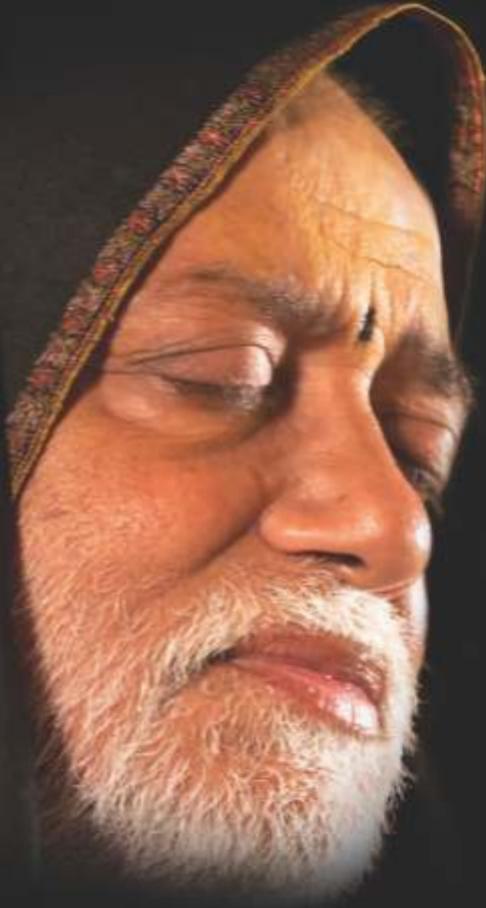


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# II RAMKATHA II

MORARIBAPU



Mānasa-HanumānaCālīsā (Goa)

जो यह पढ़ै हनुमान चालीसा। होय सिद्धि साखी गौरीसा ॥  
तुलसीदास सदा हरि चेरा। किजै नाथ हृदय महँ डेरा ॥

1. In reality 'HanumānaCālīsā' is the abridged exposition of RāmaKathā.
2. When our tongue chants Lord's Name, Lord's ten incarnations abode on our tongue.
3. Incessant reflection on 'HanumānaCālīsā' frees an individual from the bondage of Yuga.
4. Elixir-of-Name takes an individual on the journey from being self-centered to being focused on the world as a whole.
5. The Elixir-of-Rāma (Rāma-Rasāyana) is 'Rāma Carita Mānasa'.

6. Lord's Name is the best Elixir-of-Rāma.
7. The Twenty-First Century should be free from curses; instead the society should be made mindfully aware.
8. The Elixir-of-Rāma is emancipator of the pure and destructor of the impure.
9. Being an eternal-servant is a great accomplishment.



## PREM PIYALA

### II RAM KATHA II

'Mānasa-HanumānaCālīsā'

#### MORARIBAPU

Goa

Dt. 11-04-2015 to Dt. 19-04-2015

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Morari Bāpu recited 'Mānasa-HanumānaCālīsā' Part-X from April 11, 2015 to April 19, 2015 in Goa. It is well-known that Bapu wishes to recite eleven RāmaKathās on 'HanumānaCālīsā'. This tenth Kathā was recited in the same course.

Presenting 'HanumānaCālīsā' as the abridged exposition of RāmaKathā, Bāpu stated that the way Vedas' abridged exposition is Upaniṣad, Upaniṣad's abridged exposition is 'Bhagavad Gītā', the abridged exposition of 'Bhagavad Gītā' is believed to be 'Rāma Carita Mānasa' and I would like to state humbly that the abridged exposition of 'Rāma Carita Mānasa' is 'SuṃdaraKāṇḍa'. The abridged exposition of 'SuṃdaraKāṇḍa' is 'HanumānaCālīsā'. 'HanumānaCālīsā' is RāmaKathā in reality. In reality 'HanumānaCālīsā' is the abridged exposition of RāmaKathā.

While extolling the glory of 'HanumānaCālīsā', Bāpu said that he who assimilates 'HanumānaCālīsā' no longer lives in Satayuga, he neither becomes the dweller of Tretāyuga, nor does he abodes in Dvāparayuga and he even doesn't stay in Kaliyuga, he only becomes the dweller of Kathāyuga, he only becomes the inhabitant of the age of love (Premayuga). Incessant reflection on 'HanumānaCālīsā' frees an individual from the bondage of Yuga.

Bāpu also allotted 'Rāma Carita Mānasa' the stature of the Elixir-of-Rāma and went on to say that Rāma-Rasāyana (Elixir-of-Rāma) contains Dharma-Rasāyana (Elixir of Religion or Righteousness), Bhakti-Rasāyana (Elixir-of-Devotion), Nāma-Rasāyana (Elixir of Lord's Name) and Kāma-Rasāyana (Elixir-of-Lust) along with others.

Pointing out the main personality to attain the Elixir-of-Rāma the most in each of the seven cantos of 'Rāma Carita Mānasa' Bāpu mentioned that Ahalyā has consumed the most Elixir-of-Rāma in 'BālaKāṇḍa'. In 'AyodhyāKāṇḍa', the Elixir-of-Rāma is especially attained by Śrī Bharatajī. In 'AranyaKāṇḍa' it has been obtained by Sabrī. In 'KiṣkindhāKāṇḍa', the Elixir-of-Rāma is possessed by the one who is Himself the preceptor of alchemy, Hanumānajī. In 'LaṃkāKāṇḍa' the only one to attain the Elixir-of-Rāma was the King of Laṃkā, Rāvaṇa. In 'UttaraKāṇḍa', the Elixir-of-Rāma is attained by Sire Bhuśuṇḍi.

Lord's Name is the best elixir, aphoristically stating so Bāpu said that he who sips the Elixir-of-Name will only be self-centered in the beginning. Thereafter, the same man will transform from being self-centered to being thoughtful about his kinsmen. Later he becomes focused on the society and eventually, the Elixir-of-Name makes an individual focus on the world as a whole. The Elixir-of-Name takes an individual on the journey from being self-centered to being focused on the world as a whole.

Thus, in the tenth Kathā of 'Mānasa-HanumānaCālīsā' MorariBapu peculiarly extolled the glorifications of 'HanumānaCālīsā' while reciting the exploits of Hanumānajī on the basis of 'Rāma Carita Mānasa'.

- Nitin Vadgama

## Mānasa-HanumānaCālīsā-X :: I ::

### In reality 'HanumānaCālīsā' is the abridged exposition of RāmaKathā

*Jo Yaha Paḍhai Hanumāna Calīsā I Hoya Siddhi Sākhī Gaurīsā II HC-XXXIX II*

*Tulsīdāsa Sadā Hari Cerā I Kījai Nātha Hṛdaya Maha Ḍerā II HC-XL II*

*One who recites this 'HanumānaCālīsā' surely gets endowed with supernatural accomplishments; such is the evidence of no less a witness as Lord Śaṃkara.*

*Tulasīdāsa is an eternal slave of the Lord, He prays "Oh Lord! Be kind to abide in my heart."*

Bāpa! Once again we have received the opportunity to recite RāmaKathā on this land after a long time which is a matter of great pleasure. First of all, offering obeisance to the consciousness of Lord Paraśurāma - God's incarnation inspired by wrath, I offer a bow with deep reverence to the Honorable Lady Governor of Goa, a great scholar and disposed to singing. Thereafter, Kishorhai and his entire family who are only, only and only mere instrument in hosting this RāmaKathā. Bāpa, many, many applauds as a monk. Last but not the least, you all listeners of mine seated here, along with other listeners listening to this RāmaKathā by virtue of technology across the globe and to the rest, my obeisance to one and all from VyāsaPīṭha.

I deeply thank Honorable Governor for gracing this Kathā despite your busy schedule which only highlights your love for RāmaKathā. I would also like to mention that you had also invited me with a thought that, why should Bāpu lodge in a hotel when in Goa? Why not in 'Governor House'? This is your generosity, it's your greatness. If you are in town during next nine days, I shall definitely come down for a cup of tea. You also said that you have authored Sitā's autobiography under the title, 'Sita Puni Boli'. I really liked this title! Perhaps you must have just been a sheer medium, but it must definitely be Sitā who must have spoken through you. And you just mentioned, you were asked whether or not Jānakīji forgave Rāma? And you asked the Mother and Mother replied, I have no clue. Jānakīji contained herself in earth. Sitā disappeared in earth without giving any answer and we all know, earth itself is (figurative of) forgiveness. I thus welcome your book. I shall read it.

Bāpa, I had not decided on which topic of 'Mānasa' should I focus the recital of this RāmaKathā of Goa? But the place where there are plenty of mountains, trees, oceans and the destination which brims over with



natural beauty, at such places a heartfelt desire arouses within me to especially talk on 'HanumānaCālīsā'. My listeners are aware that by Guru's grace we have recited nine Kathās on 'HanumānaCālīsā' by holding pious discussion on the basis of essential reality. This is the tenth Kathā. And you all know, if the Supreme Godhead grants me an opportunity then I wish to discuss 'HanumānaCālīsā' eleven times. We shall recite the eleventh Kathā in Talgājarḍā.

This is 'Mānasa-HanumānaCālīsā', Part-X. On the basis of 'Rāma Carita Mānasa', we shall especially recite 'HanumānaCālīsā' while perceiving the exploits of Hanumānta. This discussion might perhaps brighten our inner light. And may we be able to especially quest Jānakī dwelling in the town of our body. Tulasīji has proclaimed our body as the town of Laṃkā.

You know that Mother Jānakī has not exhibited Her divine opulence in 'Mānasa'. She has rather stayed confined in enacting the human sport to pass the message to the world. However, at two instances She is unable to resist without exhibiting Her divine opulence. One of it is in Mithilā. During these episodes, She is not only Janaka's daughter but She is the supreme power begetting felicity, the supreme mother of the universe. As you all know, Jānakīji exhibited her first divine opulence in Jakanapura when King Dasratha arrived with the marriage procession. Probably Jakanapura must have been smaller as compared with Ayodhyā. King Dasratha has arrived with a big fat wedding procession. And Siyaju felt, it shall be inappropriate if the king is not aptly honoured in Mithilā. Therefore, Siyā has manifested Her glory in this episode. Although, Mithilā is no lesser. Goswāmīji says,

Pura Nara Nāri Subhaga Suci Saṃtā I

DharamaSilā Gyānī Gunavaṃtā II BAK-212.03 II  
Nonetheless, Siyaju exhibited awe-inspiring opulence in this episode! Everyone was surprised on witnessing this incident. However, no one except Rāma could know this glory. And Lord recognised its intent as well.

Second episode comes when Siyaju is present in Citrakūṭa. She is in an exile of woods for fourteen

years. Bharatajī arrived to Citrakūṭa with the entire town of Avadhā in order to convince Rāma to return. At that moment, Jānakī once again exhibited Her divine opulence. Although the number of queens King Dasratha possessed is a matter of debate. Some say, he possessed three hundred and sixty queens, while others claim he had seven hundred queens. Goswāmīji has not got into the precise number in 'Mānasa'. He rather says,

Dasaratha Rāu Sahita Saba Rānī I BAK-15.03 I

Because Tulasī's scripture is not that of controversy, it's the scripture of dialogue. And the world earnestly needs harmonious dialogue. Man-man, family-family, region-region, nation-nation should engage in harmonious dialogue.

This question is asked to me as well, why Siyā had to go through the fire ordeal? Why was She expelled for the second time once again? Few questions were indeed asked, but Tulasī averted them because He has offered a distant bow to the episodes of controversy, innuendo and reproach as He wanted to establish a harmonious dialogue. Whenever the idea of dialogue comes up, many people make a wry face!

Phāsale Aura Muha Caḍhāye Rahate Hai I

Main Jaba Kabhī Dūriyā Miṭātā Hū II

Āpa Jisa Para Yakīna Rakhate Ho I

Vo Sakhsa Kauna Hai, Batātā Hū I

Ladies and gentlemen, this is the scripture of harmonious dialogue. Therefore, how many queens did the king had, etc. etc.? Mostly Goswāmīji doesn't get into such topics in 'Mānasa'. However, I would like to tell you that when Mother Jānakī was in Citrakūṭa,

Siyā Sāsu Prati Beṣa Banāi I AYK-251.01 I

Jānakī manifested Herself in as many forms as the number of mother-in-laws and let me say, Siyaju manifested additional forms for the wives of the sages as well. And Jānakīji engaged Herself in everyone's service. Thus, in my view this is the second opulence in 'Mānasa'.

So my brothers & sisters, as my natural flow of thoughts continue in this Kathā by Guru's grace, I shall so talk with you in form of a harmonious dialogue on the basis of 'Mānasa' by keeping Hanumānājī and

'HanumānaCālīsā' in the center. I have said umpteen times, I am iterating once again that my VyāsaPīṭha doesn't have admonition. Because admonishing is not our capacity. I cannot release an order as well. All I have is dialogic message of 'Mānasa', which we shall talk about collectively for next nine days.

'HanumānaCālīsā' is proven as well as pure. Hanumānājī is an incarnation of Śiva. 'VānarākāraVigraha Purārī', we all know. And forty things are associated with Śiva. Firstly, Śiva bears five faces.

Bikaṭa Beṣa Mukha Paṃca Purārī II BAK-219.04 II  
The five faces have three eyes each, this sums up to fifteen. We cherish serene reverence or non-qualitative reverence in offering obeisance to the twelve jyotirlinga (emblems of Śiva). And Indian scriptures have proclaimed Śiva as Lord of eight embodied forms. Fifteen eyes, five faces, twelve jyotirlinga (emblems of Śiva) and adding eight embodied forms make it forty. These forty aspects of Śiva are hidden in 'HanumānaCālīsā' in form of hints, symbols, emblems and expressions. It's my wish that by the time we recite eleventh Kathā, we shall discuss these points as well. Besides, the number forty is related to Hanumānājī by a great extent. We shall discuss this as well in form of a dialogue. So, this was the brief introduction.

Whenever RāmaKathā commences, the Holy Scripture is introduced on the first day as per its ever-flowing tradition. This is termed as extolling scriptural-glorious. I have iterated every time that repetition is a flaw. Yet, who is unacquainted with 'Mānasa' to need an introduction? It's said, Vedas' abridged exposition is Upaniṣad. I have heard from the saints that Upaniṣad's abridged exposition is 'Bhagavad Gītā'. The holy men believe the abridged exposition of 'Bhagavad Gītā' to be 'Rāma Carita Mānasa'. As my VyāsaPīṭha thinks further, I would like to state humbly that the abridged exposition of 'Rāma Carita Mānasa' is 'SuṃdaraKāṇḍa'. The abridged exposition of 'SuṃdaraKāṇḍa' is 'HanumānaCālīsā'. 'HanumānaCālīsā' is RāmaKathā in reality. Therefore, Tulasī writes the initial dohā of 'AyodhyāKāṇḍa' in the beginning of 'HanumānaCālīsā',

ŚriGuru Carana Saroja Raja

Nija Manu Mukurū Sudhāri I HC-Do-01 II

Baranaū Raghubara Bimala Jasu

Jo Dāyaku Phala Cāri II HC-Do-01 II

In reality 'HanumānaCālīsā' is the abridged exposition of RāmaKathā. 'HanumānaCālīsā' contains countless episodes (of RāmaKathā) in itself!

So my listeners, no one is unacquainted with this Holy Scripture. When the historians describe the history of 'Rāmāyaṇa' in terms of its outreach across the globe in various languages, we feel truly pleased. Tulasī has compiled this RāmaKathā in seven sōpānas. Tulasī doesn't call the chapters of 'Rāmāyaṇa' as 'Kāṇḍa' (canto), He rather calls them as 'Sōpāna' (steps). We all know them as, 'Bāla', 'Ayodhyā', 'Aranya', 'Kiṣkindhā', 'Suṃdara', 'Laṃkā' and 'Uttar'.

Wherever Tulasīdāsājī talks in numbers, He embeds deep spiritual hints. These seven chapters of course indicate the number seven. And as you all know, as the first chapter of 'Rāma Carita Mānasa' begins, seven mantras have been written. Tulasī deeply adores the numbers seven and nine, you all know. 'Mānasa' contains extremely remarkable spiritual numerology in itself. It should be discussed independently.

VarṇāNāmArthaSaṃghānaṃ RasāNām

ChandaSāmapī I

Maṃgalānām Ca Karttārau

Vande VāṇiViṇāyakaū II BAK-Śl.01 II

BhavānīSaṃkarau Vande ŚradhhāViśvāsaRūpiṇau I

Yābhyāṃ Vinā Na Paśyanti-

Siddhāḥ SvāntaḥsthamīsvaRāma II BAK-Śl.02 II

Seven mantras contain seven obeisances. Sarasvatī, Gaṇeśa, Śiva, Goddess Bhavānī, Guru – the enlightened embodiment, Vālmīki, Śrī Hanumānājī, Sitā and Rāma (comprises of nine obeisances). India is amazing. India is world guru. It's difficult to attain a lofty state without India, even if it's that of thoughts. The number nine provides many hints. Sarasvatī, Gaṇeśa, Śiva and Pārvatī – these four deities are remembered in the beginning. Vālmīki, Hanumānājī, Jānakīji and Lord are remembered in the end. We usually keep extremely important individual in the

center. He who is chief and utmost honourable is placed in the center. Four obeisances are offered in the beginning, four others are offered in the end and in between Guru is offered obeisance. This is Tulasī's hint. Guru is in the center. Whether one wants to understand Sarasvatī, Gaṇeśa, Śiva, Pārvatī or whether one wants to understand Sītā-Rāmajī or Vālmiki but,

Vande Bodhamayaṃ Nityaṃ-

Guruṃ ŚaṃkaraRūpiṇaṃ I BAK-Śl.03 I

The fact that Guru is placed in the center is extremely lovely. Tulasī intended to transport ślokas to ordinary people. And Tulasī has done a wonderful job by doing so. To avoid glorified ideologies from getting confined to one majestic language alone, while honouring and offering obeisance to the supreme language of divinities, Saṃskṛta, Tulasī wrought an extremely great and noble job of bringing down the ślokas to ordinary masses. Just like Kabīra Sāheb and Mahāvīra did. And His sole intent was 'SvāntaḥSukhāya' or 'More Mana Prabodha Jehi Hoī' or,

Nija Girā Pāvani Karan Kāran

Rāma Jasu Tulsi Kahyo I

Raghubīr Charit Apāra Bāridhi-

Pāru Kabi Kaunein Lahyo II BAK-Last-Chaṃda II

He descended ślokas straight to the ordinary masses in folk dialect. Tulasī wishes to bring ślokas to ordinary people. And in five sorthas, Tulasī forms a uniting bridge with the timeless-tradition of the five deities as prescribed by Jagatguru Adi Shankaracharya. Gaṇeśa, Sun-God, Śiva, Durgā and Viṣṇu.

Young ladies and gentlemen of my country, I would also like to request you, please keep these five deities in your memory. Even as we worship and offer obeisance to Gaṇeśa during Gaṇeśa-Caturthī but Gaṇeśa is primarily the deity of discretion. If young boys and girls of my country keep their discretion intact in subtle form, it's Gaṇeśa's eternal worship. Our discretion should stay intact. Our discretion conferred by Guru or manifested from spiritual discourse should stay intact. This is Gaṇeśa's worship. We should indeed worship Gaṇeśa's idol in temple and home as per our reverence. Worshipping sun comprises of

offering oblation of water to the sun-god. However, bare minimum resolve to live in light is sun's worship. Trying to live in light as far as possible is sun's worship. Viṣṇu is synonym of pervasiveness. Our heart should be vast, it shouldn't be narrow. Generous heart, generous ideology, 'Udāra Caritānāṃ Tu Vasudhaiva Kuṭumbakam', this very proclamation of ours is Viṣṇu's worship.

Lord Śiva's anointment, enduring faith is Śiva's anointment. Śiva is symbolic of faith. Maintain your faith intact in the root of religion. The so-called religions are unsteady. 'Rāma Carita Mānasa' contains numerous definitions of faith. However, I am only of the opinion that rather than placing faith at randomly places, have faith on the one who is the evident embodiment of faith, that's it! And faith is Śaṃkara.

BhavānīŚaṃkarau Vande

ŚradhhāViśvāsaRūpiṇau I Śl-00.II I

Faith is the supreme entity, it's Śiva. Have faith on faith, that's all. Persist faith on the worthiness of your life e.g. my eyes are on the right track, I don't feel interested when someone is being criticised, my hands don't get into unethical practices, my feet don't tread evil path etc. There is a couplet by Parveen Shakir,

Mujhako Is Rāha Pe Calanā Hi Nahī,

Jo Mujhe TujhaSe Judā Karatī Hai I

And living for others' welfare is the entity of Śiva. And Durgā is the manifestation of reverence. Not harbouring blind reverence, but cultivating unattributed reverence in the end is Pārvatī. As you all know in the fifth sortha,

Baṃdau Gurū Pada Kaṃja

Kṛpā Siṃdhu NaraRūpa Hari I

MahāMoha Tama Puṃja-

Jāsu Bacana Rabi Kara Nikara I BAK-So.05 I

Guru is offered obeisance. As the topic of Guru came up, Tulasī's head bowed. When the core matter came up, His head bowed. And Tulasī clearly writes over here, the most dangerous entity within us is delusion (moha). And Tulasī says in the beginning of Guru's obeisance in 'Mānasa' that delusion will dispel by the words of some enlightened man,

Sadgura Baida Bacana Bisvāsā I UTK-121.03 I  
'Mānasa' opens up countless paths! Tulasī upfront states that my delusion will dispel by the words of my Guru, 'Jāsu Bacana Rabi Kara Nikara'. Delusion will dispel by Guru's words. Of course, Guru should truly be Guru, that's all. It is at least necessary for an enlightened man to be an enlightened man genuinely. This holds true if I and you are the surrendered dependents of some enlightened man, if we cherish faith in the every-flowing tradition of Guru; otherwise, it's not mandatory. You can reach directly as well. Our country had many realised men who did not believe in Guru. They are equally welcome. But what about people like us? As for us, at least we need some enlightened man whose words can dispel our delusion. Tulasī says in Dohāvalī,

Mukha Dekhata Pātaka Hare,

Parasata Karama Bilāhī,

Bacana Sunata Mana Moha Gata,

Puraba Bhāga Milāhi I

And my listeners, having journeyed for fifty-five years now I have reached the conclusion that it's extremely difficult to dispel delusion. It will work out only when we place faith on some enlightened man. There is a couplet by Ghalib,

Talaba Dīdāra Kī Hai To Nazare Jamāye Rakhanā I

Nakāba Ho Kī Nasība Kabhī To Saraka Jayegā II

Fix your eyes on the aim, maintain fixed gaze; if you cherish earnest longing, things will change whether it's curtain or fate. This is Guru's grace for people like us.

My men and women, Goswāmijī cites the glory of Guru. Young ladies and gentlemen, you shall attain wisdom from Guru. I am repeating again and again, please keep in mind that He should be genuine

*It's said, Vedas' abridged exposition is Upaniṣad. I have heard from the saints that Upaniṣad's abridged exposition is 'Bhagavad Gītā'. The holy men believe the abridged exposition of 'Bhagavad Gītā' to be 'Rāma Carita Mānasa'. As my VyāsaPīṭha thinks further, I would like to state humbly that the abridged exposition of 'Rāma Carita Mānasa' is 'SuṃdaraKāṇḍa'. The abridged exposition of 'SuṃdaraKāṇḍa' is 'HanumānaCālīsā'. 'HanumānaCālīsā' is RāmaKathā in reality. In reality 'HanumānaCālīsā' is the abridged exposition of RāmaKathā. 'HanumānaCālīsā' contains countless episodes (of RāmaKathā) in itself!*

Guru. This is the problem area. Upaniṣad only contains the word 'Guru'. The word 'Satguru' has been used by the saints of medieval age! There is no need to append the word 'Sat' to 'Guru', but 'Asatguru' (fake-gurus) had swayed the society! There was a horde of so-called Guru. In this situation, the medieval saints constituted an immensely holy word 'Satguru' for the sake of examination and assessment (of genuine Guru).

Guru is the source of wisdom. Wisdom dispels delusion. But we will have to lend ears to Guru's words. Guru confers the seed, amazing! The mantra of Rāma is considered as the seed-mantra. Lord gave the signet-ring inscribed with Rāma to Hanumānājī, it was the seed. Hanumānājī developed this seed. He took a leap. He crossed the ocean and reached to the mother. He reached to the Mother of the Universe. And as you all know, the very first episode of 'Rāma Carita Mānasa' is obeisance to Guru, which my VyāsaPīṭha calls as 'GuruGītā'. Let us recite its couple of lines,

Baṃdau Guru Pada Paduma Parāgā I

Suruci Subāsa Sarasa Anurāgā II BAK-00.01 II

This is 'Mānasa-GuruGītā'. Obeisance is offered to Guru's divine lotus feet. Obeisance is rendered to the dust of Guru's divine lotus feet. This is not about worship of an individual. Guru is not an individual. Guru is distinctive personality in the universe, whom even the divine incarnations accept. This is the positional designation of Guru. And this certainly doesn't refer to the worship of an individual. Tulasīdāsajī says, 'Baṃdau Guru Pada', it's about obeisance of this stature, this foundation and this lofty state of wisdom. It's indeed not about worshipping an individual. Don't choose the one with label, choose the

one with level. I am recollecting a couplet of Raj Kaushik,

Nazaro Se Pāva Cūma Lū,  
Yā Hātho Se Pāva Cūma Lū I

Pākīzagī Ko Dekhakara Merā Dila Kaśmakaśa Hai II  
Supreme holiness is called as Sadguru.

So my listeners, this is not about worshipping a specific individual. Our Swāmī Sharnanandaji probably used to say, believing Guru as human-being is an offence and believing a human-being as Guru is also equally offensive! He is both, God in human-form. A combined form of both God and man is an enlightened man. Thus, Guru's glory is peerless. Nonetheless, assaying them is indeed slightly difficult task. And once our eyes turn hallow by the dust of Guru's divine feet, the question of criticism no longer prevails. The whole world becomes worthy of obeisance and therefore comes Tulasī's copāi which forms the essential gist of all copāi,

Sīya RāmaMaya Saba Jaga Jānī I

Karau Pranāma Jori Juga Pānī II BAK-07.01 II

The entire world appeared worthy of obeisance. And in the same chronology, Tulasīji offers obeisance to the royal family. Mother Kausalyā was offered obeisance very first in order even before Daśarathaji. He extolled the ballad of Daśarathaji's love. Thereafter, the King of Mithilā was offered obeisance along with his family. While making obeisance to the brothers, Bharata was offered a bow foremost followed by Sire Śatrughna, Lakśmaṇa etc. And in between, He included utmost essential obeisance of Sire Śrī Hanumānaji.

MahāBīra Binavau Hanumānā I

Rāma Jāsu Jasa Āpa Bakhānā II BAK-16.05 II

I usually recite the first day Kathā till Hanumānaji's obeisance. You may be the follower of any sect or any religion. The Supreme personality of Godhead dwells everywhere as per one's reverence. However, by seeking Hanumānta's shelter one can make remarkable progress in one's religion. Because He is the son of wind-god. We cannot live without Him. I have heard from the saints that our body contains five vital elements of life. 'Mānasa' also

contains five vital living beings who were saved by Śrī Hanumānaji Himself. Thus, the element of Hanumānta is such a supreme element. Seek His shelter. There are rumours that women cannot worship or adore Hanumānaji! I fail to understand! God knows who has introduced such myths! When Hanumānaji went to Laṃkā to inform Jānakīji about Rāvaṇa's death, the demonesses of Laṃkā rushed to worship Hanumānaji; Tulasī writes so. Thus, if the demonesses are rightful of worshipping Hanumānaji then why not the women and daughters of my country?

You can recite 'HanumānaCālīsā'. You can recite 'SuṃdaraKāṇḍā'. Of course, observing certain rules during a specific ritual is a different matter. Otherwise, Śrī Hanumāna belongs to everyone. Hanumāna touches everyone in form of air, in form of our vital breath. He not only touches, He has dived into us! The element of Hanumānta constantly moves back and forth from navel to nose. This is the age of Kali Sāheb! It's difficult to search a genuine Guru. Even if we find one, it's hard to truly recognise Him. It's a tough matter. If we fail to find a Guru, believe Hanumāna as Guru.

