something, he then started in Gujarātī, with a gap of barely one week, You start the next Kathā at some other destination, 'Lokābhīrāmam RaṇaRangaDhīraṇ...'! Please slow down, slow down, slow down! Why this craziness!” He was worrying for my health considering my age. These are his words. This is indeed craziness, what else it is! Because my Tulasī was crazy behind five things. First, Tulasī was crazy of beautiful form. Leave aside his past history. We don't know if it's true or not. And I have completely learned from Bāpā that whatever we speak should be based on authentic, authoritative and reliable information. So Bāpa! Tulasī is marvelously crazy behind beautiful form. When Lord Rāma became a groom... what do I say before these men of wisdom? But wherever Tulasīdāsajī has described Rāma's beautiful form, Rāma's spectacular sight, Rāma's splendid glory – He has done so with exalted sentiments and it's quite apparent from these descriptions that this man is crazy of Lord's beautiful form.

Lājahi Tana Sobhā Nirakhi

Koṭi Koṭi Sata Kāma II BAK-146 II

This man is crazy of Lord's beautiful form. Amidst various forms existing in this world, with the support of one's inner-form He is in quest of some specific form after attaining which all this wandering will come to an end. Therefore, 'Śrī RamaCaṁdra Kṛpālu Bhaju Mana Haraṇa BhavaBhaya Dāruṇam I Kaṁdarpa Aḡaṇita...', forget it. Several evidences can be cited for

this man crazy behind beautiful form. Tulasī is crazy of love.

Sita Rāma Carana Rati More I

Anudina Baḍahu Anugraha Tore II AYK-204.01 II
He is making Bharata speak this; Tulasī is an individual crazy behind love. What does he say in the end?

Timi Raghunātha Niraṁtara Priya Lāḡahu Mohi Rāma II UTK-130(B) II

And Tulasī doesn't feel refrained from remembering lust and greed while concluding this virtuous scripture. Those who blame Tulasī to be a stereotyped mendicant please, this monk of Talgājardā requests you by joining the hands that read 'Rāma Carita Mānasa' for once with your discreet intellect and then comment! The man who remembers lust in the conclusion of a virtuous scripture only reflects His worilessness and His fearlessness because He wants to associate Himself with adoration of Rāma. He is finding no other illustration. Let me recollect Swāmī Rambhadracharya, Citrakūṭa, Jagatguru. I was listening to him once, he said that when Tulasī would sit down to write all the adjectives of the world, all the figures of speech existing in the world etc. etc. would line up before Him requesting, Goswāmijī, please use me, please use me, please use me! Please include me here. Please take me here! He was affluent with such an amazing wealth and yet He felt no refrain from remembering lust in the conclusion of this virtuous scripture. He felt no defilement in remembering greed. One should not turn a blind eye towards the experiences of life, if man wants to become a spiritual-seeker from a sensuous-individual. We don't wish to get endowed with superhuman accomplishments. At the very least, let's become spiritual-seekers. And I have a very tiny definition of spiritual-seeker, he who never becomes an obstacle to anyone in the world is a spiritual-seeker. He could also be *kanabi*, *aahir*, *dalit* or *nai* of my village. People of all castes reside in my village. Probably this would be the only village of its

kind! So, my point is that let's become a spiritual-seeker rather than impeding others. So, the fact that Tulasī remembered this only shows His craziness of love towards Rāma. We just heard from Osman Mir singing,

Cahau Na Sugati, Sumati, Saṁpati Kachu, Ridhi-Sidhi Bipula Baḍāi I VP-10.3.02 I

This man is rejecting final beatitude and the same man writes in 'Mānasa',

Jahā Sumati Taha Saṁpati Nānā I SDK-39.03 I

Where there is virtuous-intellect, there will be prosperity. This man says, I don't want that virtuous-intellect which confers prosperity because prosperity will in turn beget pride. Prosperity will in turn push into competition. Prosperity will in turn kill reverence. Therefore, I don't want this virtuous-intellect. 'Vinaya' is wonderful. 'Mānasa' cannot be understood without 'Vinaya'. And one can also enter 'Vinaya' only when abundant grace of Guru is bestowed, this is what I understand and believe. What is Tulasī's righteousness? I feel that Tulasī is crazy of Rāma, He is crazy of Lord's beautiful form, He is crazy of love and 'Dekhe Binu Raghunātha Pada Jiya Kai Jarani Na Jāi II', just this partial verse, Tulasī is pained and gone mad in love, which was the case with Mīrā as well. This is Tulasī's crazy state of being pained in love. This is Tulasī's third craziness. Fourth craziness of Tulasī is, He is crazy of name.