Jaya Jaya Jaya Hanumāna Goṣāi I

Kṛpā Karahu Gurū Deva Kī Nai II HC-XXXVII II

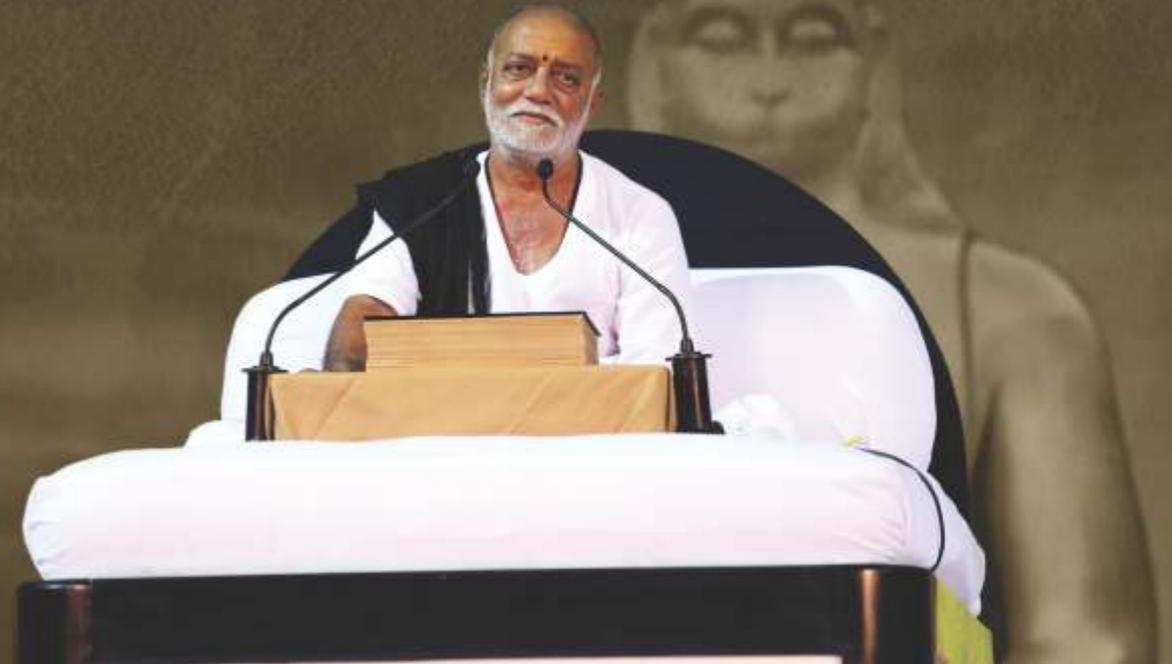
In my personal belief, anyone can offer obeisance to Hanumānaji. There should be no prohibition at all. Even if there is any till now, they should be modestly dispelled. Hanumānaji is the vital element of life. Please don't get into the doctrine of tantra to worship Hanumānaji! Let alone the tantric practices! Instead recite 'HanumānaCālīsā'. It's pure as well as proven. As far as my knowledge prevails, the very first Cālīsā (hymn of forty verses) of the world is 'HanumānaCālīsā'; if anyone knows otherwise, do let me know and I shall accept openly. The tradition of forty-fold hymns came after Tulasī. Otherwise, the primordial forty-fold hymn is 'HanumānaCālīsā'. And its each and every line is holy. Therefore, I feel like talking and extolling over it. The element of Hanumānta is phenomenal.

## Mānasa-HanumānaCālīsā-X :: II ::

### When our tongue chants Lord's Name, Lord's ten incarnations abode on our tongue

First of all, let me tell you the cognition of my inner-consciousness. I am not sure but I may have said this in one of the earlier Kathās of 'HanumānaCālīsā' as well, I firmly believe at a personal level that Tulasīji has composed 'HanumānaCālīsā' before He composed 'Rāma Carita Mānasa'. And by the glory of this 'HanumānaCālīsā', 'Rāma Carita Mānasa' has become the greatest-mantra, it became a proven-mantra. On another note, I have no firm conclusion in my mind about when the other scriptures of Tulasī e.g. Gitāvalī, Kavītāvalī, Dohāvalī, Barve 'Rāmāyaṇa' etc. etc. must have been written. However, I personally firmly believe that 'HanumānaCālīsā' should have been composed first. Thereafter, 'Rāma Carita Mānasa' must have been composed in (Tulasīji's) midlife. And 'VinayaPatrikā' has been composed in the old age of Reverend Goswāmīji. These were the three steps of a monk named Tulasī who manifested on this earth. So, 'HanumānaCālīsā' holds especial significance in my view.

Goswāmīji says, he who recites 'HanumānaCālīsā' will get endowed with supernatural-accomplishments (siddhi). My mind holds numerous interpretations of recitation. One Kathā is still remaining, I shall talk with you whenever I get the inspiration. Does recitation mean reading the sacred text of 'HanumānaCālīsā' from a booklet? What does it mean? There are numerous interpretations; forget it. However, in simplest sense Goswāmīji says that he who recites or reads 'HanumānaCālīsā' will get endowed with supernatural-accomplishments. His life will get blessed with countless superhuman powers or he will reach the state of 'Iti Siddham' i.e. QED (Quod Erat Demonstrandum in Latin. Thus proved! A state of complete realisation). For instance, when something finishes we mark its completion. It gets proven, it gets complete. In one context, 'Pāyo Parama Bīśrāmu'. And in that age Tulasī must have thought, who will agree to me? There are instances when I share the cognition of my inner-consciousness with you by Guru's grace. You hold reverence on VyāsaPīṭha. As far as I believe, you harbour trust as well. However it may be. Because Tulasī associates one more



word with trust in 'Mānasa', 'Dṛḍha Bharosā', I and you hold trust on everyone, however Tulasī very staunchly insists for our trust to be firm.

Maṃtra Jāpa Mama Dṛḍha Bisvāsā I ARK-35.01 I  
Don't you feel that faith was enough? Why insist it to be firm? Sūradāsa and Tulasī are talking same language.

Bharoso Dṛḍha Ina Caranana Kairo I

Tulasī has written in one dohā, 'BhaktiBhāva Bhādo Nadi', an individual's devotion, heartfelt sentiments and trust is the river flowing in the month of Bhādrapada (roughly July and August). It contains plentiful water. This is natural. But 'Jeṭha Māha Ṭhakarāye', when water flows with the same force even in the month of Jeṭha (roughly May and June), it's called as 'Dṛḍha Bisvāsā' (firm-faith). Young ladies and gentlemen, please understand this idea of firm-faith as it's extremely important. I feel that one who harbours firm-trust or firm-faith has nothing left to be done. He feels gratified that very moment. Why does Tulasī insist us to harbour firm-trust on Lord's Name? Why are our devotional sentiments the river of Bhādrapada month?

The reason Lord's Kathā is most relevant in the current age is so that the youngsters can deeply reflect on these points. Tagore has said, in the morning as you leave for field, as you leave for office, factory or for your work, leave with prayerful consciousness so that jealousy and hatred don't arouse in you. If you leave with hateful and complaining consciousness, you will carry hatred, envy and faulty vision for everyone you meet on the way.

My listeners, our impulsive reflex comes out. Before slapping someone, a subtle process begins in our consciousness about which we are unaware. Though we believe we are cautious! But we aren't! Let the moment come. I have started calling this phenomenon as 'Moment Science' since Varanasi Kathā. It's called as the science of moment. I want to tell young men and women, catch these moments. You shall experience joy in life. You shall attain a great deal. Only then shall the incident manifest. And this is

nothing to be disheartened about. Think about it, 'Dṛḍha Bisvāsā' (firm faith). Why does Tulasī conjoin the word 'firm' with faith? Isn't faith enough? 'Maṃtra Jāpa Mama Dṛḍha Bisvāsā', faith is of two types: Faith out of belief and faith out of knowledge. For instance, I can believe when you tell me that you possess a watch worth Rupees Five Lakhs, but the moment you show me that watch my faith is backed by knowledge. Though, it always begins with the faith of belief. However, our journey will be apt only when our faith of belief transforms into the faith backed by knowledge. Tulasī says,

Jāne Binu Na Hoi Partīti I

Binu Paratīti Hoi Nahī Prīti II UTK-88.04 II

Note, here again the word 'Dṛḍha' is repeated, therefore I am getting into this discussion.

Prīti Binā Nahi Bhagati Diḍhāi I UTK-88.04 I

Tulasī cites such a lovely illustration! Even as we bath with the holiest water my brothers and sisters, our body ultimately dries up. Greasiness of body stays intact only when we massage our body with oil, only when someone bathes with greasy substance or oily ingredient. However, affection is called as greasy element Saṃskṛta. Such greasiness will never dispel, it sticks firmly. Therefore, Goswāmiji says, 'Prīti Binā Nahi Bhagati Diḍhāi'.

So, our discussion is about stepping out from the river of Bhādrapada month, whenever we can. Tulasī thought, I should present such a witness that people arouse firm faith on the statement that reciting 'HanumānaCālisā' will endow one with completeness. He therefore says,

Hoya Siddhi Sākhī Gaurīsā II HC-XXXIX II

He thus gave a witness. Who can be a greater witness than Śaṃkara? Gaurīsā, Gaurī's Lord, consort of reverence. Tulasī says, I give the evidence of faith as a witness, if not me place faith on faith itself. Do you know, the cherished deity of Nāgara community is Lord Hatakesh. Why did the Nāgara community choose Lord Hatakesh? 'Hataka' means gold. Faith should be akin to gold, not like zinc. Iron needs to be

converted into gold, gold need not transform into anything.

AtulitaBalaDhāmaṃ HemaSailābhaDehaṃ  
DanujaVanaKṛṣānuṃ JñāniNāmagraganyam I  
SDK-Śl.III I

'Kānaka Bhūdhārākāra Sarīrā', He is gold, He need not become anything else. People can make ornaments from gold, touchstone it as they like. It's 100% pure! There is no lofty peak than placing faith on faith itself. So,

Hoya Siddhi Sākhī Gaurīsā II HC-XXXIX II

And Tulasīdāsajī further wrote, 'Tulsīdāsa Sadā Hari Cerā'. Tulasījī says, if you wish to give me something then bless me with the only wish that, may I remain Your eternal slave forever! Forever, ever and ever! And be kind to dwell in my heart, be kind to abide in my heart so that I never fall prey to an impulsive reflex. May my trust stay the same forever. Thus, in this tenth Kathā we are engaged in serene and essential discussion of 'HanumānaCālisā' on the basis of these two lines,

Aṣṭa Siddhi Nau Nidhi Ke Dātā I HC-XXXI I

Hanumānajī, You are the conferrer of eight supernatural-accomplishments (Aṣṭa-Siddhi) and nine heavenly-treasures (Nava-Nidhi). Is this greed? Is this allurements? He is not a monk who gives allurements. He who fortifies our faith is a Monk. Do remember my brothers & sisters, the element of trust is lying in all of us. It's beyond our capacity to make it firm, it's only He who fortifies it - one being the Supreme personality of Godhead and other being our enlightened man. We are the rivers of Sāvana and Bhādrapada months, Sāheb! We mistakenly believe few of our impulses as wisdom! They are our weaknesses! So, He fortifies our trust. He doesn't give allurements, how can he be a monk who allures? Does Tulasī give us allurements? Hanumānajī, You are the benefactor of eight supernatural-accomplishments and nine heavenly-treasures. He can become a benefactor who has been benefacted by someone in the past. A very crucial point is written here,

Aṣṭa Siddhi Nau Nidhi Ke Dātā I

Asa Bara Dīna Jānakī Mātā II HC-XXXI II

Mother Jānakī has conferred this boon to You. Now, if Hanumānajī is to bestow us with eight supernatural-accomplishments and nine heavenly-treasures then we need Hanumānajī to be present. But Hanumānajī is also blessed by Jānakī. Therefore, if we get Jānakī then the greatest job can be accomplished! Why should we take through someone? Why don't we directly resort to the divine feet of devotion? Keep aside Hanumānajī as well! We can get everything once we get the Mother. But how do we attain the mother? Have you ever thought, how have we attained our mother? Although this is half-truth, it's indeed the truth. We have obtained mother because of our father. In absence of father, we wouldn't have attained mother.

Janam Hetu Sab Kah Pitu Mātā I AYK-254.03 I

Both mother and father are needed. Child is born by the grace of both of them. Further, how to we obtain father? If we have grandparents. Initially, look at the corporeal order. How do we attain grandparents? If we have a family. And how do we get a family? Through lineage. How do we get a lineage? Through sun and moon. How do we find sun and moon? Through the Supreme Entity, the Supreme Godhead. How do we obtain the Supreme Entity? 'Prema Te Pragaṭa Hohi Main Jānā', the Supreme Entity is obtained through love. Love is in the root. Therefore, my VyāsaPīṭha calls RāmaKathā as the Yajña-of-Love.

In this order we can attain Jānakī; Hanumānajī has attained eight supernatural-accomplishments and nine heavenly-treasures conferred by Jānakī and if we seek Hanumānajī's shelter without any allurements whatsoever then we too can attain eight supernatural-accomplishments and nine heavenly-treasures. However, there are few additional supernatural-accomplishments. I have clarified in Kathā many a times that supernatural-accomplishments are not my center of focus. I have instead probably discussed eight purities before you in the past. Purenness itself is supernatural-

accomplishment in my understanding. However, if we touch upon the topic of supernatural-accomplishments then one of the supernatural-accomplishments in tantra is 'KārṇaSiddhi'. Don't get into this, please. If two people are talking in any corner of the world, he who is blessed with this power can hear the conversation! This is science! This accomplishment is also called as 'KārṇaPiśāci'. Hearing someone's conversation through the medium of this accomplishment is far from discretion and ethics. Many people hear even without any supernatural-accomplishment! They will miss the flight, but not let go the conversation. Though I clearly advice to avoid this path. Because hearing others' conversation through supernatural-accomplishment may depress you, as they may probably be talking about you. You will be hurt! Hanumānājī's shelter may bless you with this supernatural-accomplishment but don't get into this power.

Second supernatural-accomplishment is the accomplishment of mind, by virtue of which your mind tells you what the other person thinks about you. The modern science calls it Telepathy. Even if you attain this supernatural-accomplishment by the divine grace unasked, please don't use it. Third supernatural-accomplishment is 'VakSiddhi', the supernatural-accomplishment of speech. It's the power to capture the audience the moment you start taking! 'VakSiddhi' has two meanings. First, the recipient gets captured by the individual endowed with this accomplishment. Its second part is, 'Bole So Nihāla', whatever words emanate from His lips shall unfailingly come true. Therefore, the enlightened men are extremely cautious

of what they speak. And this doesn't need any spiritual penance. The purer one's inner-consciousness, the more powerful will his supernatural-accomplishment of speech become. And the supernatural-accomplishment of speech will get endowed by chanting. 'YogiSiddhi', is a matter of tradition. Tulasīdāsājī writes about Śiva, 'Joga Gyāna Bairāgya Nidhi', though this refers to the heavenly-treasure but it's also about supernatural-accomplishment of 'YogaSiddhi'. But the moment YogaSiddhi gets fouled with nescience, the YogaSiddhi of a recluse meets a downfall. Fifth supernatural-accomplishment is 'RasaSiddhi', I recollect having discussed this with you sometime in the past.

'Nau Nidhi', what is heavenly-treasure (nidhi)? Heavenly-treasure is numerology Sāheb! It's Sāmkhya. Treasure, storehouse, it's the scripture of numbers. But my brothers & sisters, by seeking Hanumānājī's shelter we shall attain a different type of heavenly-treasure. One of which is 'GunaNidhi'. 'Ajara Amara GunaNidhi Suta Hohū', Mother Jānakī had said, you shall become a storehouse of virtues. We shall get endowed with good qualities or noble virtues. Hanumānājī's grace will manifest our good qualities. And I witness in the society that by attending the spiritual discourse time and again and by regularly reading the scriptures, the virtues keep coming in us. The divine discourse begins to develop few virtues in the reciter as well as the listener. Thus, this is a great heavenly-treasure by Hanumānājī's grace.

Another heavenly-treasure in 'Rāma Carita Mānasa' is 'ŚīlaNidhi'. 'ŚīlaNidhi' means the virtuous conduct of our life, our way of living which is our

*Name is an incarnation. When our tongue chants Lord's Name, Lord's ten incarnations abode on our tongue. Tongue is the abode. The way Rāma incarnates in Ayodhyā, Lord's Name manifests as an incarnation of different age and different time on the abode of our tongue. In our country, there have been twenty-four incarnations. However, we predominantly believe in ten incarnations. Young men and women, I would like to tell you from the bottom of my heart, if someone pours adverse venom in your ears with the argument that, what will manifest by chanting and parrot-phrasing Lord's Name? Don't pay heed to them. If you have surrendered yourself to VyāsaPīṭha, don't ever forsake Lord's Name; Name is the saviour.*

treasure. Our Gaṃgāsati spoke truly beautiful,

Śilavaṃṭa Sādhu Ne VāreVāre Namīe PānaBāi,  
Jenā Badale Nahi VrataMāna...

Another heavenly-treasure (nidhi) in 'Rāmāyaṇa' is 'KaruṇāNidhi'.

KaruṇāNidhi Mana Dikha Bicārī I

Ura Aṃkureu Garaba Taru Bhāri II BAK-128.02 II  
Compassion should gradually develop in our life while listening to the divine discourse. 'BibekaNidhi', Janaka is called as the treasure of discretion. 'BairagyaNidhi', dispassion is also a heavenly-treasure. Radiance too is a heavenly-treasure. Man should be radiant. And radiance doesn't come without penance.

It's written in 'ViduraNīti' in 'Māhābhārata', he who constantly travels is penanceful. Thus, we all get included in this. 'Māhābhārata' says, the great seers who constantly wander with the disposition of swan, is their penance. Why? Constantly being in journey diminishes attachment and hatred. Staying at one place augments attachment and hatred. He who travels happens to meet new people every day. They meet for few moments, hence attachment and hatred reduces. And he whose attachment and hatred reduces, what is he if not a man of penance? You all know in 'HanumānaCālīsā',

Saba Para Rāma Tapasvī Rājā I HC-XXVII I

Rāma is proclaimed as a penanceful king. Because He keeps on travelling. There are three types of kings: celebrated, strong-minded and penanceful. Celebrated kings in 'Rāma Carita Mānasa' are Janaka and King Daśaratha. They are extremely celebrated and treasures of meritorious deeds. Rāvaṇa is a strong-minded king. This man is in no one's control! But my Lord is a penanceful king. However, this being Kaliyuga people who constantly travel also get fouled with attachment and hatred. Since this is an indoor stadium, I would like to tell you something in private! Stay away from knowing extra information about others. It's not necessary. If you want to know something, know yourself as much as you can. Knowing others creates a big mess. Radiance is a heavenly-treasure. Man's strength is also called as heavenly-treasure. Physical

strength is also believed as a treasure. He who seeks Hanumāna's shelter, his physical and mental strength will fortify. Tulasī solicits in 'HanumānaCālīsā',

Bala Budhi Bidyā Dehu Mohi-

Harahu Kalesa Bikāra I HC-Do.II II

Have you ever thought my brothers & sisters, even when you are slightly unwell, you manage to reach to the Kathā! Wherefrom does this strength come? This strength is your heavenly-treasure. And if taken in virtuous context, if the Supreme Godhead has bestowed beauty to someone then it's their treasure. Beauty is a heavenly-treasure. Beauty aligned in right direction is a boon. Thus, Hanumānājī is the one who confers the aforementioned eight supernatural-accomplishments and nine heavenly-treasures. 'Asa Bara Dīna Jānakī Mātā', Mother is specifically mentioned here. And understand one fact clearly, if there is any greatest benefactor in this world then it's the mother. Both mother and father are considered as birth givers. But even as mother is a birth-giver, she is child's destiny builder as well. What is it that a mother cannot do if she wants? The line we are to discuss this time is,

Rāma Rasāyana Tumhare Pāsā I

Sadā Raho Raghupati Ke Dāsā II HC-XXXII II

The word 'Rasāyana' (alchemical elixir) is extremely lovely. It is Ayurvedic as well as scientific word. We have a scripture named 'Bhakti Rasāyana Śiṃdhu' in our country. The phrase 'Rāma-Rasāyana' written in 'HanumānaCālīsā' can benefit us by a great extent.

There is a curiosity. A listener from Maharashtra has asked, "Bāpu, we come to Your Kathā after hearing a lot of abuse from our family! Is our moha (infatuation) for Kathā bad? Bāpu, is moha for spiritual discourse evil? You have also called Rāvaṇa as moha, then why did You recite the Kathā on Rāvaṇa?" Bāpu, I am confused. And what when Kṛṣṇa bounds us in moha?" The moha of coming to Kathā is an attempt to dispel our moha. Indeed come to Kathā with moha. But if Kathā is recited and heard in right manner, man will return free from moha. The direction of moha will change gradually. Therefore, moha for Kathā is not

wrong. This is an extremely big experiment to dispel our moha. "If Rāvaṇa is moha then why did You recite Kathā on him?" I recited to kill Rāvaṇa! I recited to confer nirvāṇā to Rāvaṇa! I may anyways recite but why did Lord Rāma fight with Rāvaṇa? What was the need for God to do so? He is a beautiful form of moha. Moha is ten-headed, the more you cut its head...! Rāma was tired killing moha again and again! Thus, Rāvaṇa's Kathā will have to be recited, else how can we establish Rāma otherwise? So, moha for Kathā is good in my vision. I am so much smitten with moha that I am only reciting Kathā again and again. I am just using this word moha since you have asked, else it's not moha, it is neha (love). This is love for the Kathā. So, moha is deemed extremely serious in Tulasī's vision. However, if it gets cultivated in this direction then moha gets transformed into love. So, moha for Kathā is a serene remedy to eradicate moha.

Let me fulfill the chronology of Kathā. Goswāmijī offered obeisance to Lord Sītārāmājī. Thereafter, as you know Tulasījī offers obeisance to Rāma's Name in seventy-two lines, a complete integer.

Baṃdau Nāma Rāma Raghubara Ko I

Hetu Kṛṣṇānu Bhānu Himakara Ko II BAK-18.01 II

I am rehearsing to talk on the glory of Lord's Name! Therefore, I used to rush towards it even in Cambodia! Even in Banaras I was ardently rushing towards the glory of Lord's Name. I am practicing! Though it has been completed from within but how should I present it before you, how should I express it so that Lord's Name gets staunchly established in your heart like mother's milk, that's all! At times, even I feel that hope this is not just mere play of words! Telling a joke, singing a song, etc. etc.! Nonetheless, I am conscious that even after reciting everything, ultimately we have to catch hold of Name. Lord's Name, Lord's Name, Lord's Name. Name is not a medium at all, Name is the ultimate object of attainment.

When I was talking on the glory of Lord's Name during the evening of 'Hanumāna-Jayaṃtī', I said that Name is an incarnation. When our tongue

chants Lord's Name, Lord's ten incarnations abode on our tongue. Tongue is the abode. The way Rāma incarnates in Ayodhyā, Lord's Name manifests as an incarnation of different age and different time on the abode of our tongue. In our country, there have been twenty-four incarnations. However, we predominantly believe in ten incarnations viz. Matsyāvatāra (Fish-Incarnation), Kūrmāvatāra (Turtle-Incarnation), Varāha Avatāra (Boar-Incarnation), Nṛsinha Avatāra (Man-Lion-Incarnation), Vāmana Avatāra (Dwarf-Incarnation), Paraśurāma Avatāra, Rāma Avatāra, Kṛṣṇa Avatāra, Buddha Avatāra and Kalki Avatāra, these are ten main incarnations. Young men and women, I would like to tell you from the bottom of my heart, if someone pours adverse venom in your ears with the argument that, what will manifest by chanting and parrot-phrasing Lord's Name? Don't pay heed to them. If you have surrendered yourself to VyāsaPīṭha, don't ever forsake Lord's Name; Name is the saviour.

RāmaCarita Sata Koṭī Maha Liya

Maheśa Jiya Jāni II BAK-25 II

We are though worldly souls, but even Śiva has extracted the essence of Hundred Crore 'Rāmāyaṇa' and chosen only Rāma from it. You can choose to call it as Kṛṣṇa, I have no objection. You may name it as per your reverence. I don't refuse even if it's Allah! But Name is everything. If you know, Mahātmā Mohandas spoke 'He Rāma'; Mahātmā Tulasīdāsa speaks 'He Hari'. It's amazing! Therefore, my Goswāmijī says,

RāmaCaritaMānasa Ehi Nāmā I BAK-34.04 I

Name has ten incarnations. How? We had an incarnation of turtle in our country. Lord arrived in form of a turtle. You are acquainted with the legendary tale. All I want to say, don't get into too complicated mantras as well. If uttering 'Ra' does the job then what is the need to undertake a lengthy journey? But if you are interested in such expensive penance then do follow it! So, while chanting Lord's Name by our tongue our every organ of senses like hands, eyes, nose, ears, tongue and feet begins to withdraw itself from

external phenomenon. While chanting Lord's Name, when every organ of senses gets disposed to retract itself into the shell of a turtle, realise that Kūrmāvatāra (Turtle-Incarnation) has manifested. Fish swims in water and stays alive. By forsaking water, fish meets its death. While chanting Lord's Name, when the chanter's eyes in form of fish swims in a lake filled with water, when our eyes brim over with tears for a moment or two, I can trustfully say that Matsyāvatāra (Fish-Incarnation) has manifested.

Third incarnation is Varāha Avatāra (Boar-Incarnation). Earth was drowning and Lord Varāha lifted the earth and rescued it. While chanting Lord's Name, we must keep our familial earth afloat. Chanter of Lord's Name need not turn the earth upside down or forsake it. We need to take care of our familial earth. Either when the world doesn't feel like burden or we learn to carry the worldly burden by the glory of Name then realise that Varāha Avatāra (Boar-Incarnation) has manifested on your tongue. While chanting the Name, as we begin introspection in our heart and the crassness of greed, ambition and egotism doesn't prevail anymore then realise Nṛsinha Avatāra (Man-Lion-Incarnation) has manifested on your tongue. While chanting Name, when the spiritual seeker gains the competency of measuring the three spheres, yet as he stays extremely trifling before the world it's the incarnation of Vāmana Avatāra (Dwarf-Incarnation). Then comes Paraśurāma, Lord's incarnation impelled by wrath; while chanting Rāma's Name as the doors of our intellect open up and as we begin to understand the truth then realise that by the glory of Rāma's Name the incarnation of Paraśurāma has manifested on my tongue. At times, even as an individual chants the Name, he thinks that I shall take revenge when I get an opportunity etc. etc.! As these strategies begin to pacify slowly and gradually, as one gets endowed with such an intellect then realise that Lord Paraśurāma has bore an incarnation on my tongue.

And then comes Rāma's incarnation. In what words can we extol it? While chanting Lord's Name, as we get an auspicious feeling that may we as well as

others experience rest and repose then realise that Rāma's incarnation has manifested in the Ayodhyā of our tongue. Kṛṣṇa's incarnation; few incarnations are directly indicated in 'Mānasa'. 'Jiha Jasomati Hari Haladhara Se', 'Ra' and 'Ma' are directly indicated. Tulasī says, the syllable of 'Ra' as well as 'Ma' are the children of tongue in form of Yaśodā just like Kṛṣṇa and Balarāma are to her. God's sport, God's Name, God's form and God's abode of Vrindavan augment our devotional sentiments and when Kṛṣṇa remains one and only attraction for us and as we begin to get detached from other places then realise Kṛṣṇa and Balarāma have manifested on our tongue. This is Kṛṣṇa's incarnation. While chanting the Name, as the medium of chanting gets forsaken and as sole immaculateness prevails and when we start earning a sense of enlightenment then realise, the incarnation of Buddha has manifested within me. Lastly, the incarnation of Kalki is remaining. It's predicted to happen in southern quarter in the home of some Brāhmaṇa etc. etc...! I have heard so from the realised souls. Many people say that the incarnation has already taken place! All I want to say is that Bāpa, while chanting the Name when we start feeling that my mind has turned stainless, my intellect is turning faithful and no impressions of past births are present in my subconscious-mind – this stainlessness itself is the incarnation of Kalki. This is the incarnation of Kalki. As our life stays more pleasurable, stainless and pure, realise that the incarnation of Kalki has manifested on tongue.

So, the glory of Name is awe-inspiring. Name is the very form of Om, it's the primordial root syllable of the cosmos. Lord Śiva regards it as the greatest mantra and chants this Name day in and day out. Ancient poet Vālmīki turned immaculate by chanting the Name in reverse order. Caitanya Mahāprabhu associated ten offences with chanting of Name. My VyāsaPīṭha associated ten incarnations with chanting Lord's Name. Chanting Lord's Name with anger or indolence will manifest auspiciousness in all ten directions. Name is primary in all four ages.

### Incessant reflection on 'HanumānaCālīsā' frees an individual from the bondage of Yuga

In this nine-day RāmaKathā of Goa we are having pious discussion in accordance with reality predominantly on 'HanumānaCālīsā' on the basis of 'Mānasa'.

Rāma Rasāyana Tumhare Pāsā I

Sadā Raho Raghupati Ke Dāsā II HC-XXXII II

We want to further this line. Listen with pleased and calm consciousness. Many questions are being asked about 'Cālīsā' (40) that why the number forty was specifically chosen for 'HanumānaCālīsā'? This has been discussed in probably first or second Kathā on 'HanumānaCālīsā'. The number forty holds especial significance in our country among ordinary masses as well as in Vedas.

As I understand for the number forty... you all know, I repeat this statement again and again and I shall keep repeating in future as well that it's not at all compulsory to believe whatever is said from here. You should listen, you should feel, you should know and then if you feel right, you may take it further in the journey of your life. Nonetheless, I am only sharing with you all that has benefitted me by a certain extent. My meaning of forty is 40, four followed by zero. I would like to tell all of you that an individual who ends four things in life or who turns various fourfold aspect to zero (is actually figurative of forty). Zero is symbolic of both paradoxical entities in our country. Zero represents an empty state; which is called as 'Khalā' in Urdu. 'Khalā' means vacuum, void space of sky. So, firstly zero is an empty number. And secondly, zero also means complete. It has no corner. Corners have

the provision of hiding; circle has no room for hiding. With corners comes the possibility of hiding something and we may also succeed in doing so. Therefore we say, hide this matter in the corner of your heart. Or, 'Locana Jalu Raha Locana Konā', confine the tears in the corner of your eyes.

You can hide your state or situation. However, there is no provision of hiding in the state of emptiness or completeness. He who attains completeness cannot hide however hard he tries. There is no provision of hiding at all. Totally impossible! Therefore, Lord Buddha talks about emptiness and Jagatguru Adi Shankaracharya talks about completeness. While listening and reciting Kathā over and over, we gradually evolve to such a state wherein we cannot hide however hard we try. Even as we may not attempt to showcase, people with sharp eyes will indeed witness. Nānaka has never attempted to proclaim his completeness. Neither has Kabīra Sāheb, nor has Sire Jñāneśvara. Nonetheless, they could not hide.

I would like to tell the young listeners one more point, in social-dealings think first and jump later, whereas in spirituality jump first and whether you think or not, doesn't matter! The pathway of spirituality and love has no room for thinking. Of course, we must certainly think in our social conduct. Because people fall prey to troubles in each and every step in worldly life. So, it's necessary to think first in social conduct and jump later. In the world of the Supreme Godhead i.e. spirituality, one needs to jump first. Take a leap. 'Rāmāyaṇa' has taught, don't think before jumping, just remember the Lord for once. The composer of 'Mānasa' says, recollect your cherished deity first and then take a leap. So my brothers & sisters, think in social dealings but not in spirituality. So, spiritual seeker reaches such a state that even if he doesn't showcase himself, people do witness his state. I fail to understand that when no entity in the world is concerned with religion e.g. sky has no religion, water has no religion, trees and plants have no religion, neither does the earth, then why has it been imposed on human-beings alone?

Jaba Nayī Rāha Main Dikhatā Hū I

Sāmāne Eka Saliba Pātā Hū II

Crucifixion comes before me! Gallows came before Mansur! Hang this man! Junaid is trying to convince. However, the way I have read this story I feel like saying that he was indeed a Guru but not as realised as Mansur. Mansur was completely realised. You are aware of the story that later Mansur is hanged. They were Islamists themselves who were against Mansur! The king had given one stone to each of them to pelt on Mansur. He who doesn't pelt will be killed first! Thus, a horde of people pelted stones on Mansur and made him bleed profusely! Now, their Guru was also present there and everyone was watching if Guru hits Mansur or not? Because if Guru doesn't hurl a stone, the King will consider him to be in favour of Mansur and as a result, he will be hanged as well! Guru was weak! He was indeed weak, disciple was way ahead than him. So, Junaid sought a middle-way that I shall not hurl a stone, but I will throw a flower. He thus took a flower. And when people were pelting stones, Mansur was laughing. When Junaid hurl a flower, he began to weep! Everyone wondered, he is a strange man! We are pelting stones, you are being hanged and yet you are smiling! And when Junaid hurled a flower, you broke down! He said, I feel like crying because my very own person has hit me! Others were immature. They were unknown, but he is my Guru. All in all I only want to say that Bāpa, neither completeness nor emptiness can hide anything. When some spiritual-seeker begins absolute self-confession, it's deemed as the ninth devotion of 'Bhāgvat'. At that time realise, either the individual has turned zero or he has turned complete.

So, we have proclaimed zero as empty as well as complete. When a spiritual seeker begins to turn various fourfold aspect of scriptures and life to zero, he assimilates 'HanumānaCālīsā'. Forty lines of 'HanumānaCālīsā' are incredible. Merely reciting it is also equally amazing. And even if you recite with the greed of allurements as mentioned in the forty lines, you are equally free to do so. But don't try to buy potatoes by the precious Kohinoor diamond! One can

buy the world with Kohinoor. Now that we are reaching the last and final encampment of 'HanumānaCālīsā', change your perception.

Tulasīdāsajī has written in 'UttaraKāṇḍa' of 'Mānasa' Bāpa, the greatest weakness of a worldly soul is his ambition. I am not saying one should not be ambitious. Ambition should prevail in practical and worldly life. Aim to grow our business and money should not be condemned. If money wouldn't have grown, who would have hosted the Kathā? Who would have organised such a beautiful event? It should not be criticised. But one must indeed contemplate with discretion.

What does 'HariHara' mean, do you know? He who takes away our sorrows is called as 'Hara' and he is 'Hari' who takes away our bliss as well! Who will chant Lord's Name if we make these interpretations? And I keep repeating, 'He Hari, He Hari'. Tulasī repeats as well. Now if someone takes away our sorrows, we shall feel good; but if someone takes away our bliss then we shall not feel good. However think about it, be pleased if 'Hari' takes away our bliss. Why? The Supreme Godhead takes away our bliss. He keeps our bliss with Him and gives us as much as per our need and whenever we need. Immature child should not be given One Lakh Rupees in his pocket. He should be given only as much as per his need. My Lord is exceedingly gracious. By taking away our bliss, He is not harsh. Try to feel His inner graciousness, my brothers & sisters! You may squander away your bliss; therefore, I am taking it away. And whenever you shall need, I shall give it to you at the right opportunity.

Today, I also have one question that, "Bāpu, yesterday You said that Tulasī has composed 'HanumānaCālīsā' first. On what basis (did You state this)?" Please don't ask me this. On the basis of the cognition of my inner-consciousness. I have not forced you to write it down or agree to it. I am not publicizing. This is my thought. But if you try to search the reason then there is one reason as well. Because Tulasī has obtained Rāma of 'Rāma Carita Mānasa' through Hanumānajī. 'Rāma Carita Mānasa' has been

composed by the glory of 'HanumānaCālīsā'. Talgājardā believes so at a personal level. Goa need not agree to it! This is my belief. You can keep your belief to yourself. You will agree to me naturally. Such discussions start among the contemplators as well, on what basis did Bāpu make this statement? Everyone searches for support. And all supports are alien, only experience is ours.

Umā Kahau Main Anubhava Apnā I

Sata Hari Bhajanu Jagata Saba Sapanā II

ARK-38.03 II

Śaṅkara says, God's worship is truth. God is not truth. 'Rāmāyaṇa' redacts by a great extent. Jagatguru Adi says, 'Brahma Satyaṃ'. The entire wisdom of India says, 'Brahma Satyaṃ'. Śaṅkara says, God's worship is truth. And world is not false, but world is a dream. This is such a beautiful redaction. Tulasīdāsajī says in 'VinayaPatrikā',

Kou Kaha Satya, Jhūṭha Kaha Kou,

Jugala Prabala Kou Mānai II VP-111.04 II

All three states are delusions. Please, read Tulasī rightly Sāheb! Tulasī says, people who say that God is truth, is also a delusion. Those who say that the world is false, is a delusion as well. And some say, it is half-truth and half-false. All three claims are delusions until we know our true self! Know your own self. Forsake support of external evidence. Support of external evidences is good. Scriptures serve as evidence. But the moment we find a huge water body, spiritual seeker doesn't need a small pond. Similarly, 'Gītā' has instructed to surpass all Vedas. When you experience the attainment of the Supreme Entity, leave the rest behind and rush ahead.

So, please understand the significance of number fourty in order to have an especial experience. Turning four aspects to zero results in completeness. Only then can 'HanumānaCālīsā' be assimilated in a complete form. I have experienced something, I am sharing my very personal experience since you all are mine. You are my listeners, you are the center of my attachment and therefore, I am sharing this with you. Otherwise, talking about such things will be treated as

self-boasting. But let people interpret as they want, how does it matter? People who interpret otherwise are anyways engaged in such activities, what other job do they have? While reciting 'HanumānaCālīsā' you will feel that your mind has turned zero. It's very difficult, but this state does occur. The resolves and alternatives of mind pacifies. While constantly reciting 'HanumānaCālīsā', intellectual thoughts will cease. While reciting 'HanumānaCālīsā', you will forget the mental impressions accumulated in your subconscious-mind since countless past births. And while reciting 'HanumānaCālīsā', ego will get crushed. It's about turning these four aspects to zero.

I want to present these facts before you on the basis of 'Mānasa'. Bow of Śaṅkara is egotism. Here, my VyāsaPīṭha is advising to turn the four entities namely mind, intellect, subconscious-mind and egotism to zero so that 'HanumānaCālīsā' can be assimilated. Lord Śaṅkara had killed Tripura demon by this bow. After killing Tripura, Lord Śaṅkara abandoned the bow. He must have definitely mounted an arrow on the bow. Understand the mystery, my brothers & sisters, you shall benefit tremendously. I am sharing this as I have been benefitted. The bow was forsaken after the demon was killed. What does it mean? Keep our ego until you want to kill the evil. But once the evilness ends, forsake the bow which was used as the medium to kill the evilness. This is the sequence. Śiva has given a very lovely message to the world. Just because I am talking, I am forced to use words like 'I' and 'me'. Now, since I am talking I am keeping the bow of 'I' with me and I mount it as well. But once the Kathā ends after three hours, I will forsake the bow and observe silence. Then the 'I' will cease! You may possess revolver, gun, expensive clothes etc. but the moment we retire for the day, we forsake everything. Only when 'My' and 'I' is forsaken, we obtain rest of five to six hours. Likewise, when our 'I' of lifetime gets forsaken then we can say as Tulasī says, 'Pāyo Parama Bīśrāmu', only then this proclamation can be made.

Śiva's grace will forsake our egotism and devotion's grace will turn our egotism lighter, it will no

longer be a burden. Don't rest assured even after this state. Thereafter, a third incident befell in 'Rāma Carita Mānasa' wherein Lord Rāma broke the bow and Paraśurāmajī arrived. There was no one at par with Janaka in terms of wisdom in that age. Paraśurāma told him, O fool! Who broke the bow? You are a fool! And Paraśurāmajī says, I have heard that this bow was worshipped at your home. Yes. So, you broke the very entity whom you worshipped? The Janakas of the world do the same job! They break those whom they worship! Does the bow exist for breaking or for mounting? The very vow that he who breaks the bow will attain Sitā is nothing but an introduction of foolishness! This vow of yours is very crass! You are crass. Though, if Janaka wished he could have retorted. But arguing with the aged is far from discretion. Janaka was aware of this.

I would tell the youngsters as well, if you fail to understand the thoughts of aged and experienced elders and they may also get angry but get into an argument with them. There are three kinds of people in my understanding. I have also talked about it earlier and it has been printed as well. Few people are Artist. Śaṅkara is the crest jewel of artists, He is Naṭarāja. Artists should be honoured. Ghulam Ali should be honoured in Sankat Mochan temple. And what I adored the most about Ghulam Ali Sāheb is that he did not stay in a five-star hotel in Banaras! He recited namaz in one corner.

So, few people are 'Artist' in the society. Few people are 'Heartist' i.e. sensitive people with heart. If someone is hurt by their words or their conduct, they shed tears by hiding in a corner, such people are 'Heartist'. Make sure the maids and servants working at your home also don't feel hurt. Ultimately do remember, the spiritual discourse will only succeed then. 'Artist' alone cannot experience a satisfactory burp while leaving this world. Third category is that of 'Courtist', who are engaged in constant quarrel, arguments and logic! And logic never begets an outcome. And logic can go till any extent. Therefore, few people are 'Courtist' in my vision! I am unsure if

these words exist in English but this is the unpublished dictionary of Talgājarḍā! Its editor is Morari Bāpu. So, few people are 'Courtist'. Quarrels, quarrels, quarrels! Causeless arguments, rhetorics and debates! Every individual's home is getting converted into 'Court'! 'Heart' has ceased! 'Art' is nowhere to be seen. Even small houses have become courts! Father logically argues with son and son with father! Don't even discuss about husband and wife! They are the judges of the Supreme Court! They directly pronounce the verdict! Think about it.

My listeners, my original discussion was that forsake ego at least after completing our job. And then practice worship. Seek shelter of mother Jānakī. At this stage, we have only forsaken our ego, it has not been broken, but by practicing devotion it will indeed become lighter. While it will indeed prevail, ego will not make us a horse, rather we will ride on the horse of ego. Jānakī converted ego into horse and in 'Rāma Carita Mānasa', Rāma made the god of love (Kāmadeva) as the horse. Bāpa, stay constantly connected with 'HanumānaCālīsā'. Please don't forsake 'HanumānaCālīsā' for minor and major benefits. Recite it as you like - 108 times or 11 times. But all allurements will gradually drop. Seeker will rise higher. To climb Himālaya, one must reduce the baggage.

So, mind, intellect, subconscious-mind and ego turns zero. This is the evidence of assimilating 'HanumānaCālīsā'. Second aspect, righteousness, wealth, lust and liberation turns zero. Don't recite 'HanumānaCālīsā' so that people call you religious. 'HanumānaCālīsā' is not a religious text. It's our dignity that it has come in our religion. Why did Kṛṣṇa say, 'Māmekam Śaraṇam Vraja', He orders, He commands; forsake everything without thinking! Come out of all rituals. The line 'Aura Devatā Citta Na Dharā I Hanumata Sei Sarba Sukha Karā' is the counterpart of 'Māmekam Śaraṇam Vraja', this is not disregarding religion but bypassing it. Religion is religion. Now let's exit through the bypass. Because religion is too crowded! It's a blockade! And Shankaracharya says, 'EkāṃteSukhaMāsyatām',

sometime seclude yourself to solitude. Man must honour his solitude. Family members should honour the solitude of each other. Because we are not on earth only to earn money! Do earn money, most certainly, please. I am saying this from all my heart and if my heart is pure and if my prayers are heard then I would like to pray, earn good money. But don't consider it as the ultimate objective.

These four pursuits or rewards of human-life are cited in order to assimilate 'HanumānaCālīsā'. Although, Tulasī said in the beginning itself, 'Jo Dāyaku Phala Cāri', He conferred the fruit in the beginning itself. But the reason He conferred in the beginning is because after experiencing as you reach the ultimate realisation, forsake all four rewards – this way 'HanumānaCālīsā' will succeed. 'Jo Yaha Padhai Hanumāna Calīsā', turn these four aspects to zero.

My understanding is fortifying till such an extent that he who assimilates 'HanumānaCālīsā' no longer lives in Satayuga, he neither becomes the dweller of Tretāyuga, nor does he abodes in Dvāparayuga and he even doesn't stay in Kaliyuga, he only becomes the dweller of Kathāyuga, he only becomes the inhabitant of the age of love (Premayuga). Who is conscious of Yuga? Forget it! Discussions of Yuga are also bondage. 'Yuga' means pair; yugma. Where there is pair, there is dualism, there is bondage. Incessant reflection on 'HanumānaCālīsā' frees an individual from the bondage of Yuga. Man should step out from the bondage of Yuga. Man should rise beyond the fourfold reward and the fourfold pursuits of human existence. Man should come out of mind, intellect, subconscious-mind and egotism. This is the evidence of assimilating 'HanumānaCālīsā'.

So, an individual rises beyond every fourfold aspects associated with human life while assimilating 'HanumānaCālīsā'. When mere remembrance or inner connectedness of 'HanumānaCālīsā' prevails, an individual doesn't realise whether he is in the state of dreamless-sleep (susupti), dream (svapna), vigil (jāgrta) or transcendental (turīyā) state which is beyond the earlier three states. Our yogic doctrine has also prescribed several pathways to rise beyond these four

states. However, the easiest of all pathways is that of 'HanumānaCālīsā'. Now, let's discuss the principle line,

Rāma Rasāyana Tumhare Pāsā I

Sadā Raho Raghupati Ke Dāsā II HC-XXXII II

It simply means, You have Rāma-Rasāyana with You and You are the eternal servant of the Lord of Raghus, forever. You have been Lord's slave all the while. This line is deeply mysterious. It can have numerous interpretations. Hence, its elaboration is necessary. The word 'Rasāyana' (elixir) is lovely. There are five types of Rāsāyanas. First, Dharma-Rasāyana (Elixir-of-Righteousness). Second, Nāma-Rasāyana (Elixir of Lord's Name). Third, Bhakti-Rasāyana (Elixir-of-Devotion). Fourth, Kāma-Rasāyana (Elixir-of-Lust). Fifth, Rāma-Rasāyana (Elixir-of-Rāma). We have the entire subject of alchemy devoted to this topic. Why has our philosophy used the term 'Rasāyana'? It would have been very easy had they called it as medicine or drugs. The word 'Rasāyana' is extremely valuable. Literal meaning of 'Rasāyana' is ayana of rasa. Ayana means motion, to undertake a journey. It's analogous to 'Rāmāyaṇa' which has the story of Rāma's journey. Another meaning of 'Ayana' is abode or palace. 'Bhāgvatī' is called as 'Rasāyalam'. Abode (āyala) of sap (rasa). The primary meaning of 'Ayana' is motion. Crass objects naturally lack motion. Some conscious entity is needed to trigger consciousness into it. However, rasa (sap) is disposed to motion. It moves as soon as it finds space.

Our medical science prescribes taking medicine in form of pills, powder or ash; it has various types. The best is however taking medicines in liquid form (rasa). 'Rasāyana' is that which augments five entities, do remember listener ladies and gentlemen, only then can rasāyana be called as Rasāyana in true sense. He who seeks shelter of rasāyana, experiences augmentation of these five aspects. This is considered as the core nature of 'Rasāyana'.

Here however it refers to the spiritual aspect, 'Rāma-Rasāyana'. This is absolutely spiritual, it points to the topmost crest, but we will have to seek shelter of the gross illustration in order to understand this. First,

he who seeks shelter of rasāyana, his strength will augment. Your degree of weakness will begin to reduce. However, our ancient men of wisdom have been profoundly contemplative in my vision. They say, by consuming some rasāyana an individual's strength may augment, but what if one's energy doesn't augment? One may have a gigantic body, he may possess abundant strength but what if that man lacks energy when asked to rise? Another meaning of rasāyana is that which gives both strength as well as energy. He who seeks shelter of rasāyana shall be energetic. He is extremely alert.

Rasāyana gives strength. Rasāyana gives energy. And third and immensely lovely aphorism, he who seeks shelter of rasāyana, his memory augments. In ancient Gurukula, the disciples who used to stay at Guru's abode for gaining knowledge were fed with rasāyana every morning in order to augment their memory and intelligence. Thereby which, the learned knowledge is registered firmly in memory. We have forgotten these ancient practices! Anyways! In my journey of last fifty-five years, I remember everyone's name. Lately, I have become forgetful. The reason being, now there is no need to remember all these names! Remember only one name now and that's Lord's Name. I remember many things. Because my Dada had given some rasāyana! These are personal matters, but because you all are mine I have started sharing these incidents. I and you should not forget the one whose surrenderance we have sought. And therefore, my memory has prevailed till date. Recollecting my Dadaji is also a matter of meritorious deed for me, isn't it gentlemen! His remembrance is a dip of pilgrimage for me; it's the greatest wealth.

So, going back to the traits of rasāyana my brothers & sisters, firstly it gives strength, secondly it gives energy, thirdly it augments energy and fourthly, it augments one's radiance. Complexion is also associated with radiance. He who seeks shelter of rasāyana, his radiance augments and his complexion changes. This happens in yoga as well, pay attention, please. It is discussed at length in yoga; even I have discussed it sometime. Fifth result of rasāyana is that

pleasure of our consciousness augments gradually; I have experienced that feeding betel leaf to an individual augments his pleasure by a certain degree. Betel leaves have certain hidden enzymes which multiplies an individual's pleasure. My listeners, this is the fifth trait of rasāyana, augmentation of one's inner pleasure. This is the fifth outcome of rasāyana as cited by our elders and experienced men.

After obeisance to Lord's Name, Goswāmījī announces the entire tradition of Kathā. Śiva composed this story, treasured in His heart and at the right opportunity, He gave it to Pārvatī. In the year 1631 on the day of RāmaNavamī, this Kathā shed its luster in Ayodhyā. A metaphor was formed. Our scriptures have many metaphors. Indian religious scriptures have preferred to pass the messages through metaphors. We formed the metaphor of god of rains for the king of monsoon, Indra. We have thus established a religious metaphor. We created the metaphor for the god of death, Yamarāja. For killing the demons and evil elements, we formed a metaphor of a Goddess with eight arms holding sword in a hand and gave a beautiful form as Durgā or Kālī. This has been a very lovely attempt of the seers and sages to convey these aspects to us as easily as a mother's milk.

A metaphor of Mansarovar Lake was formed. 'Rāma Carita Mānasa' is moving Mansarovar and formation of its four ghats is Tulasī's conferment. Note that preceptors have religious seats or monastery. Tulasī is neither a preceptor, nor He claims Himself to be a Jagatguru. Tulasī is a monk; therefore, monks have

neither monastery nor religious seats. Monks have ghats and ghats are four in number. First is the Ghat-of-Education (Sikṣā-Ghāṭa). Second is the Ghat-of-Initiation (Dikṣā-Ghāṭa). What does a monk do? He distributes food, thus the Ghat-of-Alms (Bhikṣā-Ghāṭa). And an extremely great and significant ghat of a monk is however evil someone acts with him, he will continue to forgive, thus the Ghat-of-Forgiveness (Kṣamā-Ghāṭa). Tulasī formed four ghats. By Talgājarḍian definition, if I am to give names to these ghats then they will be as mentioned above.

So, one ghat of a monk is the Ghat-of-Education (Sikṣā-Ghāṭa). He educates his mind, 'Rāma Bhaji Sunu Saṭha Manā'. Monks second ghat is to initiate his intellect (Dikṣā-Ghāṭa). Intellect is extremely good, but it gets initiated by Lord's Name. Therefore, Caitanya Mahaprabhu said, in absence of Lord's Name all eruditions are widows. Monk performs karma, he solicits alms, why? To give meals to others. This forms their Ghat-of-Alms (Bhikṣā-Ghāṭa). And monk has a fourth ghat which I keep calling as the Ghat-of-Forgiveness on my responsibility (Kṣamā-Ghāṭa). Four ghats were formed. And Goswāmījī has commenced such RāmaKathā on the bank of whole-hearted surrenderance, taking a seat on gou-ghat, He began to recite Kathā to His mind. He then betakes His mind to the ghat of karma on the King of Pilgrimage Places, Prayāg. And then commences the Kathā. Yajñavalkya told Bharadvājajī that although you have asked me RāmaKathā, let me recite Śiva's exploits to you. And RāmaKathā commences from the tale of Śaṃkara.

*My understanding is fortifying till such an extent that he who assimilates 'HanumānaCālīsā' no longer lives in Satayuga, he neither becomes the dweller of Tretāyuga, nor does he abodes in Dvāparayuga and he even doesn't stay in Kaliyuga, he only becomes the inhabitant of the age of love (Premayuga). Who is conscious of Yuga? Forget it! Discussions of Yuga are also bondage. 'Yuga' means pair; yugma. Where there is pair, there is dualism, there is bondage. Incessant reflection on 'HanumānaCālīsā' frees an individual from the bondage of Yuga. Man should step out from the bondage of Yuga. Man should rise beyond the fourfold reward and the fourfold pursuits of human existence. Man should come out of mind, intellect, subconscious-mind and egotism.*

## Mānasa-HanumānaCālīsā-X :: IV ::

### Elixir-of-Name takes an individual on the journey from being self-centered to being focused on the world as a whole

'Mānasa-HanumānaCālīsā', we are specifically having its pious dialogue on the basis of essential reality. Let us revisit yesterday's line whose shelter we have sought for this Kathā,

Rāma Rasāyana Tumhare Pāsā I

Sadā Raho Raghupati Ke Dāsā II HC-XXXII II

I discussed with you yesterday that there are five types of rasāyana (alchemical elixir). Alchemy discusses numerous elixirs. Having known a bit of Ayurveda, I can say that the discussion of elixirs is found in Ayurveda as well. Our discussion here is to assimilate the entity of Hanumānta for which it's extremely essential to know Rāma-Rasāyana (Elixir-of-Rāma) possessed by Hanumānājī in true sense. However, the introduction of Dharma-Rasāyana (Elixir of Religion or Righteousness), Kāma-Rasāyana (Elixir-of-Lust), Bhakti-Rasāyana (Elixir-of-Devotion), Nāma-Rasāyana (Elixir of Lord's Name) and Rāma-Rasāyana (Elixir-of-Rāma) appears necessary to my VyāsaPīṭha. First encampment is Elixir of Religion or Righteousness (Dharma-Rasāyana). Until religion remains a doctrine, frictions are natural. The moment religion becomes disposition, it gets transformed into an elixir. There is a jewel called as 'BhānuMaṇi' or 'SūryaMaṇi' (Sun-stone). Tulasī calls it as 'RaviMaṇi' (Sun-stone). Sun-stone is an object, it's solid but it appears to melt as soon as sunrays fall on it. The composer of 'Mānasa' endorses this fact,

Jimi RabiMani Drava Rabihi Bilokī II ARK-16.03 II



Narsinh Mehta says, devotion is a substance. Tulasījī says, devotion is a jewel (BhaktiMañi). Jewel is also regarded as crass, solid substance initially. Even as Narsinh Mehta believes devotion and love as synonym of each other, he calls devotion as substance and love as rasa (alchemical elixir). So, while devotion or love is regarded as jewel, it can melt. However, it cannot melt by its own. It's utmost essential for it to get exposed to sunrays. It's then that it melts and becomes an alchemical elixir. The flow of rasa thus begins from the jewel. As the first step, I want to discuss with you about Elixir-of-Righteousness (Dharma-Rasāyana), what is the Elixir-of-Righteousness? Truth, Love & Compassion is Elixir-of-Righteousness or Religion. Listen seriously.

As long as truth is a doctrine, it cannot become rasāyana (ever-flowing alchemical elixir). Truth must become our disposition. We have made truth as a doctrine. Doctrine clenches an individual. In my understanding, doctrine subjugates a man whereas disposition grants freedom to an individual. Therefore, Lao Tsu says that righteousness is disposition. Righteousness meaning truth must be our disposition. Love should not remain confined to a substance or doctrine. 'To love mutually' is not a doctrine, it is disposition. Don't even make love as doctrine else it's not an elixir. And don't even make compassion as doctrine, make compassion too your disposition. Only then its elixir form gets manifested. Truth in thoughts was established as a doctrine. But if truth in thoughts becomes our disposition then truth can keep us light and fluffy. If accepting others' truth is made as a doctrine, it will burden us. If accepting others' truth is my disposition then man will live burdenless. What I want to talk with you today is that truth should become an ever-flowing elixir. Truth should be rasa (sap). Rāma is truth and therefore we use a word, 'Rāmarasa'.

So, Elixir-of-Righteousness means three elements – Truth, Love & Compassion. And these three elements should not remain mere doctrine, it should take form of a flowing elixir. Doctrine (siddhānta) is not an evil word in my understanding but when we regard truth as a doctrine, it's no longer an elixir. I distinctly remember, a Kathā was organised in London under the title 'Sarvadharmā Samabhāva'

hosted by Madhavani family. Realised men from different faiths had gathered on one dais. Having got the invitation, I paid a visit as well. The discussion began in accordance with Indian Constitution. Someone said, 'Sarvadharmā Samāna'. The invitees shared lofty and beautiful thoughts, conventionally called as speech-flowers or high-soaring words. I heard good thoughts and finally, I was requested to say a couple of words. I was hesitant, what can I speak in presence of these elders and reverent personalities? They insisted me to speak. I then said, this statement of mine has now been stolen! All those who were sitting there were using this statement with their own name! They lacked the courage to accept others' truth! I precisely remember, at that moment my Guru had made me speak that all religions must be respected equally alike, however not all religions can be equal. Because religions are not more than one, religions cannot be 'all', religion is one and only one. Segregation on the basis of Hindu religion, Islam religion, Christian religion, Buddhism, Jainism etc. are fine in the name of an organised arrangement, it's definitely a glorious tradition to attain the Supreme Godhead through our respective pathways. However, claiming all faiths to be equal is nothing but mere flattery. Tulasījī says in 'Mānasa', 'Rāma Samāna Prabhu Nāhi Kahū', there is none other like Rāma. And Rāma is religion or righteousness. Every faith has their respective identity. Some faith say, fostering cow is religion. Another faith states, slaughtering cattle is also religion! How can you claim these faiths to be equal? One must think with discretion. One faith proclaims, kill those who don't align with your ideology, you shall become beloved to the Supreme Godhead! Another faith proclaims, non-violence is supreme-righteousness. We don't find same aphorisms! All religions cannot be equal. Religion of hand cannot become the religion of feet. Religion of feet cannot become the religion of eyes. Religion of every limb is different.