Ehi Maha Raghupati Nāma Udārā I BAK-09.01 I

This contains all aesthetic sentiments of poetry and literature spanning diverse spectrums. Tulasī did not recollect it. It also contains all ordinances of meters and prosodies. Tulasī also did not recollect it. It also contains well-defined rhyming theme. However, despite being rich with all traits of literature and poetry, He did not choose to recollect it and He clearly presented His craziness of name,

Ehi Maha Raghupati Nāma Udārā I BAK-09.01 I

This contains the name of my Lord. So, He is crazy of name. And Tulasī's fifth craziness is that He is crazy of saints.

Kabahuka Hou Yahi Rahani Raho... II VP-172.01 II
He states in 'Vinaya'. And God willing, may I get an opportunity to lead a life just like a monk,

Kabahuka Hou Yahi Rahani Raho... II VP-172.01 II

So, Tulasī is endowed with these five types of craziness. An especial righteousness has manifested in Tulasī because of these fivefold craziness. What is that righteousness? You all know about Rāma, 'Ramo Vighraha Vāna Dharmah'. Tulasī's righteousness is Rāma. That's it, He has no other righteousness except Rāma. Tulasī's wealth is Rāma. That's it, His wealth, His prosperity, His affluence, His luxury, whatever you may wish to call it as, in the terminology of His 'Vinaya' you can call it as Lord's sport of consciousness, which is Tulasī's wealth. Tulasī's wealth is also Rāma and Tulasī's desire is Rāma as well.

Balakala Basana Jaṭila Tanu Syāmā I

Janu Muni Beṣa Kīnha Rati Kāma II AYK-238.04 II
Look at the place, look at the context and look at the vow. Where is Lord Rāma? He is not on the royal throne, He is not in Ayodhyā, He is not clad in royal attires, He is in Citrakūṭa leading a life with the vow of indifference. He says, 'Balakala Basana', Lord is clad in the bark of trees. 'Jaṭila Tanu Syāmā', Lord has matted hair on His head and a swarthy complexion. But what did Tulasī see? 'Janu Muni Beṣa Kīnha Rati Kāma', He beheld Rati (cupid's consort) in Jānakī and in Rāma He saw cupid (the god of love). So, Tulasī's desire is also Rāma. Tulasī's wealth is also Rāma. Tulasī's righteousness is Rāma as well. Although, as far as I have understood or based on the beliefs I am moving ahead with, Tulasī is probably not the wayfarer of liberation. Though, His liberation is Rāma as well.

Rāma Bhajata Soi Mukuti Gosāi I UTK-118.02 I

His liberation is Rāma. Perhaps Tulasī shall forgive me, this is my personal opinion about His liberation. He in fact says, 'Janama Janama Rati Rāma Pada', may I have love in Rāma's divine feet birth after birth and the whole world knows, I do not believe in liberation at all! Tulasī's liberation is also Rāma. And the fifth pursuit of

वाल्मीकि-व्यास-तुलसी अवोर्ड-अर्पण (२०१५)

life is love, Tulasī's element of love is also Rāma. He to whom Rāma is everything. The one for whom Rāma is righteousness cannot be parochial. And if such an individual turns parochial then realise that he has only used Rāma's name but not experienced Rāma. He whose wealth is Rāma, He whose desire is Rāma and He whose liberation is Rāma – He is such a great divine manifestation whose all-in-all possession is Rāma. Sometimes I say when it comes to my mind that, I don't know when Lord Kṛṣṇa will arrive. It's good if He comes, but if He doesn't then our country has many preceptors who are engaged in accomplishing Kṛṣṇa's job. If Lord Vālmiki arrives then, 'Orī Sakhī Maṅgala Gāo Rī', we will welcome Him and even if He doesn't then we have plenty of scholars of 'Vālmiki Rāmāyaṇa'. They will show us a new way each and every day. We have numerous experienced orators of 'Rāma Carita Mānasa', nonetheless Tulasī is a man who is pervaded with a super-vast vision in some form or the other. But Tulasī certainly cannot return. In this context, one can say He is liberated from transmigration! But what is liberation? I have no clue. What is liberation? Where is it present? Scientists are still researching. It may indeed be present! If my KāgaBhuṣuṇḍi has seen it then it ought to exist in the cosmos. However, no one is able to quest it on such a beautiful earth. This is such a lovely earth! This earth is filled with so many pilgrimages, so many rivers and we are born in human body on such an earth. It's my heartfelt desire and the whole world knows that I want to be born again and again, I want to be born in Talgājarḍā itself and if possible, I want to be born from the womb of SavitraMa alone, if this provision exists! Otherwise, we don't wish liberation! So, Tulasī's liberation is Rāma. Tulasī's love is Rāma.