The moment religion becomes our disposition, a flowing elixir will manifest in every individual's mind and this elixir will teach us to honour everyone. Doctrine at times introduces rigidity. Oh, forget about other religions, Indian religion is also segregated into Vaiṣṇava, Śaivas, etc. etc., few faiths

have been newly discovered lately! They will hum their tune for sometime; banyan tree and ladyfinger can be respected, but cannot be proclaimed as being equal! Banyan Tree is the symbol of Indian religion. Many faiths have built their abodes on its branches. Having obtained wings, they have flown high and left for their respective journey. Honour all religions. One faith admonishes to bath thrice a day; another faith exhorts, you need not bath from head to toe, just wash your face and feet and you are done! Yet another religion urges, don't bath ever in your lifetime, there is no need of bathing; further another religion advises to wear washed clothes every day. How can we call all faiths equal? Nonetheless, equally honour the faith which admonishes there is no need to bath. I do so and I do so from the bottom of my heart, most certainly. We Hindus and Muslims come together and host a harmonious dialogue with each other on the same dais. Kabīra had done this. Sadguru Kabīra Sāheb has worked the most on such initiatives in this country. And he has done so from the bottom of the heart, not superficially to please anyone.

The nature (dharma) of every limb of an individual is different. You cannot make them same. Of course, we can although keep every faith under the surrenderance of one single entity. 'SarvaDharmān Parityajya Māmekam Śaraṇam Vraja', the nature of your ear is to listen, hear my words. The nature of your tongue is to speak, 'Vāṇī GuṇānuKathena' extol my (Lord's) glorifications. The idea of 'SarvaDharmān' (in 'Gītā') has come in diverse countless contexts. I and you should honour each and everyone. And the faith where the elixir of Truth, Love & Compassion exists, all those religions are ours. And everyone should maintain their own faith. I state everywhere openly that everyone must cherish devotional faith in their own religion. 'SwaDharme Nidhanam Śreyah', here Kṛṣṇa has not stated, 'HinduDharme Nidhanam Śreyah',. Marsinh Mehta has said, 'Āpaṇe Āpaṇā Dharma Saṃbhālava'. He in whose life religion becomes an ever-flowing tradition will respect everyone, he shall honour from his heart.

My listeners, if this mundane world enters our life in form of the Elixir-of-Righteousness, the world will begin to appear immensely lovely. It will not be criticised. He whose truth has transformed into an

ever-flowing elixir will not even criticise those who speak lies. He whose love converts into an ever-flowing elixir will smile before the ones who exhibit hatred and disgust. Make elixir from religion. Only then the world will appear beautiful. Tulasīdāsājī has give four aphorisms in 'VinayaPatrikā',

Sama-Saṃtoṣa-Dayā-Bibeka Te,  
Byavahārī Sukhakārī II VP-121.04 II  
Anabīcāra Ramanīya Sadā,

Saṃsāra Bhayaṃkara Bhārī II VP-121.04 II

But when light illuminates within us then even worldly souls can enjoy. He who learns four aspects. Let me and you try to learn these four aspects. My brothers & sisters, sama (equanimity). While it's indeed tough, it's also equally easy if our inner realm illuminates. Practicing equanimity in every state. Hold on to equanimity, the world will become blissful. Because failure and success are relative. They don't have independent existence.

My young brothers & sisters, may the Supreme Godhead grant you nothing but only success. Even I don't disapprove profit in business, however one must also supplicate daily that may our business beget our auspicious. Practice a new prayer. Not profit, but our auspicious. Profit will anyways rush behind auspicious. 'Bhagavad Gītā' has talked elaborately about equanimity. Maintaining equilibrium in both bliss and sorrow, that's it. Let me tell you something, take a fistful of salt and a bowl of water. Add salt to the water and drink it. How will it taste? Salty, isn't it? Thereafter, experiment one more thing, add a fistful of salt in the bluish water of swimming pool. Drink that water. How will it taste? It will not taste saline, isn't it? Sorrow is sorrow by nature. Depending in which receptacle you add, you either experience bliss or sorrow. The quantum of sorrow always remains the same.

'Jaga Khārā... Jaga Khārā... Jaga Khārā!', be open-minded! Tulasī says, thoughtlessness makes this horrid world appear charming to you for the time being. However, the same horrid world will become blissful to you, 'Byavahārī Sukhakārī'. When? 'Sama-Saṃtoṣa-Dayā-Bibeka Te', if you practice equal conduct with your daughter as well as your daughter-in-law then the world is not horrid. The world is

beautiful. Father-son, friends, husband-wife, listeners should stay equally disposed towards each other. What evidence can I give you but he who stays equipoised amidst bliss and sorrow never experiences pain. Do remember the copāi of 'HanumānaCālīsā',

Saṃkaṭa Harai Miṭai Saba Pīrā I

Jo Sumirai Hanumata BalaBīrā II HC-XXXVI II

Why do we experience pain my brothers & sisters? Because we are unable to expand our receptacle. We are only adding more and more salt to the glass of water! Let us expand our receptacle. Stay equally disposed in three states. Firstly, maintain equilibrium amid bliss and sorrow. Narsinh Mehta says,

Sukha Duḥkha ManaMā Na Āṇīye,

Ghaṭa Sāthe Re Ghaḍiyā...

Note that, Narsinh is diverging from Vedanta over here. Scriptures claim that bliss and sorrow are the states of mind. Narsinh Mehta says, it's not true, 'Ghaṭa Sāthe Re Ghaḍiyā'. Ghaṭa means heart. Ghaṭa doesn't mean mind. And Narsinh Mehta is a Vedantic scholar. Had he not been so, he wouldn't have said,

Brahma Laṭakā Kare Brahma Pāse I

JāgīNe Jou To Jagata Dise Nahī I

UṃghaMā AṭaPaṭā Bhoga Bhāse I

Narsinh Mehta is a great Vedantic scholar; however, when a monk gets endowed with self-experience, he no longer remains confined to the Vedantic literalism. He proclaims the truth of his disposition that bliss and sorrow are associated with man's heart, they are relative. Firstly, bliss and sorrow. Secondly, Śītoṣṇā, stay equally disposed amid cold and heat. If cold confers bliss and heat confers sorrow then it's not relative. But they are relative. Heat which otherwise confers sorrow, gives bliss during winter. And coolness gives bliss during summers. Season changes the definition of bliss and sorrow and so does our realisation. Therefore, Sukha Duḥkha ManaMā Na Āṇīye, keep it in heart. This is an extremely old aphorism of VyāsaPīṭha, either leave everything on Sadguru, or leave Sadguru Himself. There is no remedy except this.

Once again I would like to cite my personal matter because you all are mine. The world is full of

sorrows, everyone goes through troubles. Who is spared? However, I am able to enjoy to the fullest! Its only reason is that, I have left everything to TribhuvanDada. And it's my good fortune for He had told me that son, my Guru is JivandasDada. In the tradition of us monks, let me reveal the secret, in the tradition of us monks as for Guru, there is no outsider. Our paternal uncle becomes our Guru. This is a beautiful tradition. Father is elder, but the younger one becomes our Guru. It proves to the society that Guru is greater even than the father. He may well be younger in age. This has been the very tradition. Today, someone has asked me a question, Bāpu, who was Your grandfather's Guru? I thus got an opportunity to talk on it. Dadaji had told me, son, I believe JivandasDada as my Guru and I regard DhyanswamiBāpā as my Sadguru. But the matter of utmost dignity and joy for me is that He told me, you believe me as your Sadguru. The man who would never speak to anyone even once in twenty-four hours, why would He tell me to believe Him as Sadguru? It only indicated that, either leave Sadguru or leave everything on Sadguru. Else, was there a need for Him to tell me this? He has neither tied me a rosary, nor blown my ears as part of initiation, He has not uttered anything in my ears. He conferred me the greatest wealth in the world. He is the one before whom everyone appears trifling to me! Believe me. One has to leave everything on some enlightened man. If you don't possess this trust then leave your Sadguru!

I shall talk more with you when we discuss Bhakti-Rasāyana (Elixir-of-Devotion). Nonetheless, it's written for the Elixir-of-Devotion that devotion becomes an elixir only when it emanates from womb. Devotion that is transferred from the preceptors teaches doctrines, devotion emanating from a mother's womb becomes an Elixir. Tulasīdāsaji has not called Prahlad a devotee, what did he call him? ", the crest-jewel of devotees, Prahlad. Why did He call him the crest-jewel of devotees? Because he had obtained the Elixir-of-Devotion right from his womb. There is no ritual in womb. Prahlad's devotion existed from the womb. I fail to understand, can devotion have doctrines? Devotion should also be one's disposition. I am not against doctrine, however the word 'doctrine' doesn't benefit me much. And the third and very important aspect is equanimity,

Niṃdā Astuti Ubhay Sama-

Mamā Mama Pada Kaṃja I UTK-38 I

Monkly man stays equipoised. And everyone has the right to be a monk. Everyone is a monk from within, just that their monkhood has not blossomed to the fullest. What does Guru do? He opens up our suppressed monkhood and kindles the inner lamp of a seeker. Some may criticise, some may praise, what difference it makes? One needs to develop an extremely mature understanding. The moment the criticisers realise the truth, the same people will praise! If the wishes of those who praise are not fulfilled, the same people will criticise! This is the rule of the world!

Kucha To Loga Kahemge,

Logo Kā Kāma Hai Kahanā,

Choḍo Bekāra Kī Bāte, Kahī Bīta Na Jāe Rainā I

Beware, may this beautiful life not pass away casually! Stay equipoised amid criticism and praise. The aphorism which Tulasī gave in 'VinayaPatrikā' is 'Saṃtoṣā'. It's a very lovely aphorism. Give 100% in your business, but feel content in the result. You have honestly given 100% in your efforts and yet if it doesn't beget as much result as you wished then don't weep, rather feel content. He has not given you 100% in return, He may have kept in His pocket, He will give you when you shall need the most. It's written in 'Bhagavad Gītā', 'Santuṣṭaḥ Satataṃ Yogī'. 'Mānasa' cites contentment as the eight devotion, 'Āṭhava JathāLābha Saṃtoṣā'.

Third aphorism is mercy. Mercy means compassion. Mercy is regarded as one pillar of righteousness of the four pillars namely truth, penance, mercy and charity. So, my brothers & sisters, contentment, mercy and discretion. When an individual starts getting a virtuous thought triggered by the virtue of discretion attained from spiritual discourse that this horrid world is only appearing charming because of my thoughtlessness, at that moment the world will become truly blissful for him.

So, ladies and gentlemen, one elixir is the Elixir-of-Righteousness. Not keeping religion or righteousness confined to doctrines or literalism, will make it an elixir. Second elixir, Bhakti-Rasāyana (Elixir-of-Devotion). The Elixir-of-Devotion also confers us strength, energy, memory and it augments

our pureness and radiance of life. Third elixir, Kāma-Rasāyana (Elixir-of-Lust). We ought to accept lust as an elixir as it holds one place in the four pursuits of human existence. Let it not be disregarded. However, the Elixir-of-Lust diminishes one's strength! It initially seems to generate a sense of energy, but as a matter of fact it diminishes one's strength gradually. Sire Bhartruhari has said, carnal pleasures are never utilised, man himself gets toiled while utilising pleasures. Death doesn't approach anyone, man himself approaches death. Sire Bhartruhari has share few such thoughts. The Elixir-of-Lust doesn't keep one energetic. The Elixir-of-Lust gradually dissipates memory. Why did the tradition of celibacy come in Indian philosophy? It has been a very wonderful method. Because if one falls prey to consuming incorrect elixir in one state then your memory shall dissipate. The Elixir-of-Lust reduces radiance. Man starts looking dull. And pureness and pleasure indeed undoubtedly diminishes.

Fourth is, Nāma-Rasāyana (Elixir of Lord's Name). And Kaliyuga is the time of Nāma-Rasāyana (Elixir of Lord's Name). I iterate umpteen times that I don't insist for a specific name. Chant any name as it pleases your heart. Kaliyuga is the season of the Elixir-of-Name. He who will chant name will get endowed with abundant strength. He who chants name, will feel energetic 24x7. He who chants name, his radiance will multiply. He who chants name, his memory shall augment while growing his pureness. All said and done, I ultimately resort to name because, 'Ehi Maha Raghupati Nāma Udārā'. What is present in 'Mānasa' essentially? It contains Rāma's Name. It contains Lord's Name. I am once again presenting this statement before you, practice any spiritual discipline you are inclined for, but don't forsake the Elixir-of-Name. Do you know why do we chant Lord's Name on the rosary? As such, I don't insist to chant on rosary, but why do everyone choose rosary? The chanter who chants on rosary must understand the hint that one needs to keep the family united. One needs to love each other mutually. And the head-bead of rosary is Sadguru, don't supersede it ever. Don't even mistakenly promise anything to Sadguru. If you have promised, fulfill it at any cost. Rosary is a profoundly scientific entity. And you must be aware that almost all

religions cherish the glory of rosary. All wise think alike. Islam keeps 'tasabīha'. Gurunanak followers use 'japūji' as rosary for chanting; it's made of threads, cloth or other similar material. But they do resort to rosary. Jains count navakāra. Buddhist keep turning their sacred device. There is a verse by Kabīra Sāheb,

Mālā Pherata Jaga Muā Gayā Na Mana Kā Phera I  
What does it mean? People who are against Kabīra Sāheb claim that Kabīra Sāheb has criticised rosary. Oh! He is Kabīra who never criticizes anyone. He is not Kabīra who criticizes, he is Kabīra who cures. People say,

Mālā Pherata Jaga Muā Gayā Na Mana Kā Phera I  
Kara Kā Manakā Ḍāri Ke Mana Kā Manakā Phera II  
People simply interpret this as, the world died while turning rosary, yet nothing fruitful materialised. Kabīra Sāheb gives few more hints like, 'Mālā Pherata Jaga Muā', by turning rosary over and over, the world starts appearing perishable, everything except Lord's Name appears permanent. One gains this understanding. One need not destroy the world. 'Kara Kā Manakā Ḍāri Ke', it means those who constantly chant are limited by the state of their body, your fingers will sometime get tired, at times your hand will be weary, old age may tremble you and if you are unable to turn rosary properly then O spiritual seeker, don't be disheartened. 'Mana Kā Manakā Phera', turn your inner-rosary! This is not condemnation of rosary. He has rather proven the worth of rosary. He has established rosary. But we interpret in our own way! Rosary means staying united as far as possible. You may stay as you like for the sake of keeping things organised, but stay united by mind. Consider Guru's

admonitions as the knot of rosary and firmly hold onto it.

What more should I say on the Elixir of Lord's Name, Sāheb? But one thing is for sure that the Elixir of Lord's Name will bestow you with superabundant strength, superabundant strength, superabundant strength. I am again recollecting one incident about my Dada. One evening I went to give Him tea, He said while sipping tea that son, you shall understand progressive meanings of copāi effortlessly. And I am experiencing this. What is it that an enlightened man cannot do, Sāheb? Either leave everything onto Him, or leave Him upfront. Don't be disloyal. I have never been to Kashi for studying! I have failed thrice in Matriculation! Yet, people come to me requesting that we want to do PhD on VyāsaPīṭha. Think about it. This is the glory of name. If someone questions, what is the evidence? What can name do? Give them my name. And I am not saying this on my force, I am saying this on the basis of the words of that enlightened man. There is a factor of trust. Hold onto name, Sāheb. Rosary will make you affluent! It will make one blessed. Were people of Vraja educated? Was Kabīra Sāheb educated? Was Jesus Christ educated? How far was Mohammad Paigambar Sāheb educated? Look at everyone's history. But they had caught hold of some entity by virtue of which their lives peculiarly glowed. Assume, you have diamonds worth Rupees One Lakh, but diamonds are eventually stones, even if you are hungry, the diamonds will not satisfy your hunger. Knowing the value of diamond you can sell those to buy food in order to satisfy your hunger. However, diamond itself cannot be licked in mouth. I believe till an extent that we also need not become realised soul from worldly beings. We just want to

remain worldly souls. Let us only remain worldly soul, but let's learn to live.

Koī Āye Aura Jīne Kī Adā Le Jāye I

Phira Khudā Jāne Havā Jāne Kidhara Le Jāye I

Housefly need to become an eagle, housefly is good enough to be a housefly. Worldly soul is good enough a worldly soul. Accomplishments which help us attain greatness are trifling accomplishments!

I am citing the illustration of housefly with due understanding. When a housefly sits on stone, it can fly away whenever it wishes. It is free. However, housefly doesn't enjoy any taste by sitting on a stone, it just gets freedom. And what good is freedom without taste? Housefly will fly off from the stone and sit on garbage. This indeed gives some freedom and certain taste to enjoy, but it's not taste in real sense. It's a vice. If the same housefly flies and sits on honey, its feet will get stuck but it will indeed relish some savour, although it's no longer free and it cannot fly anymore. So, somewhere there is freedom without any taste, elsewhere it's bound with tasteless savour and on other instances, it enjoys lovely taste but without freedom. But what if that housefly sits on sugar? It enjoys freedom as well as taste. Rāma's Name is the lump of sugar. By sitting on it, one enjoys all freedom and all taste. So, Lord's Name is this kind of sweetness. It confers freedom as well as sweetness. I have a couplet of Faraz Sāheb with me,

Judā Rakhā Hai Aba Taka HamaKo

Isa Āśā Ne Faraz I

Kabhī To Mojizā Hogā

Aura Āpa Hame Mila Jayemge I

Mojizā means miracle. We all are waiting for you. The miracle will befall sometime. He may call us today, if not today then tomorrow. Jesus says, knock and the door will open sometime or the other. You will be blessed to behold.

And in my experience I feel that he who sips the Elixir-of-Name will only be self-centered in the beginning. Although he will keep chanting Lord's Name, he will think only think about himself. However, as and how the Elixir-of-Name assimilates in his nerves, his center of focus will go on changing. Experience this. Initially, the Elixir-of-Name makes one self-centered. My business, my job, etc. etc...!

This is also good, at least one doesn't get into others' botheration. He will take care of his family and chant Lord's Name! However, name doesn't let an individual stay at one place forever. It prospers an individual. As and how this elixir is consumed more and more, man will transform from being self-centered to being thoughtful about his kinsmen. He will think about his family members, his neighbours etc. that since I have enjoyed chanting name, may others enjoy as well. May they sip it as well. Thus, name changes one's center of focus, certainly. From being self-centered to being thoughtful about one's kinsmen; thereafter, as and how an individual chants Lord's Name he comes across a third focus which is the society. He will then serve the society. Monk will chant the name as well as reach out to the affected areas of earthquake or tsunami. If someone is hungry, he will serve food. Man will gradually focus on the society.

And allow me to say, all those who have sipped the Elixir-of-Name ascend to the state of being focused on the world as a whole. Because name cannot resist without making one universal. GandhiBapu practiced Satyagraha, his practice of law was a different matter but name has always echoed in the center of his life. In my personal opinion, Gandhi's total progress has been the result of the Elixir-of-Name. This man became centrally focused on the world. Imagine, U.N.O is bound to celebrate 2<sup>nd</sup> October as the International Day of Non-Violence! This realised man experimented various initiatives like basic education, village upliftment etc. He was a universal man. But being the wayfarer of the Elixir-of-Name, I can only witness the glory of name in Gandhi.

So, the Elixir-of-Name makes an individual focus on the world. It takes an individual on the journey from being self-centered to being focused on the world as a whole. Vinobāji was indeed self-centered. He wanted to go away to Himachal. He just wanted liberation. Gandhi met him on the way, Sāheb! Gradually he transformed into being focused towards his kinsmen. He further progressed to being focused on the society. And then the great sage Vinoba gives the slogan of 'Jaya Jagata' to the world even today. He became focused on the world as a whole. Young men and women, enjoy to the fullest, be joyful, stay merry but the moment you find some time, sip the Elixir-of-Name, seek the shelter of name.

*I feel that he who sips the Elixir-of-Name will only be self-centered in the beginning. My business, my job, etc. etc...! He will take care of his family and chant Lord's Name! However, as and how this elixir is consumed more and more, man will transform from being self-centered to being thoughtful about his kinsmen. Thereafter, as and how an individual chants Lord's Name he comes across a third focus which is the society. He will then serve the society. Man will gradually focus on the society. And allow me to say, all those who have sipped the Elixir-of-Name ascend to the state of being focused on the world as a whole. The Elixir-of-Name makes an individual focus on the world. It takes an individual on the journey from being self-centered to being focused on the world as a whole.*

### The Elixir-of-Rāma (Rāma-Rasāyana) is 'Rāma Carita Mānasa'

Before we start the dialogue of today's Kathā, I would like to mention two points. Firstly, the one whom we all recollected yesterday from VyāsaPīṭha, today is the day of advent of Shriman Mahaprabhu Jagatguru Lord Vallabhacharya. Not only to the Vaiṣṇavas but I send across many glad tidings of Lord Mahaprabhuji's day of the advent to the whole world. Jai Śrī Kṛṣṇa to everyone! Whenever the world has needed new sagacious-ideology propitious to place, time and personality, some or other preceptor is born in our country. And while most of the preceptors have come from south, incarnations are born in north. Although a specific geographical location cannot force them. They can manifest anywhere, but the place of origin of devotion is mentioned as the southern quarter. Especially, the preceptors of the pathway of devotion have arrived majorly from the south. I mentally bow prostrate to Mahaprabhuji. The ideology of Vallabha is eternal. However, since I recite 'Mānasa' I would like to say that the cherished deity of Vallabhacharya is Śrī Kṛṣṇa, Lord Shrinathaji. Tulasī's cherished deity is Rāma. Although there is difference in the era of both the personalities. However, when I think about preceptors in this sense then I feel that even Tulasīdāsajī talks more, more and indeed more about Kṛṣṇa in 'Mānasa' if not directly then indirectly.

Nowadays the glory of Lord's Name is especially running in my mind. Thus, when Tulasīdāsajī extolled and wrote the glory of Lord's Name in 'Mānasa', He has not commenced it from Ayodhyā, but from Gokula. Although,

chronologically it starts from Ahalyā.

Rāma Eka Tāpasa Tiya Tārī I

Nāma Koṭi Khala Kumati Sudhārī II BAK-23.02 II  
Tulasī begins extolling the glory of Lord's Name from Ahalyā. Moreover, Tulasī has also broken the order of sequence for if the glory of Name starts from outside Ayodhyā then it should have first begun from Tāḍakā, as Tāḍakā was emancipated before Ahalyā. However, He also remembers Tāḍakā later. He begins from Ahalyā. Anyways, we shall contemplate its pious discussion in accordance with reality sometime later. But why did He set aside Ayodhyā? My point is that the doctrine of Kṛṣṇa is present exceedingly, not directly but indirectly. Let me present one line before you,

Jana Mana Mamju Kamja Madhukara Se I

Jiha Jasomati Hari Haladhara Se II BAK-19.04 II

Goswāmījī says, the minds of devotees, servants and ordinary people are lotus and Rāma's Name is a bumblebee. This is a completely reverse philosophy! Tulasī says, my tongue is Yaśodā and the syllable 'Ra' and 'Ma' are Kṛṣṇa and Balarāma respectively. People who don't perceive 'Mānasa' by this vision are parochial. They are merely entangled in doctrines of dualism, non-dualism, qualified-dualism and pure non-dualism! Those who have known the non-dualism of love have stepped out of all the uproar. Doctrine will always make everyone fight, please! Though doctrines are necessary in life, they make us fight. Why doesn't Goswāmījī begin the glory of Rāma's Name from the holy land of Ayodhyā? He rather begins from Mathurā. Rāma has manifested in palace. Kṛṣṇa has incarnated in prison. If the glory of Name is so lofty then He should have commenced from palace, but He chose to begin from prison! Think about it. All that I am sharing with you, let me tell you once again, I often say that scripture should have emanated from Guru's lips.

Today someone has asked me, "Bāpu, if Guru is not present physically then how does a disciple experience Him?" My brothers & sisters, the disciple of a true Sadguru never feels the need of Sadguru's physical existence. They meet mentally. The curiosity aroused in the disciple's mind is redressed through one's Guru. Because when any Guru exists physically, He is confined within limits. I have witnessed it by God's grace and by your best wishes. Guru meets mentally. Guru constantly teaches you, constantly! Why do we call Hanumāna as Guru? Because Hanumāna is ageless and immortal. Hanumāna is not present in front of us physically. But He is constant, endless and eternal. Mother Vaidehi had said,

Ajara Amara GunaNidhi Suta Hohū I SDK-16.02 I

I would request you, don't take this otherwise and even if you do so, I have no regrets. Man suffers pain because of four causes. One pain is that of deficiency. For instance, neighbours have colour television and I don't even have an ordinary television! This deficiency arouses pain. Worldly soul suffers the pain of others' glory. He has become a greater reciter than me! He has become a greater musician than me! He has become a greater artist than me! Beholding others' glory causes pain. Third cause of pain, which is true in our experience, is when someone holds grudge or evil feelings for us we start experiencing pain if our consciousness is not equipoised. And its only remedy is Kathā, which after hearing again and again arouses discretion in us that keeps is distant from the pain and pleasure of defamation and fame respectively. Believe the experience of the contemporary saints as the evidence because they fall in our closer reach. Therefore, Tulasī has expressed, I would not term it as condition but an extremely lovely affectionate advise,

Sadgura Baida Bacana Bisvāsā I UTK-121.03 I  
Our Gaṃgāsati says,

Sadguru VacanuNā Thāva Adhikārī Pānabāi I

He who understands Guru's words and eyes crosses the cycle of transmigration. Fourth cause of pain is our temperament. Attending spiritual discourse manifests discretion and when we analyze our temperament in the light of this discretion, we feel guilty of possessing such a temperament. Sagacious man then suffers the pain of his temperament. Tulasī says, O Lord, please be gracious to change my temperament. Monk is identified by wearing specific attire, but he is known only by his temperament. Ward of vices like complains etc. from your consciousness and accompany some monk when you find time, only then one realises what is monkhood. Tulasī says, I don't suffer the pain of deficiency. I am not at all disturbed by anyone's glory as well. And even as someone harbours grudges for me, I do not worry. But O Lord, I would like to present one wish before You if You bestow grace. What?

Kabahumka Haum Yahi Rahani Rahaumgo I

ŚrīRaghunātha-Kṛpālu-Kṛpā Te

Samta-Subhāva Gahoumgo II VP-172.01 II

Sire Śrī Hanumānājī is ageless and immortal, therefore He is eternal. Even spiritual seeker who is surrendered can experience his enlightened man mentally. Guru doesn't die. He who dies is not Guru. Our KarsandasBapu has still not conducted the bhaṃḍārā (offering meals to all the villagers behind the deceased) of SevadasBapu. Many monks visit that place and request KarsandasBapu, please conduct the bhaṃḍārā! He says, I shall conduct the bhaṃḍārā if my Guru has died! Your Gurus must have died, mine is still alive! Believe me, the enlightened man is endless, He is immortal. Rāma was the Supreme Entity, yet since He existed in physical form, He had to renounce His body. Kṛṣṇa

was the complete incarnation of the Supreme Entity, yet since He assumed a human form, He renounced His body. Even when incarnations manifest in physical form, they are bound to renounce their body. Kṛṣṇa is Guru of the world. Sire Śrī Hanumānājī is Guru of the world. But Hanumānājī is ageless and immortal, He does not exist in evident physical form. Likewise, Guru is also ageless and immortal. Even though he doesn't exist in evident physical form, He keeps meeting mentally. One needs complete surrenderance to experience this.

The point I was mentioning from which I furthered the discussion is that, scripture should have been emanated from Guru's lips. Only then its mysteries shall be revealed by Guru's grace. Tulasīdāsājī doesn't commence the glory of Name from Ayodhyā? Why? Why did He recollect Mathurā? Tulasī says, my tongue is Yaśodā and Rāma's Name is Kṛṣṇa and Balarāma. He should have rather said, my tongue is Kausalyā. Someone asked Tulasī... now, if you try to find out who asked Tulasī and when then you shall not find it anywhere! The cognition of inner-conscious asked and the cognition of inner-conscious responded. So, Goswāmījī was asked, instead of Ayodhyā why did You choose Kṛṣṇa and Mathurā? At that moment Tulasī replied, when I look within me my heart doesn't look like Ayodhyā, it looks like Mathurā. Ayodhyā is managed by a meritorious king and Mathurā is run by Kaṃsa! He is an egoist king. The God of Ayodhyā has incarnated, He is free, He is in a palace. But even the God of Mathurā is subjugated! And I am subjugated as well. Many vices have gripped me. The state of my heart and my temperament largely resembles Mathurā therefore Mathurā will fall in my closer reach. May Kṛṣṇa arrive on my tongue in form of Yaśodā in form of Rāma's Name. Goswāmījī remembers Kṛṣṇa in an

indicative form by a great extent, by an enormous extent.

The word 'Mādhava' occurs several times in 'Vinaya'! There is a monk who told me, would it be Tulasī who would have written the words like 'Mādhava' and 'Keśava' that occur in 'VinayaPatrikā'? Oh friend! Why do you portray your rigidness? I would not like to name the scriptures but there are few scriptures wherein the Name of Rāma is repeated several times and people are trying to redact it with the intention of dropping Rāma's Name! Few letters mention about the worship of Kṛṣṇa and state that their cherished deity is Kṛṣṇa, networks are being formed to change their cherished deity to someone else! Such people harming the religion! People are trying to change the history by a great extent! What has he known God who perceives differences in God, Kṛṣṇa, Keśava, Mādhava and Rāma? They are worthy of mercy, what else! They will not attain anything! They will leave the earth stark blank! If we face troubles even today then imagine what must have happened when Tulasīdāsājī must have written 'Mānasa' in Kashi and used the word 'Kailāsa' instead of 'Kailāsa'!

Parama Ramya Giribaru Kailāsū I BAK-104.04 I  
It's not 's' but 'ś'. Even today many pundits have an objection for pronouncing it as 's' instead of 'ś'. They claim it as linguistic error. Imagine what Tulasīdāsājī must have faced in that era? I once again recollect Bhagvatikumar Sharma Dada. We realise only when we age. Age also teaches us many things, Sāheb!

Hari, Mane Adhī Akśara Śikhavāḍo!

Aeśīne Āre Āvyo Chu;

Māro Agara Jivāḍo!

Kabīra Sāheb had said in the very beginning, 'Ḍhāi Ākhara Prem Kā, Paḍhe So Puṃḍit Hoī I'. They point out flaws of long vowel, short vowel, diacritic marks etc. etc. ! Shall I say the truth? I enjoy reciting! But lately sometimes I do feel that why do I speak so

much? If you ask me the truth, I speak for you. Is it mere grandiloquence of words? Alliteration and composition of words? What if this lays a wrong influence? Man should be free. Language is also an influence. Address is also an influence. It subjugates an individual. But I also enjoy speaking in Kathā, let me mention it honestly, certainly! Tulasī says, 'Nija Girā Pāvani Karan Kāran', we are reciting because Tulasī has taught us. Tulasī has said, scriptures cannot be spoken yet 'Tadapi Kahe Binu Rahā Na Koī' no one can resist without speaking! Hope this recitation ignites a spark somewhere or breaks forth blind faith, miracle, evil charm and kick starts someone's direct journey towards the Supreme Entity then it will accomplish the greatest job!

Second matter of pleasure, the program 'Sakhī' that was presented yesterday evening by the six daughters including Kaushiki and team, it had no stain of the virtue of passion. May the Supreme Godhead grant them more success. Stay happy, stay happy, stay happy. Tulasī's tarpaṇa (religious rites in the honour of dead to benefit the passed away souls) was conducted yesterday! Performances should be done on the compositions of Tulasījī's 'Vinaya' by large, because it contains the quintessence. Let note (svara), tune (sūra), rhythm (tāla) synchronize and then let the serene dance begin.

The place where Dadaji used to sit, where I have learned 'Mānasa' had a small green coloured almirah. It contained all Saṃskṛta scriptures. One fine day, while cleaning the almirah I was looking at the worn out books. It had two or three saṃhitās. I found five to six pages of a small music booklet which contained 'HanumaṃtaMata'. Dada had underlined few of its lines. I read those out of curiosity. Are you aware that there is one 'BhārataMata' in music and another is 'HanumaṃtaMata'. It's written in it that sūra must always follow svara. Sūra should not overtake svara. Our scripture of music is utmost

perfect! Svara holds immense glory. 'Svara' is primordial, 'Sūra' has come later. Conductor should be at conductor's place and driver should be at driver's place! Driver has an independent cabin. Conductor needs to roam amid everyone asking for tickets! Everyone should remember their place! Sūra needs to follow svara. It further states, sūra should be followed tāla. Tāla should not overdo. Tāla has no right to suppress anyone's sūra or svara. Tāla comes on the third position. I am not saying this, the scripture of music mentions this. Svara is God, sūra is deity. Deity should walk behind the Supreme Godhead. Deity should not overtake God. So, svara comes first, deity comes later and then comes tāla. Tāla which may be given by tabor, tabla or drums should be followed by cymbals (zāṃza or maṃjīrā). Supporting musical instruments should walk behind. The instruments of tāla should be followed by words and after words comes dance. Dance comes in the end. So, this is the entire journey. Every aspect has its own place. Where there is competition of overtaking each other, there is no harmony but chaotic noise! The erudite of music say that there is a definite harmony in the entire universe. But since we fail to understand, it sounds chaotic noise to us. Otherwise, the Supreme Godhead is full of harmony, definiteness and synchrony.

Now begins the Kathā 'Mānasa-HanumānaCālīsā'. Yesterday we briefly discussed Dharma-Rasāyana (Elixir of Religion or Righteousness), Bhakti-Rasāyana (Elixir-of-Devotion), Nāma-Rasāyana (Elixir of Lord's Name) and Kāma-Rasāyana (Elixir-of-Lust) because I personally felt that it's necessary to understand these elixirs in order to understand Rāma-Rasāyana (Elixir-of-Rāma). Eventually, all elixirs are included in the Elixir-of-Rāma. Nonetheless, let us proceed with the following lines of 'HanumānaCālīsā'.

Rāma Rasāyana Tumhare Pāsā I

Sadā Raho Raghupati Ke Dāsā II HC-XXXII II  
 Aura Devatā Citta Na Dharā I  
 Hanumata Sei Sarba Sukha Karā II HC-XXXV II  
 Goswāmījī says, 'Rāma Rasāyana Tumhare Pāsā', Śrī Hanumānājī you possess the Elixir-of-Rāma. And he who possesses the Elixir-of-Rāma (Rāma-Rasāyana) automatically gets endowed with the Elixir of Religion or Righteousness (Dharma-Rasāyana), the Elixir-of-Devotion (Bhakti-Rasāyana) and the Elixir of Lord's Name (Nāma-Rasāyana). Which elixir should be used and how, should be decided by discretion. And if we are unable to decide then ask the conferrer physician of this elixir and the physician is Sadguru. Use these elixirs after asking Him. I wish to tell you and it's very clear, it's not something new, what is the Elixir-of-Rāma? I shall repeat thrice and keep my words forever. The Elixir-of-Rāma (Rāma-Rasāyana) is 'Rāma Carita Mānasa', 'Rāma Carita Mānasa', 'Rāma Carita Mānasa'! And this also contains Elixir of Religion or Righteousness (Dharma-Rasāyana). It contains the definition of religion, it's not about the religion of doctrine, it's about the definition of the religion of disposition. This also contains the Elixir-of-Lust (Kāma-Rasāyana). Rāma has discussed lust in PuṣpaVāṭikā. Lord Rāma Himself discusses lust in the line 'Dekhahu Tāta Basaṃta Suhāvā' in the later part of 'AraṇyaKāṇḍa'. Oh! On beholding the herds of deer dancing with their mates, Lord says till an extent that these herds of deer are making me feel jealous with a reproach that, we are united with our mates unlike You who is separated from Your beloved! Jānakī has been stolen. This directly indicates the Elixir-of-Lust (Kāma-Rasāyana). 'Rāma Carita Mānasa' anyways contains the Elixir-of-Devotion (Bhakti-Rasāyana). And the Elixir of Lord's Name (Nāma-Rasāyana) is present in abundance. The glory of Name is amazing. Thus, the Elixir-of-

Rāma (Rāma-Rasāyana) inherently contains all four elixirs. All in one!

So, if this 'Rāma Carita Mānasa' is an elixir, what is the acquaintance of this elixir? And how come Hanumāna possesses this? 'Rāma Rasāyana Tumhare Pāsā', don't regard Hanumāna as merely Hanumāna, He is Śaṃkara. 'VānarākāraVigraha Purārī', He is the eleventh incarnation of Rudra. This is also correct, He assumes the form of monkey, agreed. But Hanumāna is evident Māhādeva, He is evident Śaṃkara, He is evident Śiva.

I also want to present this aspect before you that since my VyāsaPīṭha is proclaiming Hanumānājī as evident Śiva then which is the Gaṃgā on His head? What is moon on His forehead? Which divine feminine power splendidly resides to His left? I shall talk with you. And because Hanumānājī is Śiva, He possesses 'Rāma Carita Mānasa'. How?

Raci Mahesa Nija Mānasa Rākhā I

Pāi Susamau Sivā Sana Bhākhā II BAK-34.06 II

RāmaCaritaMānasa Ehi Nāmā I

Sunata Śravana Pāia Biśrāmā II BAK-34.04 II

Rāma is the elixir that You possess, You are Śiva. And elixir is a flowing substance. It is rasa (sap). Other sap is consumed by lips or mouth. But the Elixir-of-Rāma i.e. 'Rāma Carita Mānasa' is such that,

Sunata Śravana Pāia Biśrāmā II BAK-34.04 II

This elixir is not consumed by lips, but through ears. So, the first trait of the Elixir-of-Rāma is that it's consumed through ears. Alternately, this elixir is consumed through the recitation of the reciter. 'Rāma Carita Mānasa' itself is an elixir and these exploits of Rāma itself is an elixir. 'Rāma Carita Mānasa' contains the division of four elixirs. It contains the Elixir of Lord's beauty (Rupa-Rasāyana) i.e. it contains the description of Lord's beauty. It contains the Elixir of Lord's Name (Nāma-Rasāyana) which I have already placed in the previous five elixirs. It contains the Elixir of Lord's Sport (Līlā-

Rasāyana). And it also contains the Elixir of Lord's Abode (Dhāma-Rasāyana). Abode is not money, abode is not a piece of land, but it's the basic foundation of attaining the elixir. What is Ayodhyā? Is it a map? No, it's not a piece of land, it's the basic foundation. So, this describes the aspects associated with Lord's qualified embodied form viz. name, beauty, sport and abode.

So, the first trait of the Elixir-of-Rāma is that it has to be sipped by ears and its result or outcome is restfulness. And this is not the matter to be proved. So, the Elixir-of-Rāma possessed by Hanumānājī is 'Rāma Carita Mānasa'. And Hanumānājī has personally fed the Elixir-of-Rāma in form of the Kathā of 'Rāma Carita Mānasa' to four listeners through the ears, He has done so in 'Mānasa' personally. One listener of Hanumānājī's Kathā is mother Jānakī. This reciter hidden amidst the dense Aśoka tree, Māhādeva, recites Kathā to Jānakījī in AśokaVāṭikā. Mother is filled with anguish. She is thinking of dying, at that moment Śrī Hanumānājī who possessed the Elixir-of-Rāma in form of 'Rāma Carita Mānasa' used the elixir there and its result, 'Sunatahi Sitā Kara Dukha Bhāgā'. He who sips the Elixir-of-Rāma in form of RāmaKathā, their sorrows runs away, it's simple. So, Jānakījī liked the story of the reciter till such an extent that Jānakījī couldn't resist at that moment from asking, who are You to recite such a sweet story? Reveal yourself before me! Appear before me! I only want to indicate four listeners. I am talking about listeners who are evidently present in physical form, please. Otherwise, Hanumāna is only reciting Kathā all around in form of air.

Second listener is Vibhīṣaṇa. Although Vibhīṣaṇa comes first in order. Hanumānājī came to Jānakī after meeting Vibhīṣaṇa. Vibhīṣaṇa and Hanumānājī meet each other. Vibhīṣaṇa was made a listener. The Kathā is going on during the wee hours.

He began to listen to the Kathā. And Vibhīṣaṇa too interrupted, who are You to recite such a beautiful Kathā, please reveal Your name.

Taba Hanumānta Kahī Saba Rāma Kathā Nija  
Nāma I SDK-06 I

Reciter should keep the Kathā foremost and keep his own name much, much later. I specifically tell the organisers of Kathā that write 'RāmaKathā' in the top in large fonts and write 'MorariBapu' in the bottom in smaller fonts. If 'MorariBapu' comes in the top and 'RāmaKathā' comes in the bottom then it's an insult to MorariBapu and it's a very great insult of RāmaKathā as well! RāmaKathā should be leading upfront. MorariBapu is there because this (RāmaKathā) exist!

So, one listener of Hanumānājī is Mother Jānakī who sips the Elixir-of-Rāma through ears. Second listener is Vibhīṣaṇa. Third and fourth listeners are present together. He recited Kathā to Jānakī by going there. He recited Kathā to Vibhīṣaṇa by going to his home. The reciters of Kathā are all merciful! He recited Kathā to both Bharata and Śatruḡha in the grove of Ayodhyā. Note that He has dropped Lakṣmaṇājī! Pay attention, it's a highly profound mystery! The story is incredible! After Rāma's reign is established, Bharata and Śatruḡha betake Sire Śrī Hanumānājī to the grove of Ayodhyā. Lakṣmaṇājī asked, where are you all going? Bharatajī said, you have accompanied Rāma Himself. Let us at least accompany RāmaKathā. My Hanumāna is reciting the Kathā after taking a dip in virtuous intellect. Listen to Kathā from the one who possess the Elixir-of-Rāma.

We shall talk about few points tomorrow. Today let us pause here. But let me recite the tale of Rāma's birth. Sire Yajñavalkya recited the Kathā to Bharadvājajī. He recited the entire exploits of Śiva. Śiva returned to Kailāsa after getting married. In response to Pārvatī's question, Lord Māhādeva first discusses non-qualitative supreme entity. What was

the cause of Rāma incarnation? Five causes are enlisted in 'Mānasa'. First cause, Jaya and Vijaya were cursed by Sanatakumara. Second cause, SatīVṛṣṇā cursed Viṣṇu. Third cause, Nārada pronounced a curse of the Lord. Fourth cause, Manu and Śatrūpā were blessed with the boon that I shall take birth at your home in form of a son. Fifth and last cause, King Pratāpabhānu. Pratāpabhānu was born as Rāvaṇa in the next birth. Arimardana took birth as Kumbhakarṇa. Suruci becomes Vibhīṣaṇa. Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa perform rigorous penance. And Rāvaṇa's tyranny increased by the force of boon! Earth was perturbed! Assuming the form of cow, earth approached the seers and sages, followed by the deities and finally everyone resorted to patriarch Brahmā (the creator). Under Brahmā's leadership the clan of deities, the clan of sages, the clan of seers and the entire earth including the universe collectively called forth the Lord.

Once upon a time, the embodiment and champion of righteousness King Dasratha was filled with anguish for not being blessed with a son. Will the lineage of Raghus end with me? Dasratha resorts to Guru's door, with the sacrificial-faggots of bliss and sorrow. The yajña begetting the boon of a son was conducted. Oblations were offered with devotion. Finally, the deity of yajña appeared in form of fire with the sacred offering of yajña. He hands over the offering to Vaśiṣṭhajī. King Dasratha distributed the sacred offering of yajña (among the queens). The three queens consumed the offering. My Goswāmījī clearly states that Lord arrived in the womb. He can stay in heart, He can also stay in womb. Tulasī gives birth to Rāma, He also manifests Him. Lord chose the age of Tretā. Because Tretā is believed as the age of yajña. Satyuga is the age of meditation. Lord wanted to manifest in form of the sacred offering of yajña therefore, the age of yajña was chosen. Second cause, Lord wants to convey to the world that oblations are given in yajña, they are

not taken. Daśaratha was a king in whose home wisdom, karma and devotion had aggregated. Kausalyā was the very form of wisdom, Sumitrā was the counterpart of worship and Kaikeyī represented karma. And Lord is to manifest in this triple-braid confluence. Therefore, the age of Tretā has been chosen.

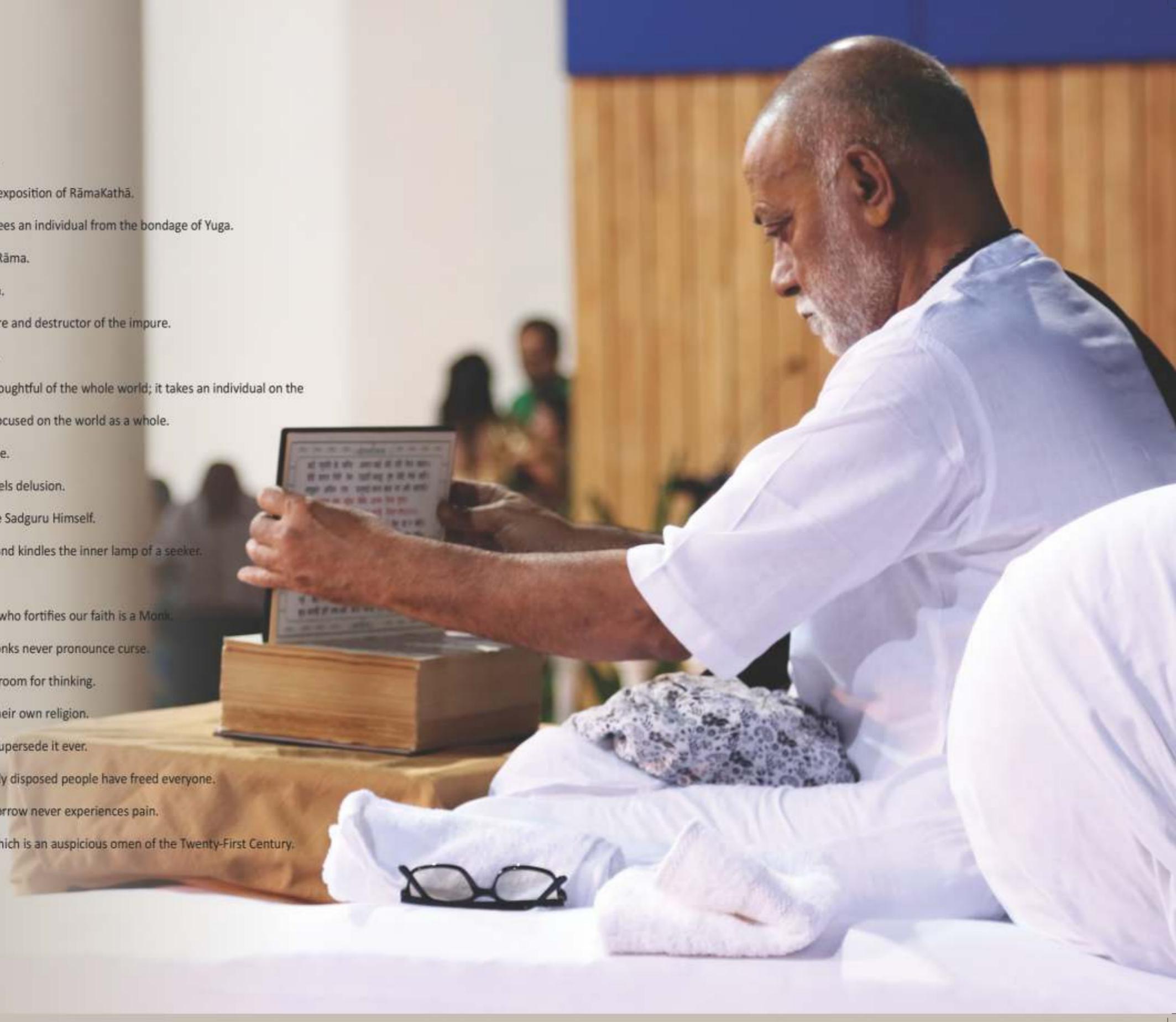
Rāma incarnated in the month of spring, the king of seasons. Lord has chosen the month of ambrosia. He has chosen the bright fortnight of the month as the phase of month. The phase of truth is brighter. He chose the date as the ninth day of the month. The number nine is a complete integer. NaumiTithi, one meaning of naumi is to bow. He in whose life humility arrives, he in whose life guilelessness arrives, Lord manifests there. 'Nau' means daily newness and novelty. Lord manifests in his life who is new, fresh and invigorated every day. And He chose the day as Tuesday (Bhaumavāra). Bhauma means earth. Lord chose Tuesday (Maṅgalavāra) we Lord wants to incarnate and arrive on the earth. Alternately, it means the one whose Name is auspicious (maṅgala), whose story is auspicious, whose form is auspicious and whose abode is auspicious. Lord's abode is auspicious and therefore, the Supreme Godhead chooses Tuesday. Further, He chooses midday as the time of

incarnation and the asterism of Abhijit. Abhijit is forever auspicious. It's considered as the asterism of victory. Sun was at the meridian. It was neither too cold, nor too hot. Ambrosia began to flow in the rivers. Gentle cool breeze began to blow all around. And He who dwells in the whole world, He in whom the whole world dwells such Supreme Entity, such Supreme Lord, such God, such Supreme personality of Godhead, such Lord – whatever you may wish to name It as that Supreme Entity appeared in Kausalyā's chamber. Thereafter, Lord assumes a human-form on mother's request. Lord arrived in mother's lap in form of a newborn infant and began to cry. Everyone realised that a boy was born and the news reached Dasratha's ears, King, congratulations! And on hearing the news of a son's birth, King Dasratha was drowned as it were in the ecstasy of absorption into Brahma! He began to think, the same Lord whose very Name brings auspicious with It even when It reaches one's ears, has arrived at my house? Who will believe so? Is this my delusion or is He truly the Supreme Entity? Only Guru can decide this. Call Vaśiṣṭha. The ecstasy of absorption into Brahma got converted into supreme joy! And the glad tidings of Rāma's birth began in Ayodhyā. Once again, many greetings of Rāma's birth to all of you and to the whole world from the land of Goa.

*All elixirs are contained in the Elixir-of-Rāma (Rāma-Rasāyana); he who possesses the Elixir-of-Rāma (Rāma-Rasāyana) automatically gets endowed with the Elixir of Religion or Righteousness (Dharma-Rasāyana), the Elixir-of-Devotion (Bhakti-Rasāyana) and the Elixir of Lord's Name (Nāma-Rasāyana). Which elixir should be used and how, should be decided by discretion. What is the Elixir-of-Rāma? I shall repeat thrice and keep my words forever. The Elixir-of-Rāma (Rāma-Rasāyana) is 'Rāma Carita Mānasa', 'Rāma Carita Mānasa', 'Rāma Carita Mānasa'! And this also contains the Elixir of Religion or Righteousness (Dharma-Rasāyana). It's not about the religion of doctrine, it's about the religion of disposition. This contains the Elixir-of-Lust (Kāma-Rasāyana) as well. Rāma has discussed lust in PuṣpaVāṭikā. 'Rāma Carita Mānasa' anyways contains the Elixir-of-Devotion (Bhakti-Rasāyana). And the Elixir of Lord's Name (Nāma-Rasāyana) is present in abundance. Thus, the Elixir-of-Rāma (Rāma-Rasāyana) inherently contains all four elixirs.*

## Kathā-Daraśana

- 'HanumānaCālisā' is proven as well as pure.
- In reality 'HanumānaCālisā' is the abridged exposition of RāmaKathā.
- Incessant reflection on 'HanumānaCālisā' frees an individual from the bondage of Yuga.
- Entire 'Rāma Carita Mānasa' is the Elixir-of-Rāma.
- All elixirs are contained in the Elixir-of-Rāma.
- The Elixir-of-Rāma is emancipator of the pure and destructor of the impure.
- Kaliyuga is the season of the Elixir-of-Name.
- Elixir-of-Name makes an individual being thoughtful of the whole world; it takes an individual on the journey from being self-centered to being focused on the world as a whole.
- Guru is distinctive personality in the universe.
- Guru is the source of wisdom. Wisdom dispels delusion.
- Either leave everything on Sadguru, or leave Sadguru Himself.
- Guru opens up our suppressed monkhood and kindles the inner lamp of a seeker.
- Guru meets us mentally.
- He is not a monk who gives allurements. He who fortifies our faith is a Monk.
- Curse is pronounced by seers and sages, monks never pronounce curse.
- The pathway of spirituality and love has no room for thinking.
- Everyone must cherish devotional faith in their own religion.
- The head-bead of rosary is Sadguru, don't supersede it ever.
- People with doctrines have deluded, innately disposed people have freed everyone.
- He who stays equipoised amidst bliss and sorrow never experiences pain.
- People listen to Kathā with their families, which is an auspicious omen of the Twenty-First Century.



## Lord's Name is the best Elixir-of-Rāma

We are engaged in useful discussion for life by seeking shelter of the lines of 'Mānasa-HanumānaCālisā'. Before we begin, I would like to appreciate the performance presented yesterday evening, we all enjoyed.

Rāma Rasāyana Tumhare Pāsā I

Sadā Raho Raghupati Ke Dāsā II HC-XXXII II

And while discussing the last alchemical elixir, we have finally reached the milestone where we have contemplated about Rāma-Rasāyana (Elixir-of-Rāma) possessed by Hanumānājī, what is it in reality? And on the basis of my understanding by Guru's grace, I have come to a conclusion along with you that Rāma-Rasāyana (Elixir-of-Rāma) possessed by Hanumānājī is 'Rāma Carita Mānasa'. Various words have been used for Lord's Kathā. Lord's Kathā is Caritra (exploits), we have discussed time and again that 'Mānasa' is the collection of exploits of five personalities. This contains the exploits of Śiva as well as the exploits of Umā. The exploits of Sītā is included in the exploits of Rāma by the justification of 'Girā Aratha Jala Bīchi Sama...'. Third is the exploits of Bharatajī, 'Bharata Carita Kari Nemu...' etc. etc. is its evidence. Fourth is the exploits of Hanumānta and fifth is the exploits of Bhuśuṇḍi. So, 'Mānasa' contains the exploits of five personalities. The composer of 'Mānasa' uses one more term and that is RāmaKathā (Rāma's story). This is RāmaCaritra (the exploits of Rāma) and it is RāmaKathā (the story of Rāma) as well. 'RāmaKathā Kali Paṁnaga Bharanī...' etc. etc. as you have read. And this is RāmaLilā (the sport of Rāma) too, 'Girijā Sunahu Rāma Kai Lilā I'. On few instances it's also written, 'Rāma Guna Grāma'.

Dahana Rāma Guna Grāma-

Jimi Imḍhana Anala Pracamḍa II BAK-32(A) II

At few places this story is also called as 'Guna Gāthā'. So, why are such diverse words used for the exploits of the Supreme Godhead? In one context, we may agree that these terms are synonym of each other. But in another context, when some saint chooses a specific word then its meaning ardently rushes behind it. It's a different matter if we fail to understand its meaning, but countless meanings follow the word. This is the rule of scripture as well as literature. Therefore, since diverse words have been used for the same topic, I feel like especially talking over it.



'RāmaKathā'; Kathā or story is that which can be recited. 'Jo Bole So Hari Kathā'. Although it can also be written as a novel. The writers who write novel in literature are also called as story-writers or reciters. So, the basic meaning of Kathā (story) is that which is recited, narrated or sung, the way we have been singing. And this is not our way. The genre of singing is extremely ancient.

Gāvata Saṁtata Saṁbhū Bhavānī I

Aru GhaṭaSaṁbhava Muni Bigyānī II SRA-III II

Devotee sings, lover sings, is what we understand. However, it's slightly difficult to digest if a man of wisdom sings! But here even the men of wisdom are overtaken,

Aru GhaṭaSaṁbhava Muni Bigyānī II SRA-III II

Imagine if Einstein, Newton, Jagdishchandra Bose or Amartya Sen begin to sing! And Vyāsa-Vālmīki etc. who are the superior most poets and poets par excellence, just like eminent poet Tagore of the Twentieth Century whom we call as 'Kavivara'. He was poet par excellence. Tagore sang as well. The entire genre of 'Rabindra Sangeet' is the conferment of 'Shanti Niketan'. Vyāsa is a poet par excellence, but he sings.

Namostute Vyāsa Vishāla Buddhē!

Vālmīki is the most primordial poet. Lord Śaṅkara is the timeless poet. All of them sing. Vyāsa sings as well as narrates, Vyāsa recites as well as conducts a harmonious dialogue, Vyāsa writes and Vyāsa is also an active character of 'Māhābhārata' Himself. He is one of the characters of Kathā. Vyāsa has played a major role. He couldn't resist without singing in form of a character. Vyāsa sings ślokas.