Thus, on the day of advent of Reverend Goswāmiji, I like holding this small serene program. And it doesn't sound good to applaud our own program. But if I like something then I like it. I am not a man of self-praise, but I did speak these words. I like it. Ask Jaydev. Earlier I used to visit Gurukul everyday

and then arrive here (Citrakūṭa). Lately, I am unable to visit Gurukul often. I go there once in eight days or so. When I go to Sarasvatī Maṅḍir and behold it from all four sides, I often tell Jaydev that may be I am feeling this because this is ours, but I really like Gurukul. I don't know why, but I like Gurukul! That's it! It's ours. Everyone likes their own home. This could also be one cause. The earth on which a great man like Tulasī has manifested and you all have arrived on the sacred day of His advent, we received an opportunity to offer obeisance to all of you. We consider ourselves highly fortunate. Saying nothing much, one point in the end,

Hoihi Soi Jo Rāma Raci Rākhā I BAK-51.04 I

Whatever Rāma has willed must come to pass, however hard we may try. This is Lord Māhādeva's aphorism,

Ko Kari Tarka Baḍāvai Sākhā II BAK-51.04 II

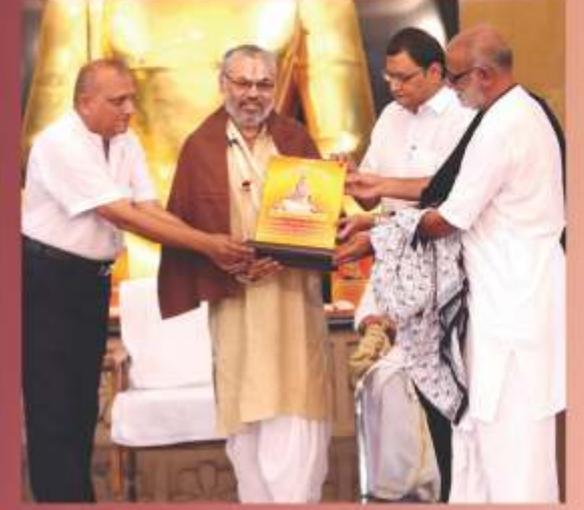
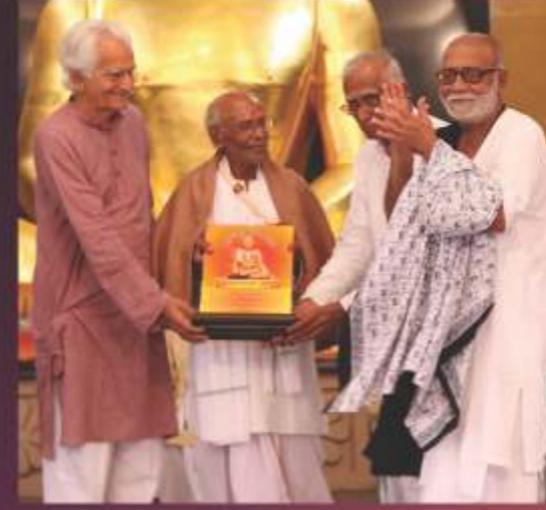
People say, one person caused harm to another! This is fine. Even I console at top level. But no one can harm others. This whole world is running in a definite manner! So long as we accuse others, it only reflects our idiocy and ignorance. There is nothing special. Therefore,

Hoihi Soi Jo Rāma Raci Rākhā I BAK-51.04 I

After saying this copāi, I would like to conclude by reciting one copāi in the terminology of Babaji, though his copāis are different. His entire scripture is different! I am unable to read it! He doesn't endure at one place, else I would have learnt! He runs away! Let me conclude after reciting an extremely lovely couplet of Urdu. It's a very adorable couplet. May I recite with your permission, Radheshyamji! Will you feel interested in such trivial matters? Because you enounce lofty aphorisms. Okay, fine. I wish to share this couplet with you because I liked it,

*Sirpha Havāo Pe Āpa Ko Saṁdeha Huā Hogā I
Carāga Khuda Hī Jalate Jalate Thaka Gayā Hogā II*

(Address presented during Vālmiki, Vyāsa, Tulasī Award (2015) at ChitrakutDham, Talgajarda, Gujarat. Dated: August 22, 2015)





II JAI SIYARAM II