Today I have a question, "Bāpu, yesterday You said that 'Rāma Carita Mānasa' is the Elixir-of-Rāma which contains the Elixir of Lord's sport, the Elixir of Lord's beauty, the Elixir of Lord's abode and the Elixir of Lord's Name?" Yes. This is a very lovely question. You need not ask me. You can interpret yourself. My mind holds immense glory of Lord's sport as well as of Lord's abode. Whenever I find time I go to Ayodhyā, I visit Kashi, I travel to Vrindavan and Jagannath Puri. Whose mind doesn't hold glory for Lord's abode? Being a reciter, I keep singing and witnessing Lord's sport. This is not about superior or

inferior, but if someone asks me to choose one of the four elixirs then I would definitely choose the Elixir-of-Name. It is analogous to the way I pick up bhajiyā (fretters) foremost when someone serves me food! Even in bhajiyās, I would pick up the ones made up of chilies foremost! If someone places these four elixirs before me, Talgājarḍā would choose the Elixir-of-Name foremost. We have no other remedy except this, Sāheb! The Elixir-of-Name: drink abundantly, serve abundantly.

Today I also have a question that Bāpu, yesterday You talked about 'Silent-Chanting' (UpāṁśuJapa), 'Mental-Chanting' (MānasikaJapa) and 'Verbal-Chanting' (VācikaJapa). In 'Verbal-Chanting', Lord's Name is uttered by tongue, our lips move, it's audible to us and it's spoken by tongue, 'Rāma, Rāma, Rāma, Kṛṣṇa, Kṛṣṇa'. In 'Mental-Chanting', Lord's Name is chanted mentally. 'Silent-Chanting' is the one which is neither audible to others, nor our lips move, nonetheless the chanter is aware that chanting is going on. These are various definitions from scriptures.

Ask Tulasī, which mode of chanting do you like, 'Silent-Chanting' or 'Mental-Chanting'? Tulasī will respond upfront that I would offer a bow to 'Silent-Chanting' and 'Mental-Chanting', I rather want to chant by tongue. I don't mind if my tongue moves or even if the world taunts it to be parrot-phrasing! It is their karma. Even I am the wayfarer of the same path. So, my clear opinion is that even though scriptures have talked about 'Mental-Chanting', 'Secret-Chanting' etc., considering the path on which we are travelling, 'Verbal-Chanting' alone will come to our rescue. Today they have churma-laddu in lunch. Now, the moment I speak the term churma-laddu, we instantly realise that it would be made from ghee, jaggery or sugar and wheat flour. The contemplation of laddu starts in our mind mentally. However, we can taste the laddu only when it touches our tongue. You may chant Rāma through 'Mental-Chanting' or 'Secret-Chanting', it's good. But you will get the taste only when Rāma arrives on your tongue.

Young men and women, Lord's Name is the best Elixir-of-Rāma. Chant by tongue. You shall get the taste. So, the point I was telling you is that

Pamḍava's plus-point was Kṛṣṇa's company. Today, we don't have Kṛṣṇa, neither do we have Rāma in person. Though they exist in narratives, they exist on daises, they exist in sports and they exist in recitals. Therefore, Goswāmījī says,

Īsa Bhajanu Sārathī Sujānā I

Birati Carma Saṃtoṣa Kṛpānā II LNK-79.04 II

Singing makes man tension-free. Man should sing. So, I am of the opinion that lover cannot resist without singing. Mīrā is a lover, therefore she sang enormously. In fact, Mīrā went one more step ahead, she danced as well. Caitanya sang abundantly because he was a lover, he danced as well. Nārada sang extensively, he danced too. Hanumānājī sang boundlessly, He danced as well. But can the men of wisdom ever sing? Can Einstein, Edison or Newton sing?

So my brothers & sisters, Kathā is that which is recited as well as sung. And the tradition of singing is Kailāśian tradition, 'Gāvata Saṃtata Saṃbhu Bhavānī', it has initiated from there. 'Līlā' (sport), one meaning of līlā is play, which doesn't have listeners but beholders or audience. It needs to be watched. Even as we may hear the dialogues, the prominence is on listening. Sport is seen. Therefore, it's better to listen to Kathā than beholding Lord's sport. Because seeing Lord's sport may grip our mind by doubt e.g. why did Lord get tied up? Why did Rāma weep? And listening to Lord's Kathā will free one from doubts. Our delusion will dispel.

So sport is that which is seen. Story is that which is recited. Exploits is that which is practiced. For instance, people get inspired to lead a life like Rāma. It's a different matter how far we are able to live this way! Thus, among various categories of words been mentioned in 'Mānasa', Name is the most superlative elixir. Remember it or chant it. Even if tongue moves, let it. At least it will chant for Rāma's Name, not for anything rubbish! This will benefit us. We need the taste. So, my brothers & sisters, the different aspects like Kathā (story), Līlā (sport), Caritra (exploits) etc. etc. which the composer of 'Mānasa' has mentioned are all present with Hanumānājī.

Rāma Rasāyana Tumhare Pāsā I

Sadā Raho Raghupati Ke Dāsā II HC-XXXII II

The entire 'Rāma Carita Mānasa' is the Elixir-of-Rāma which is present with Hanumānājī. Among it the first elixir that I want to pick up is that of Name. You decide for yourself. I was talking with you about this elixir since yesterday. So, Tulasīdāsajī has not commenced from Kausalyā, He has started from Yaśodā.

Tulasī wishes, Yaśodā was sleeping and NandaBaba left leaving behind Kṛṣṇa. Yaśodā was fast asleep! Tulasī starts His chanting from this state. He says, may my state be such that when my tongue is asleep, let Lord's Name wake it up. And one needs lips as well as tongue to drink the elixir. Tongue is supposed to augment the taste. Tongue should follow the Name. But the aspect of Yaśodā (is crucial) where Name arrives uninvited and starts weeping. Not the devotee, but the Name weeps. Kṛṣṇa wept. And as Kṛṣṇa wept, Yaśodā woke up, oh! What is this? At that moment, she was blessed! We are fast asleep! Our tongue will not chant Lord's Name but Lord, please arrive uninvited and weep before us. We won't cry! We are foolish people fast asleep! Tulasīdāsajī reveals this aspect which falls in our much closer reach.

Chū Lene Do Nājūka Hoṭho Ko,

Kucha Aura Nahī Hai Jāma Hai Ye...

Leave aside what has been depicted in movie. But this drink (jāma) is Lord's Name! And it's such a drink 'Nāma Khumārī Nānakā Lagī Rahe Dina Rain I' that will never cure its intoxication!

Yesterday I was asked in press-conference, "Bāpu, nowadays women are being raped and abused, what is your opinion?" I said, such acts should never happen. Not only in India, but nowhere in the world. "Remedy?" I said there is only one remedy. The reporter raised many arguments stating that few religious men are of the opinion that today's attire is also responsible for such acts. I said, I would not get into it. This is not my field. People have their own opinion. All I would say is that, our eyes should stop having hunting instincts and get disposed with priestly, worshipful vision. It's an absolutely simple solution. Others may dress up as they like! But your eyes should worship them! Shrinathaji's darśana

happens in fraught adornment (śṛṅgāra) and it also happens when Lord is draped in a single cloth in the morning immediately after the shower (maṅgalā) which is an equally beautiful sight. One needs priestly eyes to behold. Eyes with hunting disposition will hunt their prey even amidst the veils of propriety! This issue can be remedied if our eyes are endowed with priestly vision. At least I believe so. Everyone has some or the other weaknesses. Yet no woman should be tortured or oppressed.

One strange question came up yesterday, "Why do you recite the Kathā of 'Rāma Carita Mānasa' or 'Rāmāyaṇa' alone? Why do you only read 'Rāmāyaṇa'?" I realised the intent of this question. The ideology of this region and territory was playing a role behind this question that why only this? What it meant was this! Many points were going on in my mind at that moment, but I refrained from answering those. Neither did I have time, nor do I get into logical arguments! I then replied, 'Rāma Carita Mānasa' is an ocean. All rivers merge into it. I have chosen such a scripture that includes everything. Reading this will manifest reading everything.

Himḍu Āna Ko Beda Sama

Jaba Nahi Pragaṭa Qurān II

But may I ask, why do Christian priests read only 'Bible'? Give me the answer! Why the respected priests of Islam are pleased only reading 'Quran'? And if Morari Bāpu reads 'Rāmāyaṇa' then you should have no objection with it! And you have heard me in Jerusalem. You have heard me in Rome. I have spoken on Jesus enormously. I have talked on 'Mānasa-Īsu'. I have talked on 'Mānasa-Bhagavāna'. There is no restrain here, whatsoever. You should at least make a mention of 'Rāma' based on your religious scripture! I shall bow prostrate! And if you question someone my brothers & sisters, then do some homework about them and then ask questions. This is the rule. Rajat Sharma had invited me in 'Aap Ki Adalat'. He studied me for six months to know what Bāpu talks in Kathā? This man took my interview after duly studying me. I had refused on two points to RajatBhaiya. First point he told me was, Bāpu, read the questions beforehand. I refused stating I shall not read. You can directly ask me

in the live session, Sāheb. Secondly he said, Bāpu, You will have to apply some make-up so that it shows up better on television. I said, this is not possible yaar! It's not propitious to my disposition. I said, I will come as I am. He studied beforehand, Sāheb! At least first hear what I speak and which all topics I talk on. Then ask me! Only because of pre-biased notions, why criticise Hinduism? Why criticise our timeless religion? Why criticise Kathā? I am unpredictable! I may also talk on 'Mānasa-Muhammad'! Whenever my Guru touches me, whenever He permits me! Because there are no disputes among these Supreme Personalities. I talk on diverse topics on the basis of 'Rāmāyaṇa'! I honour every religion on an equal footing, 'SarvaDharma Sanmāna' not 'SarvaDharma Samāna'. No two things can ever be the same. All have different doctrines, all have different methods. My hounour is from the bottom of my heart.

Tulasī says in 'Vinaya', for me Rāma's Name is not the Supreme Entity, It's not Kali, It's not my brethren, Rāma's Name is mother and father for me. And there is no need to be grammatically correct while talking in front of parents. 'Ulaṭā Nāmu Japata Jagu Jānā I', after taking a child in lap father doesn't expect the child to be grammatically correct! He passes successfully even if he speaks 'Māra', 'Māra'. When a child wants 'roti', it may say give me 'loti', does the mother gives 'loti' to the child? Mother understands that the child is asking for 'roti', Rāghava will grant ambrosia even when someone chants 'Māra', 'Māra' because He is the mother, who knows it all.

'Ṛcaunāmārima...', Ṛgveda says my verses are Lord's Name. 'Yamurnāsmi...', Yajurveda says I am the Name. 'Sāmānīnāmāsmi..', Samveda says I am the Name. Sāheb, Vedas Itself say that I am Lord's Name.

Bidhi Hari Haramaya Beda Prāna So I BAK-18.01 I Lord's Name is not just Vedas, It's the vital life of Vedas. Vedas can breathe only when Lord's Name is present in it. Interpret in any context. But the moment I start getting evidences, my joy knows no bounds, for my Guru has give me the right thing, Sāheb! Tulasī said in 'Vinaya' that my Guru has showed me the royal path,

Bisvāsa Eka Rāma-NāmaKo I

Mānata Nahi Paratīti Anata-

Aisoī Subhāva Mana Bāmako II VP-155.01 II  
Hanumāna possesses this elixir.

Sumiri PavanaSuta Pāvana Nāmū I

Apāne Basa Kari Rākhe Rāmū II BAK-25.03 II  
And Guru may give you blessings, Guru may give you some attire, Guru may apply tilaka to you, some enlightened man may confer His pādūkā – though everything holds distinct glory, but the best benefaction obtained from the Gurus is the Benefaction of Name. The entire Punjab lives on the benefaction of Name. When Punjabi folks come, they say please confer the benefaction of Name. The best of all benefactions is of Name. The most beautiful reward is Lord's Name.

Kudarata Ne Jo Hamako Bakṣā Hai-

Vo Sabase Hasī Ināma Hai Ye I

Chū Lene Do Nājūka Hoṭho Ko...

What is this if not devotional-song? Leave aside the aspect of movie, this is devotional-song, provided our tongue and eyes become priestly.

Acche Ko Burā Sābita Karanā

Duniyā Kī Purānī Ādata Hai I

Why prove anyone evil! This represents the temperament of the world so truly!

Isa Maya Ko Mubāraka Cija Samaja-

Mānā Kī Bahuta Badanāma Hai Ye I

Kudarata Ne Jo Hamako Bakṣā Hai...

Sharamā Ke Na Yū Hī Kho Denā,

Ramgīna Javānī Kī Ghāḍiyā,

Betāba Dhaḍakate Sīno Kā Aramāna Bharā

Payagāma Hai Ye...

Young men and women, if you are chanting Lord's Name then don't feel shy with the thought that how do I keep rosary? How do I keep berakhā? If someone tells you, what is the need of listening to Kathā in young age, then don't feel shy. Pray for them for they have missed the colourful moments of youth!

If someone teaches you, why listen to Kathā in young age? People not only listen to Kathā in young age, but they host Kathās and listen with the entire family! This is a revolution. I am witnessing since last thirty-five years that people who host Kathā also listen

to it with the entire family. Earlier Kathā had become the subject of a specific age group! Those who were good for nothing would come to Kathā! They would go to sleep after coming to Kathā, as if I am singing a lullaby! We offer fresh fruits to the guests so that our honour is maintained. When we are to offer life to God, don't give old age and stinking body, give away your youth. Let's devote our fresh and invigorated life. Vivekanandaji said, give me fifty Naciketa and I would change the face of the world and then I would tell the whole world,

Uttiṣṭha Jāgrata Prāpya Varānnibodhata

Kṣurāsanna Dhārā Niśitā Duratyadurgama-

Pathaḥ Tat Kavayo Vadanti II KUP-1.3.14 II

Listen in young age, Sāheb. When a man accumulates earnings in young age, he is least worried in the old. Accumulate earnings of "Lord's Name" when young. People listen to Kathā with their families, which is an auspicious omen of the Twenty-First Century.

The Elixir-of-Rāma means 'Rāma Carita Mānasa' and the Elixir-of-Rāma also means the Elixir of Lord's sport, the Elixir of Lord's beauty and the Elixir of Lord's abode, certainly. And Name is an Elixir as well. However, for people like us this is the only elixir that will be propitious to us.

Ehi Maha Raghupati Nāma Udārā I

Ati Pāvana Purāna Śruti Sārā II BAK-09.01 II

I would request, do give pizzas and Maggie noodles to your children, I have no objection, but make sure it's vegetarian. Ensure it doesn't have eggs etc. But please, don't forget the roti of bājārā (pearl millet)! Don't forget the roti of wheat. Don't forget jowar (sorghum) of the poor. Have fast-food, I don't prohibit. But don't give in abundance, please! Feed them cow-milk. Don't forget our Indian diet, yaar! May these children not forget our diet, Sāheb! And be careful that children don't drink liquors etc. even mistakenly.

Yesterday the journalists asked me, "Should cow slaughter stop?" I said, it should stop totally. Not only in India but cow slaughter should stop on the entire globe of earth. I am not saying this only from the perspective of reverence and religion. Cow is the root

of our economy. My Lord had incarnated for cows,

Bipra Dhenu Sura Saṁta Hita-

Linha Manuja Avatāra I BAK-192 I

And if we want to totally put an end to cow slaughter then foster the cows. Rather than shouting slogans, it's better if affluent people foster cows. If we cannot foster cows then contribute something to cow-pen for their upbringing. Cows should be fostered. If we begin to foster, slaughter will end. First resolve firmly that we shall serve the cows. Decide foremost that we shall have cow's milk. I am not taking a promise from you. But I am wondering, what is wrong with India! The whole world drinks cow's milk and this country despite being of Kṛṣṇa is against cow's milk! Think about it! When cow was bestowed with boon, three hundred and thirty million deities took abode in cow's body. Goddess Lakṣmī arrived little late! At that moment Lakṣmī asked, "Mother cow, where is my place?" She said, "Goddess, I am helpless. You are late." The deities have chosen every place from my hoof to horn! The cow then said, "My cow-dung is left." And Sāheb, Lakṣmī is believed to abode in cow's dung in India! Cow-dung is converted into manure which is added to the soil to grow good crops, it runs man's livelihood and the world in turn runs by its virtue. Lakṣmī abodes in cow's dung. Indian philosophy is incredible. It's good if cow-slaughter is banned, nonetheless the slogans to foster the cow should also begin simultaneously. Emancipate foremost and slaughter will stop automatically. So, our whole economy was dependent on cow in the earlier era. All countries across the world are consuming cow's milk.

So Bāpa, we are having an especial discussion about the Elixir-of-Rāma. Let me pick the chronology of Kathā in the remaining time. Yesterday we all

celebrated Rāma's birth in brief. Kaikeyī also gave birth to a son. Sumitrā was blessed with two sons. After Rāma's birth Ayodhyā was enjoying the days of divine ecstasy and supreme joy. And being engrossed in this joy, no one realised how one month passed away! The naming ceremony ritual was conducted then. Kausalyā's son was named as Rāma. Kaikeyī's son was named Bharata. Sumitrā's sons were named Śatrughna and Lakṣmaṇa. Thereafter, the boys went for studying. All four brothers attained every branch of knowledge in a stipulated timeframe. They started practicing the erudition they had attained. Sire Viśvāmitra arrives. He solicits Rāma for completing his yajña. Initially, King Dasratha refuses upfront but later, he hands over Rāma-Lakṣmaṇa to Lord Viśvāmitra. Tāḍakā was given nirvānā. The next day, both brothers took positions as guards. Yajña commenced. Mārica was thrown away a hundred yojans away! Subāhu was conferred nirvānā!

Viśvāmitrajī tells Rāma. A yajña of bow is being conducted. Janakajī has invited me. I will have to go, would You like to join me as well? They left. Ahalyā was emancipated on the way. And Lord reached Janakapura. Janaka who believed Lord's Name and beauty as futile got eager to know Lord's Name and got immersed in beholding Lord's beauty! Viśvāmitra told Janaka that Sire, 'Ye Priya Sabahi Jahā Lagi Prānī'. They have enthralled my mind as well, because they are beloved to the whole world. He was elated. There is a beautiful palace in Mithilā where Rāma-Lakṣmaṇa took an abode along with Viśvāmitra and other sages. Goswāmījī wrote, 'Kari Bhojanu Biśrāmu', Lord had lunch with Viśvāmitra and rested for the noon. You all too have lunch and rest for the noon.

*My mind holds immense glory of Lord's sport as well as of Lord's abode. Whenever I find time I go to Ayodhyā, I visit Kashi, I travel to Vrindavan and Jagannath Puri. Being a reciter, I keep singing and witnessing Lord's sport. This is not about superior or inferior, but if someone asks me to choose one of the four elixirs then I would definitely choose the Elixir-of-Name. It is analogous to the way I pick up bhajiyā (fretters) foremost when someone serves me food! Even in bhajiyās, I would pick up the ones made up of chilies foremost! If someone places these four elixirs before me, Talgājarḍā would choose the Elixir-of-Name foremost.*

**The Twenty-First Century should be free from curses;  
instead the society should be made mindfully aware**

We are contemplating 'HanumānaCālīsā' on the basis of 'Mānasa' by seeking shelter of the following lines in order,

Rāma Rasāyana Tumhare Pāsā I  
Sadā Raho Raghupati Ke Dāsā II HC-XXXII II

Goswāmījī says that You possess the Elixir-of-Rāma and my VyāsaPīṭha says that Elixir-of-Rāma means four divisions of the elixir of 'Rāma Carita Mānasa' viz. the Elixir-of-Name, the Elixir-of-Sport, the Elixir-of-Beauty and the Elixir-of-Abode. And if I am asked, which elixir will I choose specifically then Goswāmījī has already chosen one, we are just the wayfarers of the same path. Thus, the easiest of all and universally accepted is the Elixir-of-Name.

In 'Māhābhārata', after the war ended Bhīṣma was lying on the bed of arrows and Śrī Kṛṣṇa invites Paṇḍavas for the last opportunity to meet Bhīṣma. O the epitome of righteousness, ask Bhīṣma whatever you want to else this chapter will end soon. Everyone arrived led by Kṛṣṇa. Yudhiṣṭhira asked many questions to Grandsire Bhīṣma. One of them was, "Grandsire, please tell me whose Name should one utter immediately after getting up from bed in the morning? And whom should one meditate upon with that Name? And if an individual is not naturally inclined to Name then which mantra should he chant?"

Bhīṣma replies, Yudhiṣṭhira, Paṇḍava, Bāpa! One should utter the Name of Kṛṣṇa as soon as one wakes up in the morning. And please, don't discriminate between Rāma, Kṛṣṇa, Śiva or Durgā. Therefore, yesterday I quoted an aphorism from ŚuklaYajurveda where it says, 'Ṛconāmāsmi...'; Ṛgveda says, I am Name. It doesn't



mention that I am Rāma's Name or I am Kṛṣṇa's Name or I am Śiva's Name. It just states, I am Name. Vedas cannot talk parochial. It's not Vedas if it talks parochial; but it is pain of the society, it is misery of the society! Now, the author of 'Māhābhārata' Vyāsa is of the clear opinion that Kṛṣṇa's Name should be uttered. And if a mantra is to be chanted then it hints towards chanting the mantra of 'Om Namo Bhagavate Vāsudevāya'. 'Vāsudevāya' is the mantra of Kṛṣṇa and Tulasī has no problem at all. Tulasī builds a uniting bridge,

Dvādasa Acchara Maṁtra  
Puni Japahi Sahita Anurāga I  
Bāsudeva Pada Paṁkaruha-

Daṁpati Mana Ati Lāga II BAK-143 II

The word 'Vāsudeva' is mentioned. Even for this verse, the bigot followers of Rāma are of the opinion that this twelve-lettered mantra doesn't refer to 'Om Namo Bhagavate Vāsudevāya', it refers to the six-lettered mantra of 'Rāma Rāmāya Namaḥ' followed by the repeated six-lettered mantra with Sītājī! Oh, why take so much pain to prove your point? Read 'Māhābhārata', no discrimination shall prevail! I have written down that mantra of 'Māhābhārata'. Bhīṣma says,

TapāḥSvarūpo Mahādevaḥ Kṛṣṇo Devakinandanāḥ I  
Tasya Prasādād Duḥkhasya  
Nāśaṁ Prāpsyasi Mānada II  
Ekaḥ Kartā Sa Kṛṣṇaśca-  
Jñāninaṁ Paramā Gatiḥ I MB-SP-207.46/47 I  
Tasmād Vraja Ṛṣikeśaṁ-

Devakinandanam II MB-SP-207.46/47 II

O Sāheb, Bhīṣma says in the very first sentence, O the epitome of righteousness, as a form of penance Kṛṣṇa is Śaṁkara, He is Māhādeva. There is neither any discrimination between Rāma and Kṛṣṇa, nor between Śaṁkara and Rāma, nay between Vasudeva and Rāma. Who has attempted to foul spirituality? People manipulate the history as the ruling power changes! They should not be pardoned! It may still work in history, but please don't manipulate

spirituality. Spirituality is spirituality.

Thereafter, Kṛṣṇa once again gave the same smile that enchants the three spheres of the universe. Wasn't Yudhiṣṭhira unaware of Kṛṣṇa's divine affluence? He knew it very well. But merely knowing is not enough. Only when some authoritative enlightened man tells what is Kṛṣṇa then one can identify Him completely. At that moment, the eyes of Arjuna, Sahadeva, Nakula and Righteousness brimmed over with tears that this is the man whom we made our charioteer! So, Kṛṣṇa in form of penance is Śaṁkara! Bhīṣma commands to utter His name in the morning. So Bāpa, 'Māhābhārata' too is of the opinion that the Elixir-of-Rāma is Kṛṣṇa's Name, Rāma's Name, Lord's Name. And Hanumānājī possesses this elixir.

So, the Elixir-of-Rāma means 'Rāma Carita Mānasa'. Among its four divisions, the Elixir of Lord's Name is possessed by Śrī Hanumānājī. But since 'Rāma Carita Mānasa' is the Elixir-of-Rāma, let us contemplate further by Guru's grace to understand who is the main personality to attain the Elixir-of-Rāma the most in each of the seven cantos of 'Rāma Carita Mānasa'? Although each and every pore of 'Rāma Carita Mānasa' is fraught with the Elixir-of-Rāma. However, if I have to choose one personality to talk with you about then let me say, Ahalyā has consumed the most Elixir-of-Rāma in 'BālaKāṇḍa'. This woman drank the Elixir-of-Rāma exceedingly. The entire meter of Ahalyā is fraught with the hints of the Elixir-of-Rāma.

I have been discussing with you since past two days that Tulasīdāsājī commences RāmaKathā from Ayodhyā, but why does He commences NāmaKathā (the glorifications of name) from the hermitage of Gautama? 'Rāma Eka Tāpasa Tiya Tārī', the opening invocations of the Elixir-of-Name begins from this copāi. What is the secret, what is the mystery? Ahalyā was pronounced a curse, she turned into dull, motionless, stone-bodied entity! And our scriptures have called the intellect infatuated by sensuous pleasures as dull-witted. Indra was cursed,

your body will get pierced with a thousand holes! If a pot contains even a tiny hole, the water will leak out gradually. Imagine a pot containing a thousand holes! Your merits will gradually diminish through the holes of your desires!

Now, may I present my thoughts with your permission. I want to say something as well. How long will curse and blessings continue in the world? For how long? Aren't blessings a means to cajole? First of all, determine who has the right to bestow blessings? Blessings conferred without authority will also become like a dualistic and non-dualistic doctrine, it will become an 'ism'. Just like Leninism, Marxism, Socialism etc. What if it becomes politics! Eradicate ism. 'Mānasa' doesn't like the term 'ism'. Although 'ism' is Kṛṣṇa's divine opulence, I agree. It would not have been possible in śloka else Kṛṣṇa would have upfront said that among vāda (ism), I am saṃvāda (dialogue). I am not vāda (dispute), vivāda (controversy) or durvāda (slander), I am 'saṃvāda' (dialogue), He would have spoken this.

Only a rare few are authoritative and have the right to confer blessings. The first condition of giving blessings is possessing totally immaculate inner-consciousness. When I and you express good wishes for others it's fine, but we should also be aware if we possess utmost immaculate inner-consciousness of conferring blessings? Second aphorism, he who has effaced dualism altogether is authoritative of giving blessings. He who doesn't discriminate between his own people and strangers is worthy of giving blessings. He whose worship is to the maximum degree, I cannot say that he should possess total worship, but such a person can give blessings. Fourth condition, it's a deal of loss! He who doesn't care even when it comes to sacrificing his life just to manifest his blessings has the right to confer blessings.

Even in 'Rāma Carita Mānasa' you will find scarce use of the word 'Āśīrvāda' (blessings), the word 'Āśīṣa' is used rather often. 'Āśīṣa' is a lovely word, it's a redacted word. 'Āśīrvāda' contains 'vāda' (ism). The current Twenty-First Century should be free from

pronouncing curses, instead monks should rather make the society mindfully aware time and again. Curseful statements like 'You will meet adverse fate' etc. etc. should be stopped. They should rather say, "Child, be mindful, wait before taking the next step." I have understood that curse is pronounced by seers and sages, monks never pronounce curse. He who curses is not a monk. And he is a monk whose inner-consciousness is totally immaculate. He is a monk who has completely destroyed dualism. He whose disposition of mine and strangers has been eradicated. And he is a monk, 'Jene Sadāye Bhajana No Āhāra', who constantly lives on the diet of worship. And he is a monk who sacrifices himself to manifest his blessings. I want to recite a Kathā on 'Mānasa-Sāvadhāna' (Sāvadhāna means awareness or mindfulness).

Sāvadhāna Mana Kari Puni Saṃkara I SDK-32.02 I

I keep wishing, Allah knows when He will fulfill! We can at least express auspicious wishes. Whether it happens or not is secondary, nonetheless I do wish. The enlightened man of Twenty-First Century should not curse. Although enlightened man is competent to curse but He doesn't do so. He is not an enlightened man if he curses. He is instead a fool! Non-enlightened! Why does this harshness exist in the society? I am failing to understand. Make them mindfully aware. Be aware of your mind, be aware of your intellect, be aware of your subconscious-mind and be aware of our egotism which puts us to sleep. Curses should not exist. People should be made mindfully aware. Replace blessings with reconciliation and curses with mindful awareness and try experimenting. If you possess true wealth then your surrendered disciples don't need blessings, they rather need reconciliation.

People smell miracles in blessings, they anticipate a miracle to occur when blessings are given! The greatest miracle is to attain reconciliation in our mind. Gautama pronounced a curse in this episode. Ahalyā turned into stone-bodied and Indra's body was pierced with a thousand holes. The implied curse for Indra was that, You will be disliked by the Supreme

Godhead. And being disliked by the Supreme Godhead is the greatest curse in the world. What if our cherished god gets displeased with us! In my view, this is the harshest curse for an affluent individual like Indra. Ahalyā's curse of getting transformed into a stone was also an equally dangerous curse. Because stone cannot move from one place to another. So, the seer's first curse is that you won't be able to go anywhere. You won't be able to practice three devotions. And what can be a greater curse than this? First devotion in 'Mānasa' is,

Prathama Bhagati Saṃtanha

Kara Saṃgā I ARK-34.04 I

Now you shall lie idle like a stone, you won't be able to visit any saint! Ahalyā's first devotion was lost. And 'Dūsari Rati Mama Kathā Prasāṅgā', second devotion, you won't be able to listen to Kathā as well! O, what a curse this is! Being a stone, you will not be helpful to anyone. You won't be able to serve your Guru's divine feet. My Talgājarḍian eyes witnesses that Ahalyā has received these three curses. Indra is cursed with God's dislike and Ahalyā's is cursed with being deprived of three devotions. Think about it, if your spiritual discourse is lost, if our devotional listening of Kathā is lost and if our Guru's shelter is lost then what is left in life, yaar? It's better to die than lead such a life. What is left then? Supplicate Allah, come what may but let my spiritual discourse not be lost. Mīrā says,

Sādhu Re PuruṣaNo Saṃga,

Benī Māre Bhāgye Re Malyo

Sādhu Re PuruṣaNo Saṃga...

I am confessing from all my heart, I don't solicit anything from anyone, I don't even ask from God, but a heartfelt wish definitely stays in my mind that Lord, whatever may happen but may Kathā not stop. May I keep singing on and on.

Gura Pada Paṃkaja Sevā Tisari Bhagati Amāna I

Cauthi Bhagati Mama Guna Gana-

Karai Kapaṭa Taji Gāna II ARK-35 II

So, Ahalyā missed Guru's service. Gautama is her consort and as Gautama's worthiness is described in scriptures, he is Sadguru as well. Ahalyā lost his service.

It was only for Lord's grace that dull-witted Ahalyā regained consciousness and her devotion restarted from the fourth step. Fourth devotion then began. What does a monk do, he accompanies us until we are unable to practice certain devotion. Some seer, some Viśvāmitra will arrive and kick start for us. But after kick starting our devotion the monk will say, now that you are competent enough, start from the fourth devotion yourself.

In 'Mānasa', why has the Elixir of Rāma's Name kick started from the chapter of Ahalyā? Because post this incident Ahalyā was unable to go elsewhere. Therefore, Sire Viśvāmitrajī brought Rāma-Lakṣmaṇa right where Ahalyā was present. And pay attention, Rāma's one divine foot is 'Ra' and another divine foot is 'Ma'. Rāma had arrived in the age of Tretā. Today, in order to emancipate our dull-witted intellect in form of Ahalyā, Rāma's Name will arrive. The opening invocation of Rāma's Name or the Elixir-of-Rāma is happening from Ahalyā! This is Tulasī's revolutionary step. And Rāghava has arrived bare-footed. The syllable 'Ra' and the syllable 'Ma' are the names of the Name of the Supreme Godhead.

If you get some Guru's pādukā then encasing it with diamonds, jewels, silver or gold is your personal matter, but what is pādukā ultimately? It's indeed Rāma's Name. Pādukā is the Elixir-of-Rāma. Pādukā is God's divine feet. And divine feet are the syllable 'Ra' and the syllable 'Ma'. And pay attention, Ahalyā is not, not and not emancipated by Rāma's feet. She was emancipated by the dust of Lord's feet. What does Viśvāmitra say? Look at the introduction! She is Gautama's consort. She is the wife of a renunciant, penanceful and erudite man. And any devoted lady never wishes anyone's feet, she only desires the dust of grace; she only desires emancipating dust of someone's divine feet. Rāma's feet cannot beget a revolution. Rāma's Name alone can also not beget a revolution. One needs dust! And the location of Ahalyā's hermitage was on the outskirts of Mithilā. Lord was travelling the path which led to Jānakī. It was the pathway of devotion. In absence of the dust of devotion i.e. in absence of affection i.e. in absence of love, the

syllable of 'Ra' is not much beneficial. Affection should also exist in form of dust. Dust is needed. From here commences the Elixir-of-Rāma by which Ahalyāji was benefacted the most in 'BālaKāṇḍa'.

Parasata Pada Pāvana Soka Nasāvana  
Pragaṭa Bhai TapaPuṃja Sahī I  
Dekhata RaghuNāyaka Jana SukhaDāyaka-  
Sanmukha Hoi Kara Jori Rahī  
II BAK-210, Chamḍa.01II

Ahalyā becomes conscious. She has obtained the Elixir-of-Rāma. We may be really great, but if someone exceedingly torments us, curses us and abuses us then too it may beget a good outcome. Rāma arrived. But human-nature will hold a grudge. She may have accepted her mistake of getting deceived by Indra! But Gautama's curse was extremely harsh. She could have complained. But those who have sipped Rāma's Name with affection, their complains dispel! What does she say? 'Muni Śrāpa Jo Dīnhā Ati Bhala Kīnhā Parama Anugraha Mai Mānā', the word Śrāpa (curse) is only the means of expression, but what she meant was that the sage made me aware. He instantly made me mindful, beware! Intellect may be filled with renouncement, intellect may have accompanied a renunciant, but intellect is after all intellect, you never know when desires shall enter! One word is written there, 'Dekhata RaghuNāyaka', she is now beholding the Lord. She was blindfolded prior to this incident. She was blindfolded by lust, blindfolded by delusion, blindfolded by sensuous pleasures, as you may call it! Tulasīdāsajī has wonderfully said that man has two eyes and names of two eyes are written in 'Rāmāyaṇa',

Gyāna Birāga Nayana Uragārī II UTK-119.07 II  
Our eyes are of information, but we don't have a single eye! We lack the eye of dispassion. Therefore, we have wisdom on one hand and attachment on the other. On one hand, she is the wife of a renunciant and on the other hand, she is also attracted by Indra. Her eye of dispassion has been damaged! And today the collyrium of feet dust has opened that eye as well. She has regained the eye of dispassion as well. So, when Lord's Name is called forth with deep affection, an individual's ideology gets transformed and the curse-giver appears as the one who makes him aware. He in whose life Rāma's Name enters with affection then even if that individual is stone-bodied, he becomes bitumen; it becomes an amazing medicine. It augments strength of an individual. It augments energy of an individual. It augments memory of an individual. It augments an individual's pleasure. One gets endowed with all such traits of medicine. All I wanted to say is that Ahalyā has consumed enormous and super-abundant Elixir-of-Rāma in 'BālaKāṇḍa'.

In 'AyodhyāKāṇḍa', the Elixir-of-Rāma is attained by Śrī Bharatajī. He has sipped to his heart's content. He obtained pādukā. Pādukā means he has obtained the Elixir of Rāma's Name. And Guru has not given it to him. He whose Name is an elixir, that physician of elixir Himself has given His elixir to Bharata by bestowing grace.

Prabhu Kari Kṛpā Pāvārī Dīnhī I  
Sādara Bharata Sisa Dhari Līnhī II AYK-315.02 II  
So, Bharata has sipped in abundance. Here, that elixir exists in form of ambrosia.

In 'AraṇyaKāṇḍa', extremely greatest right of the Elixir-of-Rāma is attained by an individual and that woman is Sabrī. I probably touched upon this point in Banaras Kathā that Sabrī's hermitage is only of its kind in 'Mānasa' that during Lord's entire journey of fourteen years through the woods, whichever Sage's hermitage Lord visited, He has taken leave from there. But Sabrī's hermitage was only of its kind where Lord arrives and never takes a leave. Tulasīdāsajī says, Sabrī dissipated herself in the fire of yoga in Lord's divine feet. Sabrī attained such an elixir that her separation ended. Sabrī is Name-Lover.

In 'KiṣkindhāKāṇḍa', the Elixir-of-Rāma is possessed by the one who is Himself the preceptor of alchemy, Hanumānājī. 'KiṣkindhāKāṇḍa' is the entry point of Hanumānājī.

Rāma Rasāyana Tūmhare Pāsā I HC-XXXII I  
So, in 'KiṣkindhāKāṇḍa' Sire Hanumānājī is immersed in the Elixir-of-Rāma. In 'SuṃdaraKāṇḍa', the Elixir-of-Rāma was attained by Mother Jānakī. Jānakī anyways possessed the Elixir-of-Beauty. While she was constantly connected with Lord's beauteous form, She missed the Name and at that moment, Hanumānājī dropped the Elixir-of-Rāma from above, 'Dīnhī Mudrikā Ḍāri Taba'. And on reading Rāma's Name on the signet ring, Jānakī's Elixir-of-Rāma kick starts. In my understanding, Jānakīji has attained the Elixir-of-Rāma in an amazing form.

You will be surprised, but in 'LaṃkāKāṇḍa' the only one to attain the Elixir-of-Rāma was the King of Laṃkā, Rāvaṇa. Sāheb! He possessed such an Elixir-of-Rāma that he did not keep in his sack, he did not carry in his pocket, he neither safeguarded it in almirah, nor in intellect, nay on tongue; he treasured this priceless medicine in his navel. In my understanding, Rāvaṇa knew the glory of the Elixir-of-Rāma by a great extent. If you ask me then I would say that Rāvaṇa kept the kuṃbha of the Elixir-of-Rāma in his navel. And Sāheb, he feared that if the lid opens up then I will get liberated. I don't want to get liberated, I want to get blended in Lord's countenance. He was not dying because of this elixir. Finally, Lord looked at

Vibhīṣaṇa, tell me what the mystery is? Why is this man not dying? Then Vibhīṣaṇa revealed, Lord, his navel is filled with elixir. It's filled with ambrosia, unless and until the pot breaks, he is not going to die. The incident will befall when You hit an arrow in the navel. And as you all know, the pot of ambrosia is broken in the navel and then, 'Kahā Rāmu Rana Hatau Pacārī', what does this mean? Why is he challenging? He raises an uproar that I don't need Rāma, I need Rāma's Name. Who has refuted my Rāma's Name? By then Lord arrived. Rāvaṇa's radiance gets blended in Rāma's countenance. Therefore, I am bound to say that in 'LaṃkāKāṇḍa', Rāvaṇa has tasted the Elixir-of-Rāma the most! He is a profoundly secret lover of Rāma in my understanding.

Who has attained the Elixir-of-Rāma in 'UttaraKāṇḍa'? In 'UttaraKāṇḍa', the Elixir-of-Rāma is attained by Sire Bhuṣuṇḍī. Now categorise. In 'BālaKāṇḍa', the Elixir-of-Rāma is attained by an educated, beautiful and renunciant woman. In 'AyodhyāKāṇḍa', the Elixir-of-Rāma is attained by a saint and the crest jewel of devotees, Bharata. In previous canto, it's attained by a beautiful woman and in this canto, it's attained by a saint. In 'AraṇyaKāṇḍa', no one can say that it is the patrimony of one specific class. A bhīla woman became worthy of the elixir. In 'KiṣkindhāKāṇḍa', it's the one who Himself possesses the treasure of the Elixir-of-Rāma, whom we have depicted as a monkey! Though Hanumānājī is evident Śiva but His physical form is that of an animal. In 'SuṃdaraKāṇḍa', the right of the Elixir-of-Rāma is attained by Jānakī from Mithilā, a woman of loft stature. In 'LaṃkāKāṇḍa', a demon obtained the Elixir-of-Rāma, he was not just a demon but the chief of all demons! In 'UttaraKāṇḍa', a crow obtained it. I am categorizing only for the sake of explanation. The above seven categories include the whole world, because everyone has the right of the Elixir-of-Rāma.

I have interpreted 'rasāyana' (elixir) on my responsibility. 'Ra' means sap (rasa). Elixir is the form of sap. In absence of sap, elixir cannot exist. Second letter, 'Sā'. 'Sā' means serene (sātvika). Sap is of many

*I have interpreted 'rasāyana' (elixir) on my responsibility. 'Ra' means sap (rasa). Elixir is the form of sap. In absence of sap, elixir cannot exist. Second letter, 'Sā'. 'Sā' means serene (sātvika). Sap is of many types. It's not the one dominant with wrath or passion; it should be serene. Next comes 'Ya', my interpretation of 'Ya' is sap that is attained effortfully (yatna purvaka). Sap obtained through contemplation and reflection. What we get for free holds no value. 'Na', my VyāsaPīṭha interprets 'Na' as humility (namratā). That which is sap, which is serene, which has been attained effortfully and if egotism doesn't replace humility despite one's rigorous penance then it's an elixir (rasāyana).*

types. It's not the one dominant with wrath or passion; it should be serene and thus consumable. I fail to understand, is it good to sip someone's blood? Even if it was happening till date, let's us stop it now! Corporeally, stop drinking as well! People consume many types of drinks! Sap should be serene. Next comes 'Ya', my interpretation of 'Ya' is sap that is attained effortfully (yatna purvaka). Sap obtained through contemplation and reflection. What we get for free holds no value. Rāma's Name is inexpensive and easily attainable despite being priceless and therefore, people feel why chant 'Rāma Rāma'? Fool, there is nothing as priceless as this! Contemplate effortfully, endeavour for it. 'Na', my VyāsaPīṭha interprets 'Na' as humility (namratā). That which is sap, which is serene, which has been attained effortfully and if egotism doesn't replace humility despite one's rigorous penance then it's an elixir (rasāyana).

We shall discuss further tomorrow. Today, let us take some chronology of Kathā. Lord is resting in a palace named 'Suṃdara-Sadana' in Mithilā. Rāma-Lakṣmaṇa both go out for town sightseeing. One saint was of the opinion that this world is a town which should be seen. It should not be seen alone but through the eyes of some enlightened man. Else we may get lost.

They return. Offer twilight prayers. The following day, Rāma and Lakṣmaṇa solicit Guru's permission and visit Janaka's PuṣpaVāṭikā to pluck flowers for Guru's adoration. At the same moment, Jānakī arrives there. Today Tulasīdāsajī plans the first meeting of Sītā and Rāma in PuṣpaVāṭikā. What is PuṣpaVāṭikā? In spiritual context, spiritual discourse itself is PuṣpaVāṭikā and in spiritual discourse one starts realising the union between devotion and Lord. When Jānakījī was getting meditatively drowned in Lord's fascinating beauty, the same sagacious companion intervenes. The degree to which a seeker gets drowned in the Supreme Spirit as per his spiritual state and when he should be stopped, its switch is controlled by Guru. Siyaju returns. She is bound by propriety! She is Janaka's daughter after all. The embodiment of all merits of Janaka is Sītājī. She wants

to behold Rāma again and again. On behalf of looking at flowing spring, moving the stem of a tree, looking at the chirping birds, She beholds the Lord now and then. Learn to behold the Lord even on behalf of looking at the chirping birds. Learn to behold the Lord even on behalf of looking at the flowing river.

Siyaju goes to Pārvatī's shrine with Her companions and sings the hymn of praise. Pārvatī conferred blessings to Jānakījī, "May the dark complexioned suitor set in Your heart be Yours." Jānakī returns to mother Sunayanā. On the other hand, Lord Rāma and Lakṣmaṇa returned with the flowers. They performed Guru's adoration. Second day elapsed. The next day was the day of bow breaking ceremony. Lord broke the bow in middle of a moment. Jānakījī adorned the victory garland. Sire Paraśurāmājī arrived. Knowing Rāma's glory, he attained cessation. Messengers left. The wedding procession arrived. The four brothers got married in the same wedding-canopy.

Halting on the way, the marriage procession reached Ayodhyā. Days elapsed. All the guests took their leave. Finally, the great seer Viśvāmitrajī took his leave. The entire royal family bids farewell to a saint. And Goswāmījī writes immensely compassionate lines in 'Mānasa',

Nātha Sakala Saṃpadā Tumhārī I

Main Sevaku Sameta Suta Nārī II

Karaba Sadā Larikanha Para Chohū I

Darsanu Deta Rahaba Muni Mohū II BAK-359.03 II Daśaratha, at whose home the Lord of Raghus Himself is born as a son, while bidding adieu to a monk the king is feeling orphaned and he calls Viśvāmitra as Nātha, "O Nātha, all this wealth is Yours. Along with my sons, my daughter-in-laws, my queens and my fraught world, O monk, we are Your mere servants. We cannot force You, but whenever You find time amidst Your worship then along with Lord's remembrance be kind to remember us as well. Please bless us with Your sight time and again." Viśvāmitra left. And Goswāmījī concludes 'BālaKāṇḍa'.

Mānasa-HanumānaCālīsā-X :: VIII ::

## The Elixir-of-Rāma is emancipator of the pure and destructor of the impure

Rāma Rasāyana Tumhare Pāsā I

Sadā Raho Raghupati Ke Dāsā II HC-XXXII II

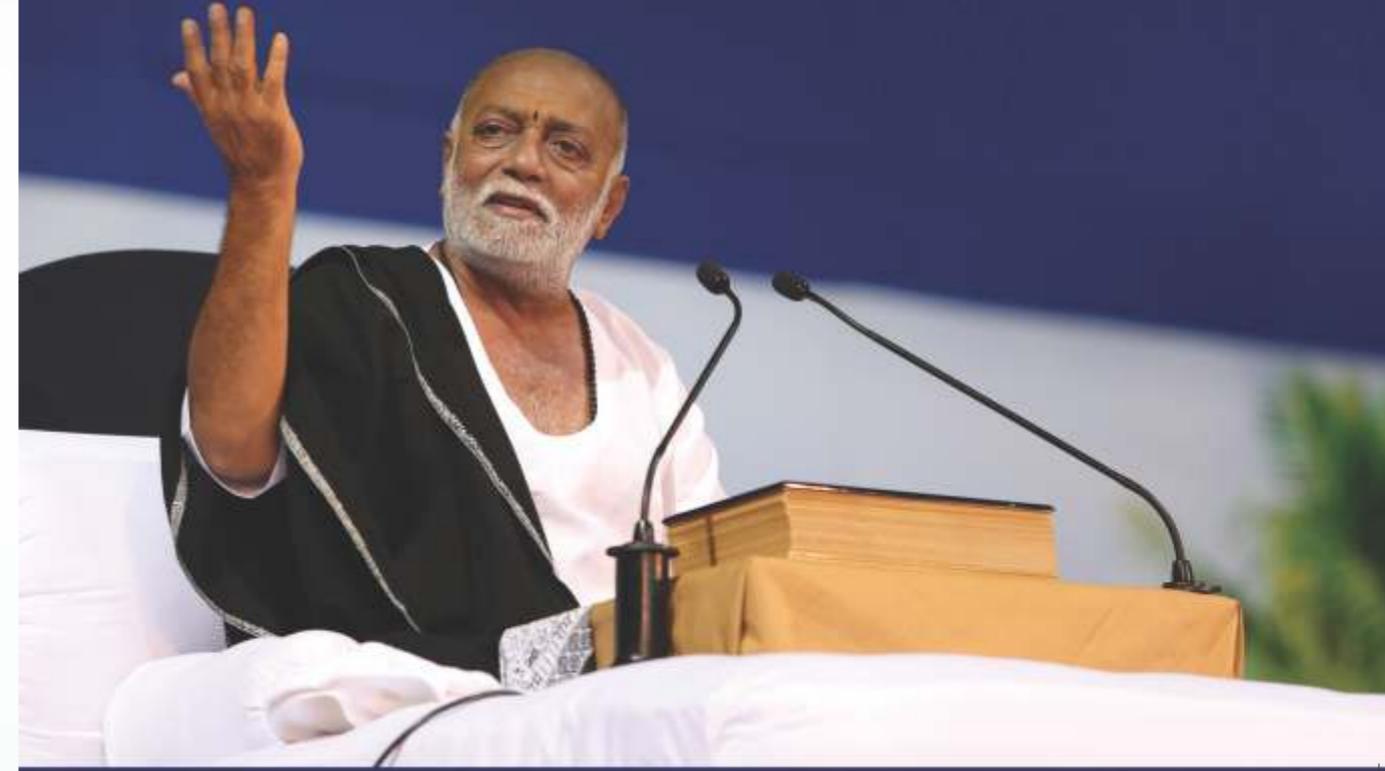
Śrī Hanumānajī possesses the Elixir-of-Rāma; we are focused on this point. Now last one day is remaining and still one more Kathā is remaining of our auspicious wish to recite eleven Kathās on 'HanumānaCālīsā'!

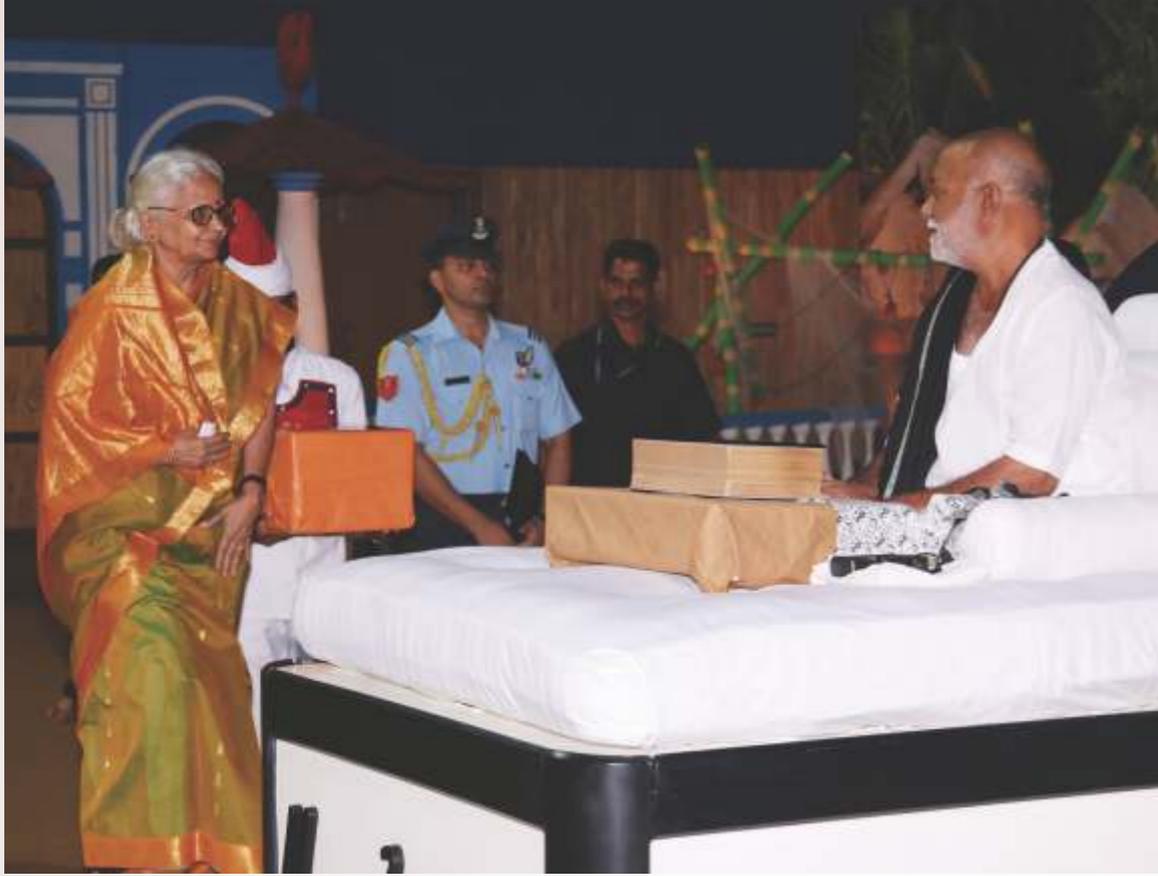
Samyame Śīle Ca Dhairye VṛṃttāteVivekinaḥ I

AnveṣaṇetuŚāntiṃ Setubandheṣaḍete Rasāyaṇāḥ I MB I

Lord Vyāsa calls these six aspects as elixir in one context. It confers immense strength when such evidences are found. Six aspects have been reckoned. First is Samyama i.e. self-restrain. Lord Veda Nārāyaṇa calls self-restrain as an elixir. Second Brahmanical word is 'Śīla', virtuous-conduct. Kṛṣṇadvaipāyana calls virtuous-conduct as an elixir. Third is 'Dhairya' i.e. patience. Fourth is 'VṛṃttāteVivekinaḥ', maintaining discretion during conversation is the fourth elixir. Fifth elixir is exploration of one's inner quietude or energy, man should quest his inner god-gifted power or strength. And sixth, Lord Kṛṣṇadvaipāyana also calls the process of mutually uniting everyone as an elixir. And the reason these words of Vyāsa are conferring strength to my VyāsaPīṭha is because all of these six aspects are possessed by 'Rāma Rasāyana Tumhare Pāsā'.

Decide for yourself, does Śrī Hanumānajī possess self-restrain or not? Śrī Hanumānajī is the idol of self-restrain. Young folks, it's not about not enjoying the world. Nonetheless, abide by the elixir of self-restrain through the discretion attained from spiritual discourse. Self-restrain is necessary. My younger generation, who are the target listeners of my Kathā, should adhere to the elixir of self-restrain. And whether you ask or not, I am anyways going to say that Lord's Name extends the greatest support in adherence to self-restrain. Initially people





say that when we chant Lord's Name, many other thoughts automatically mounts our mind! People have experienced this as well. But please do not forsake Lord's Name because of few of such displeasing experiences. Because eventually Lord's Name alone assists in self-restrain. Now, what is self-restrain? What is the Elixir of Self-Restrain? I am once again bound to search its definition in 'Mānasa',

Sadgura Baida Bacana Bisvāsā I

Samjama Yaha Na Biṣaya Kai Āsā II UTK-121.03 II Goswāmījī precisely outlines, 'Samjama Yaha'. The hopes of sensuous pleasures will go on reducing. Don't try to reduce consciously, please. The more you reduce hopes, the more will they multiple. Don't reduce. Augment worship, hopes will reduce automatically. If you traverse 'Rāma Carita Mānasa' by Guru's grace,

you will observe that all the seers and sages whom Rāghava visited have solicited something or the other. They have some or the other hopes. Although they harbour virtuous hopes. They are asking for things like devotion, wisdom, dispassion etc. You will find a lover in 'Mānasa' whose name is Sutikṣaṇa. He says, "Sire, I don't know how to beseech! This doesn't mean that I don't expect anything. But, I don't know to beseech, hope I don't beseech anything wrong. And being the epitome of generosity, You may confer as per my wish but what if it's not in my welfare! What if I beseech incorrectly! Grant me whatever You like. It's Your choice." This is what trust means. This is what faith means, Your choice! He, who possesses hope, solicits as per his inclination. And do remember one more point, our beseeching has limits. We are worldly souls

after all. Even after beseeching incessantly, we deal in loss!

Because I recite 'Rāmāyaṇa', I am not biased towards It, neither am I perversely obstinate for It. Pay attention. But young ladies and gentlemen, I would definitely tell you, listen to RāmaKathā as much as you can. You will gain abundant reconciliation. And this RāmaKathā will also keep you extensively mindfully aware. One man was diagnosed with Cancer. It was in the preliminary state. Would the doctor curse him that you are a sinner, you are sinful! The doctor will rather make him mindful, "Wait, nothing is lost as yet. It's still in the preliminary stage, hold on; your life will be saved." And doesn't matter even if I bestow billions of blessings, although I am not competent to confer blessings but when people ask... or when I say that may you be blissful, may you be blissful! But bliss and sorrow are relative. Sorrow is bound to befall. What will happen by blessings? Therefore grant reconciliation, child, this is the cycle of day and night, sorrow is bound to come. But if you sip the Elixir-of-Rāma during the blissful days, you will acquire the strength to face sorrows. Your courage will augment. Sorrow is bound to strike. It never happens that sorrows don't befall by the blessings of an enlightened man. Even the enlightened men themselves have suffered sorrow. The enlightened men embodied in human-form have as well suffered sorrow.

'Rāma Carita Mānasa' is Sadguru. It's enlightenment. It will not pronounce a curse, but make us mindfully aware. And it will not grant blessings but reconciliation. And no sooner do we gain reconciliation than our mind is overjoyed! We feel all blessed! So, Lord Śaṅkara did not feel the heat. And I would also like to term it as intellectual-highness in literary terminology. Śaṅkara is the reciter of the seat of wisdom. Though He has treasured 'Rāmāyaṇa' in His heart, He talks from the seat of wisdom. And the higher man flies intellectually, the more heat shall he feel. If you want to save yourself from this heat then do what Śaṅkara does on Kailāsa. He sits beneath the

Banyan Tree, 'Baṭu Bisvāsā' (Banyan tree is figurative of faith). To avoid feeling the heat after intellectual flight, one must sit in the shades of faith. Else man will get burned. Ultimately, one unfailingly needs some shade of faith. Elders need discretion and young folks need faith. Whether you cherish good or evil desires in mind, please don't ask to anyone here and there at random, rather contemplate by sitting beneath some banyan tree of faith. You shall find some Śaṅkara. Even if you harbour hopes, let it be in the shade of faith. May everyone's desires get fulfilled. Augment faith, hopes will reduce automatically. Vyāsa's ideology states that self-restrain is an elixir. This is the first elixir. And Hanumānājī possesses this elixir in superabundant quantity. He bears self-restrain despite possessing incomparable strength. He bears self-restrain despite possessing incomparable erudition. He bears self-restrain despite possessing incomparable intellect. Tulasidāsājī got tired writing Hanumānājī's virtues and therefore He finally writes, 'SakalaGuṇaNidhānaṃ'. Young folks, enjoy to the fullest but with the discretion obtained through spiritual discourse. Let no one suppress you, let we rule our own self. We must govern our own world. This happens by the spiritual discourse.

Second thought states, virtuous-conduct is an elixir. Virtuous-conduct also means one's character. I have once discussed about eight types of virtuous-conducts. Truth is one, virtuous-conducts are many. 'Mānasa' has its evidence,

Sauraja Dhīraja Tehi Ratha Cākā I

Satya Sila Dṛḍha Dhvajā Patākā II LNK-79.03 II Goswāmījī says in 'LaṅkāKāṇḍa', truth and virtuous-conduct are the flags and banners respectively. Flag is one, banners are many. Virtuous-conducts are of many types. At times I witness that people reflect high virtuous-conduct because of spiritual discourse. I am feeling this as well. And at times I also observe lack of discretion in today's modern society which is deprived of spiritual discourse. I would like to tell you on the basis of 'Mānasa' that if you want to manifest virtuous-

conduct then don't have any desires. Just, start your job. Virtuous-conduct shall be obtained from Kathā. 'Sila Ki Mila Binu Budha Sevakāi', virtuous-conduct cannot be obtained without serving the elders, the erudite, the Gurus, Tulasī believes so. Virtuous-conduct is obtained by serving the enlightened men, it's so written in 'Mānasa'. But even if you serve the elders don't expect them to praise you. Doing so will give you fraught reward in return. So, virtuous-conducts are of several types my young listeners and the moment these virtuous-conducts start coming in our life through spiritual discourse then realise that we are being endowed with the second elixir according to the ideology of Vyāsa.

Third, patience. What is the virtuous-conduct of Hanumānaji? Now, I don't feel the need to discuss this. Tulasīji goes on to say, 'SakalaGuṇaṆidhānam', 'Jaya Hanumāna Jñāna Guna Sāgara'. So, Hanumānaji possesses the elixir in form of self-restrain, Hanumānaji possesses the elixir in form of virtuous-conduct and Hanumānaji possesses the elixir in form of patience. Patience is our elixir. We get furious instantly! Look at Śrī Hanumānaji's patience, the entire troops of monkeys was concerned. Stipulated time period was about to end and there was no news about Sitā as yet! When everyone had lost patience, Sire Śrī Hanumānaji was remembering the Lord with calm consciousness.

Fourth elixir, maintaining discretion while talking with others. Once I have said that he who teaches or admonishes others, be it pupil and teacher, be it student and professor, be it disciple and Guru, but

they should possess four types of discretion. First of all, the admonisher or teacher should have Physical-Discretion, discretion of one's physical body. When you sit in the classroom on a chair, you must adhere to the discretion of your physical body such that wrong message doesn't get passed to the fourty consciousnesses sitting in the classroom before you. Second, Eye-Discretion. Eyes have a unique language. Eyes are the abode of language. One gets endowed with discretion of eyes by applying the collyrium of feet-dust of an enlightened man. Third discretion is Mind-Discretion, discretion of mind. Our thinking should be good. People have become so shrewd that they speak different words and their mind runs completely different thoughts! This is our very state! Mind-Discretion should prevail. And fourth discretion, Attire-Discretion. One's style of dressing should also adhere to the bounds of discretion. Our dressing style reflects our identify. Man is known based on the type of clothes he wears. So, we must abide to this Elixir-of-Discretion while talking, discussing and conversing with one another.

The name of fifth elixir as present in the ideology of Vyāsa is exploration of our inner-power. Quest of our inner-power is an elixir. Even though this is the ideology of Vyāsa, but knowing this is fortifying my belief till a great extent because Hanumānaji is the explorer and questor of divine power (in form of Sitā). He has quested Sitā. And Sitā is supreme-power. Jānakī is supreme-energy. Questing our personal inner-power is an elixir, which Hanumānaji has done. And sixth, mutual unity. In the root, 'Rāma Carita Mānasa'

itself is the elixir. So, the process of uniting everyone is also an elixir. The ideology of Vyāsa has allotted the stature of elixir to these six aspects. And I witness these aspects in Śrī Hanumānaji. In the verse of 'Māhābhārata' it's proclaimed that Kṛṣṇa is the embodiment of elixir. And you all know that the form of our physical body is worldly, which holds glory as well. But the heart that beats behind the physical body bears a distinct idol which is called as alchemical-idol. In our physical idol resides the idol of heart, the inner-form of heart which Vedānta calls as SvaRupānuSandhāna (continuous reflection on one's inner-self). I would like to request you as well that as far as possible, unite everyone, unite everyone. Hanumānaji has built such a vast uniting bridge! This process of uniting is one of the six elixirs enlisted in the ideology of Vyāsa. And in 'Māhābhārata', this has been proclaimed for Kṛṣṇa. And Kṛṣṇa is indeed Hanumāna. We call Kṛṣṇa as Giridhārī (mount-bearer), Hanumāna is also Giridhārī (mount-bearer). He has lifted Mount Dronachal. Despite possessing several queens, Kṛṣṇa is a celibate. This sire of mine is also a celibate. Kṛṣṇa grazes animals, He (Hanumānaji) Himself exist in form of an animal. Though, 'Māhābhārata' interprets this verse as applicable to Kṛṣṇa, but this is One Hundred percent true for Hanumānaji.

I should say that, Lord's Name augments self-restrain. Lord's Name augments the strength of virtuous-conduct. Lord's Name gradually makes our patience ceaseless. By Lord's Name, our discretion while talking and dealing with one another will remain intact. By Lord's Name, an individual will be able to quest one's own self. And by Lord's Name an individual will not separate, but unite everyone. These six elixirs of the ideology of Vyāsa can succeed by Lord's Name, by the Name of the Supreme Godhead.

UdiyaBaba from Vrindavan was a highly accomplished saint. He has written a memoir wherein he states that he was endowed with the supernatural accomplishment of mind by virtue of which he could

know everything that others talked or thought. During the initial phase of his spiritual penance, UdiyaBaba travelled extensively. At times he practiced penance in Ujjain, at times in Assam and further sometimes in the Śakti-Piṭhas. He himself confesses that while performing penance of Mahākāla in Ujjain, I got endowed with a supernatural accomplishment through which I could know everyone's mind. And because of knowing this, I had sleepless nights! Every time that I tried to sleep, this supernatural accomplishment would hit me and force me to know what the other person is thinking or talking. And the point to note is that, UdiyaBaba says, the greatest loss was that because of this supernatural accomplishment my constant chanting of 'Radhe-Radhe' which I used to repeat on my every breath got stopped! At that moment, I sang Mahākāla's hymn of praise. He writes this; we ought to believe if such an accomplished saint writes this. He further says, I supplicated to Lord Śaṅkara, O Mahākāla, be kind to bestow grace and destroy this supernatural accomplishment of mine! This supernatural accomplishment ended after six months and then UdiyaBaba says, I could sleep in peace! The ultimate elixir is Lord's Name. This is for sure! Even if you chant 'AhaṁBrahmāsmi', I have no issues. That's also Rāma's Name. What objection would I have? Even if you chant 'Allahu, Allahu', what problem would I have? Nonetheless, the predominant spiritual discipline of Kaliyuga is the Elixir-of-Rāma. This is the Elixir-of-Name, which we need to fortify.

One listener has asked, "Bāpu, alchemical elixirs are also explosive and destructive. The Elixir-of-Lust has given rise to the danger of population explosion. The explosion of the Elixir of Religion or Righteousness has aroused fights between religions, castes and sects!" This will force us to discuss something. Religion cannot promote fights but with religion becomes bigot, frictions are natural to arise between castes, sects etc. etc. Thus, it becomes explosive as well. Therefore, the Elixir of Religion or Righteousness can also become explosive because of

*When Draupadī was disrobed in 'Māhābhārata', Draupadī recollected Kṛṣṇa much later. She missed the moment, else Duḥśāsana could not have dared to grab even the corner of her saree! And in that assembly Kṛṣṇa arrived on Vikarṇa's tongue and said, Draupadī, this is the assembly of demons. Why are you not remembering Kṛṣṇa today? Even if we forget, Kṛṣṇa will remind us through someone that your chanting is being missed! And the one who reminds us will not be our companion, he shall be from the enemy's party. 'Rāmāyaṇa' contains similar evidence. Hanumānaji was already given a capital punishment. Rāvaṇa ordered, let him be executed. And there arrives enemy's brother and said, ethics prohibit killing an envoy. Enemies will come to help, provided one has trust.*

discrimination between castes, classes and sects. It's further written, people who sip the Elixir-of-Devotion have to endure severe tribulations. They have to sacrifice their entire life. And the freedom of the adherents of the Elixir-of-Name falls in danger. Bāpu, I am unaware of the explosive capacity of the Elixir-of-Rāma. All I want to know is that, is the Elixir-of-Rāma destructive or emancipative? It's both. The Elixir-of-Rāma is destructive as well as emancipative. The Elixir-of-Rāma is emancipator of the pure and destructor of the impure. You have the copāi right before you,

Maṅgala Bhavana Amaṅgala Hārī I BAK-112.02 I  
It's an abode of auspicious and explosive of inauspicious. Here the term 'Maṅgala Bhavana Amaṅgala Hārī' is used for Rāma and 'Mānasa' has used the same word for Rāma's Name as well. It's first used for Lord's beauty, the line which we sing every day,

Maṅgala Bhavana Amaṅgala Hārī I  
Umā Sahita Jehi Japata Purārī II BAK-09.01 II  
Tulasī says, Rāma's Name obliterates the dirt of Kaliyuga and extracts ambrosia. It's emancipative as well as destructive.

Our Mangaldas Dudharejiya has asked a question that Dayarambhai had called from Porbandar. He has requested to ask Bāpu that, between Name-Chanting and constant recitation of 'Śrī HanumānaCālīsā', what benefits a spiritual seeker the most, I wish to know this. First point, forget the myth of getting benefitted from Name-Chanting or 'HanumānaCālīsā'; you must forget this as the first step. If your mind ever wishes something then wish for the auspicious. Forget about the benefit. You have arrived here with the greatest benefit, 'Baḍe Bhāga Mānuṣa Tanu Pāvā'. What could be greater benefit than this? It's my extremely old statement that, the fact that you start chanting Lord's Name itself is the benefit. Not being able to chant till date is the disadvantage.

Jimdagī Tujhase Basa Yahī Gilā Hai Mujha Ko I  
Ki Tū Baḍī Dera Se Milā Hai Mujha Ko I

I think in my way. If you think positively, you may feel that have you found the enlightened man late? No; your soul will vouch that you have found him precisely at the moment you needed him the most. This is the rule. That element never misses you, Sāheb! That element ardently waits for the moment: God knows where and when would I be needed! Enlightened man is never late. He is waiting!

Buddha received an invitation of this 'bride of the city' for whom the wealthy and the kings would sacrifice themselves for her dance and a fixed gaze. Tathāgata Buddha was invited, please grace my palace. Buddha said, I am not refusing but I shall be there when you need me. Today, people shall offer you milk even if you ask for water, such affluent personalities are knocking your door. These are your days. But during the moment of need, it will be me alone who shall come.

Darpana Tumhe Jaba Ḍarāne Lage,  
Javānī Bhī Dāmana Curāne Lage,  
Taba Tuma Mere Pāsa Ānā Priye,  
Merā Dara Khulā Hai,  
Khulā Hi Rahegā, Tumhāre Lie I

Buddha said, you don't need me today. Stay happy. I like the fact that after attaining enlightenment, Buddha had no hesitance in talking to a bride of the city, he has no disgust, he has no refrain. Refrain would have paled his enlightenment. He talks with her with discretion. She could not understand at that moment. But time elapsed. Her body grew old. It became the home of disease. And for some reason, she was hit by leprosy.

And I have indeed heard and I have truly heard that when anyone was hit by leprosy in villages, the family members would throw them in sea! This was a highly cruel act! But Saurashtra's place of Paraba, Saint Devidas did a good job by openly telling people to drop the leprosy patients in his hermitage. Sāheb, such a realised enlightened man Saint Devidas personally nursed the patients! Gandhiji himself did so. Raman Maharshi himself did so. And he used to say, every unfortunate man is my God. The place of Paraba has

served such patients extensively. And then came Amar Maa, a young woman Sāheb! Whose verse I often sing, 'Mein To 'Śuddha' Re JāñīNe Tamane Seviyā'. Not 'Siddha' (supernaturally accomplished), I have altered this verse. I ask forgiveness from AmarMa's samādhi. The original verse is with 'Siddha'. Certainly, I salute this version. But what befits my heart is,

Mein To 'Śuddha' Re JāñīNe Tamane Seviyā I  
Mārā Rudiyāmā DivasaNe Rāta  
He! Jivaṇa Bhale Jāgiyā I

So, the woman for whom the whole town would be sleepless to hear the tinkling of her ankle, was struck by leprosy. The townsmen collectively expelled her from the town. They left her in the forest. She was breathing her last. And this woman feels immensely thirsty. The poor old lady was lying down asking for help, "Water... water... water...!" Just then a hand stretched from behind the tree, "Have water." Oh, look at this woman's destiny! Buddha fed her water through his personal alms-bowl! "Lord, you?" He said, "I had given my words that I shall be there when you would need me the most!" Sāheb! This woman who lived her whole life in another way, attains nirvānā in her last moment.

Taba Tuma Mere Pāsa Ānā Priye...  
But this is an incomplete song. The song mentions the one in need to go there. This is a good thought. But Tathāgata says, when you shall be in need, I will come there. This is the highest peak of grace. Oh, if only I had the sense of understanding of coming to you, wouldn't have I come right in my youth? Now it is your responsibility, you must come now!

When Draupadī was disrobed in 'Māhābhārata', Draupadī recollected Kṛṣṇa much later. She missed the moment, else Duḥśāsana could not have dared to grab even the corner of her saree! And in that assembly Kṛṣṇa arrived on Vikarṇa's tongue and said, Draupadī, this is the assembly of demons. Why are you not remembering Kṛṣṇa today? Even if we forget, Kṛṣṇa will remind us through someone that your chanting is being missed! And the

one who reminds us will not be our companion, he shall be from the enemy's party. If trust prevails then Sāheb,

Māro Hātha Zālīne Laī Jaśe I  
Mujha Śatruo Ja Svajana Sudhī II  
· Gani Dahiwala

Persist trust my listener men and women that if we miss Kṛṣṇa because of the underlying situation, if the hands of Duḥśāsanas are spread widely. Everyone is faulting on their responsibility. Allah willing, may such incident never occur in the world. And why did Kṛṣṇa give her with 999 sarees? One saree was good enough to save the moment. But I feel that Kṛṣṇa gave one saree to her and said, Draupadī, leave the rest of the sarees in India for they will come to rescue for the women if anyone faces the same situation. These sarees are in stock even today. At times, they become the robe of the speech of the enlightened men. At times, they are the robes of Sadguru's instincts that have clad us, which saves us from getting unveiled. And 'Rāmāyaṇa' contains similar evidence. Hanumānaji was already given a capital punishment. Rāvaṇa ordered, let him be executed. And there arrives enemy's brother and said, ethics prohibit killing an envoy. Enemies will come to help, provided one has trust. Who saves our honour? Who saves our dignity at the last moment? Lord's Name... Lord's Name... Lord's Name...! Who shall arrive during the make or break moment? Buddha shall arrive. Buddha fed water through the same bowl which he used for his entire life!

So, our discussion is that don't do anything for benefit. Because doing something with the intent of benefit may perhaps dishearten us if we don't get benefitted as expected. Auspicious will certainly befall. We being worldly people may desire benefit, but wish for benefit beneath the shade of auspicious, that's it. So, whether it's 'HanumānaCālīsā' or Name-Chanting, forget about getting benefitted. And second point is that, do whatever comes innately to you, both are elixirs. If Rāma's Name continues, let it. If Kṛṣṇa's Name continues, let it. If we hum copāis, let it. Recite

any couplet, any song, any verse, any movie song, śloka etc. which comes innate to you. And this does happen Sāheb, it does happen. If you chant Lord's Name extensively, other things will suddenly come in. Don't regard them as obstacles. The way you are chanting, every spirituality is eagerly desirous to come to you. Name feels, let me go there!

'HanumānaCālīsā' feels, let me go! Yes, honour everyone at that moment, whatever arrives. People with doctrines have deluded, people with disposition have freed everyone.

Have I ever formed a network? Have I ever rehearsed to sing a movie song while reciting 'Rāma Carita Mānasa'? There are no attempts from my end. How do I help if things come naturally to me? O Lord, You listen as well! You too shall sway in joy! I am doing this because it's innate. Non-innateness is death, innateness is life. Have you ever read, legendary stories have mentioned the rules of listening to Kathā. One must fast when listening to Kathā. Listen by wearing holy clothes. Listen by observing silence. After the Kathā, offer dakṣiṇā to Brāhamaṇas and monks. All these rules are imposed. My Kathā has broken every rule. Broken means? All rules have automatically been relinquished. Listen anyhow. There was a time when the adherents of doctrines questioned, why should the youngsters listen to Kathā? Your age has not yet ripened; you must work in this age. I am telling exactly reverse! Let the youngsters listen. They will serve you better after listening to Kathā. Rahat Indori Sāheb has presented few couplets,

Ūṅgaliyā Yū Na Saba Para Uthāyā Karo I

Kharca Karane Se Pahale Kamāyā Karo I

'He is like this...!', 'He is like that...!', don't raise fingers on others. First perform worship, practice spiritual discipline and then you will find no need to blame others. Name will forsake this tendency. There is a very lovely couplet,

Śāma Ke Bāda Jaba Tuma Sahara Dekha Lo,

Kucha Phakīro Ko Khānā Khilāyā Karo I

We have witnessed evening, night followed, everyone retired. No one knows if morning will dawn or not! God willing, as evening befalls, you retire for the day and if the Supreme Godhead wakes you up the next day and if you get a couple of days extra in life then what should you do? Rahat Sāheb suggests that if you witness dawn post evening then feed food to the mendicants. Mendicants are just an excuse, serve the needy, provided morning dawns in your life.

In the end, let me take one curiosity which I had kept yesterday. The curiosity was raised in the context of 'Māhābhārata', "Bāpu, why did Draupadī collapse first in order during Paṇḍava's ascent to heaven?" It's difficult to pronounce a decision, Sāheb! It's very strange. First was Draupadī, followed by Sahadev, next was Naukla, then Bhīma, followed by Arjuna and lastly, Dharma. And that dog is accompanying them. Now, being the ideology of Vyāsa no one can alter the facts. But since I am sitting on VyāsaPīṭha, I shall change the meaning being a monk. The argument presented there is that Draupadī was biased, she held an especial attachment for Arjuna among the five Paṇḍavas; hence, she collapsed first in order. If Lord Vyāsa says this then Grandsire, it's accepted! But O, the aged sire, hear me out as well. If Draupadī collapsed very first in order then why interpret that she was biased! What was Draupadī's fault? All I want to say is that, when the moment of sacrifice comes up then the woman of the country is the first to get sacrificed. Whether she has to get manifested from fire or get blended in Himālayas. In both instances, it's the woman who leads the way. This is the glory of the dignity of a woman. I interpret this incident in this way. I shall interpret this incident on my responsibility as follows: It is only the woman who offers the first sacrifice. And any woman will wish that may no one die before me. Even today! Therefore, the married woman of India always desires the blessings of eternal-wifehood (unbroken good luck of woman in having her husband living till her death). It means that this is the solicitation of dying first, let I be the first one to pass away.

## Mānasa-HanumānaCālīsā-X :: IX ::

### Being an eternal-servant is a great accomplishment

Bāpa! This nine day RāmaKathā was presented under the title of 'Mānasa-HanumānaCālīsā'. Today is the last day; before we begin today's Kathā I offer my obeisance to one and all. Let us drive the essential and pious discussion we have been doing till now towards the epilogue. Let us recollect once again that he who reads this 'HanumānaCālīsā' will attain purity or will get become supernaturally accomplished (siddha). One meaning of siddha is being totally gratified. One meaning of siddha is the state where nothing remains to be done. And my brothers & sisters, even if spiritual seeker attains supernatural accomplishment of gratitude in life, one must experience Lord's grace. Even if the state of gratification manifests in one's life without the feeling grace then although man will get liberated, but he will be left deprived of an extremely great rasa. One statement, one aphorism of Raman Maharshi strengthens this idea. Lord Raman says, "O Arunachalam, O Śiva, before I get enlightened and before my intricate web of karmic ideology viz. karma, non-karma, and karma-free state gets burned to ashes, make me experience Your grace."

So, to be siddha means to feel gratified. This can manifest by 'HanumānaCālīsā'. If one beholds monsoon cloud in the sky then rural folks will instantly identify it as the cloud holding water. It will definitely shower at some place. One can however not predict the quantity of water contained in the cloud. It may have abundant water, but one cannot predict. Grace of an enlightened man is boundless, but one cannot predict. What are the ways to predict? What should we do to feel the grace? Despite possessing boundless grace, we are unsure how much we shall be able to endure and grasp when He pours himself out! And we are able to grasp this shower of grace only as much as the capacity of our receptacle. At times the lakes overflow, the rivers upsurge while flowing. At such moments, the enlightened man, the Supreme Godhead showers deluge of grace on us. And as per the illustration of a farmer that I cited earlier, we only fail to imagine the number of supernatural accomplishments and purities present in devotion.



in grace, in Lord's Name and in 'HanumānaCālīsā'. We need some farmer who can ascertain that the cloud is going to shower. And then he needs to hint someone to prepare the receptacle and keep it as large as possible. Here the farmer himself is the enlightened man. The message of the water content in the cloud of grace is given by the enlightened man. So, my brothers & sisters, to become siddha is to feel gratified in one context.

Jo Yaha Padhai Hanumāna Calisā I

Hoya Siddhi Sākhī Gaurisā II HC-XXXIX II

Thus, our discussion is continuing on the basis of these two lines and the lines we discussing in-depth are,

Rāma Rasāyana Tumhare Pāsā I

Sadā Raho Raghupati Ke Dāsā II HC-XXXII II

You possess the Elixir-of-Rāma. Now, why don't we possess it? Why do we have to take it from Hanumānājī? Hanumānājī is Guru, agreed. Why can't we ourselves make the Elixir-of-Rāma? We are educated, we are M.D., we are specialists – in form of reciters, in form of the men of wisdom and in various other forms. Yet we are unable to make the alchemical elixir. So, why are we bound to take the Elixir-of-Rāma from someone else? Why can't we ourselves become a physician, make the alchemical ourselves and self-treat our ailments. Make it ourselves, consume it ourselves. Why can't we attain the Elixir-of-Rāma ourselves? And since Hanumānājī possesses it, we can take it from Him. But Allah willing, may we too obtain the Elixir-of-Rāma just like Hanumānājī. And we can attain. We can have it firsthand. We can make it. If people can make liquor, why not medicine? We can, definitely. However, the condition is mentioned in the second-half of this line,

Sadā Raho Raghupati Ke Dāsā II HC-XXXII II

The Elixir-of-Rāma is possessed and can be attained from the one who is the servant of the Lord of Raghur. We all are the servants of the Lord of Raghur. But the most essential word out here is, sadā (eternal). He who is an eternal-servant is the Lord of the Elixir-of-Rāma. My and your state is that even though we are servants, even though we are mere speck of dust in Lord's feet, even though we are attendants, we are not so eternally! Being an eternal-servant is a great accomplishment! Tulasīdāsājī uses the word 'sadā' plenty of times. I call it as 'Moment-Science'. It's the science of comprehending the moments.

Vakta Kī Kaida Mein Jimdagī Hai Magara I

Caṃda Ghaḍiyā Yahi Hai Jo Azāda Hai II

We all attended the spiritual discourse and it will conclude today. But what should we do eternally reflect and stay mentally connected with the spiritual discourse after today? How can prevail it eternally? Even though the two words 'dāsa' (servant) and 'sadā' (eternity) are different, but if one is not 'dāsa' (servant) for 'sadā' (eternity) then he is not a 'dāsa' (servant) at all. And 'sadā' means incessant continuity. In Urdu, 'sadā' means voice, an evocative call. Even if we don't raise an evocative call with the disposition of 'dāsa' (servant) or complete surrenderance then it's inappropriate. Even an egoist raises an evocative call! He too screams aloud! And so does a devotee! Have you ever observed that he who gets too angry, his eyes fills up with tears. And he who beseeches compassion from the Supreme Godhead also brims over with tears.

So, 'dāsa' and 'sadā' are extremely lovely words. Reverse 'sadā' and it becomes 'dāsa'. Reverse 'dāsa' and it becomes 'sadā'. Now, who can become 'sadā dāsa' (eternal-servant)? And understand one point clearly, it's much better to be a servant rather than a master. He is a servant who is not sad. Master can feel sad because of profit, loss, police raid, investigations etc. etc.! Master can be sad. Servant has no concern with it. It's highly beneficial to become a servant. In our tradition of monks, the names are suffixed with both 'dāsa' and 'rāma'. For instance, one can be called as 'Saṃtadāsa' as well as 'Saṃtarāma'. What does this mean? He who is an eternal-servant also becomes Rāma and can also reach till Rāma sometime or the other. People regard him as the form of Rāma.

So, even though we are completely surrendered to someone, we are not so eternally. Most often our surrenderance is subject to our desires being honoured and our wishes being fulfilled. The moment our desires are not honoured and our wishes not fulfilled, things change! Unless and until transient, provisional, venal servitude doesn't become eternal, it doesn't last long. The Elixir-of-Rāma abodes forever with him who becomes eternal. An enlightened man reached at a certain spiritual state, who is Rāma's eternal-servant, can also distribute the Elixir-of-Rāma just like Hanumānājī. So, 'Karahu Sadā Satsaṃga', says

Tulasī. 'Sadā' is an immensely lovely word. Eternity, incessant continuity, like an uninterrupted flow of oil. Lord Śaṃkara is the Supreme Entity, He is the Supreme personality of Godhead, He is Lord. What is He not? But when He arrived in Rāma's royal court post the coronation-ceremony and sang Lord's hymn of praise, what did He say while returning?

Bāra Bāra Bara Māgau Haraṣi Dehu Śrīraṃga I

Pada Saroja Anapāyani Bhagati-

Sadā Satasaṃga II UTK-14(A) II

Bestow upon me but when the matter of spiritual discourse came up, He says 'Sadā Satasaṃga'. And Bhāgvat says, 'Sadā Sevyā', 'Sadā Sevyā'. The word 'sadā' is extremely important. Now the question is, how can one become an eternal-servant?

My brothers & sisters, devotion has two scriptural divisions. One devotion is called as Vaidhi-Bhakti (regulated-devotion) and other devotion is called as Rāgānugā-Bhakti (love-filled-devotion). These are scriptural names. Do remember, our life has Vaidhi-Bhakti. Therefore, we are Lord's servants, but not eternal. We are indeed Lord's servants. He who practices devotion will indeed be Lord's servant. While laving someone's feet, one whose feet are being laved is the Lord and he who laves the feet is the servant. God, Supreme Entity, God's idol, saints or monks are superior, we have accepted this fact and we are worshipping Him. We are mere speck of dust before them. The devotee of Vaidhi-Bhakti is Lord's servant, but not eternal. One needs to reach the state of Rāgānugā-Bhakti to become an eternal-servant. And Rāgānugā-Bhakti is the elixir.

Yesterday a question was asked, is the Elixir-of-Lust explosive or emancipative? The question is about the rise in population because of the Elixir-of-Lust; augmentation of desires and explosion of sensuous pleasures is causing the population to shoot up. The Elixir-of-Lust doesn't cause an explosion, but the Desiredness-of-Lust causes explosion. In the five elixirs I have enlisted here, I have not termed lust as sensuous desire, I have called it as an Elixir-of-Lust.

So my listeners, until Vaidhi-Bhakti doesn't become Rāgānugā-Bhakti it doesn't attain the stature of elixir. Vaidhi-Bhakti means step-by-step. Performing someone's adoration is devotion and it's not wisdom. All the scriptures associated with Nārada or the cult of

Viṣṇu, especially the ones related to Vaidhi-Bhakti have prescribed step-by-step process of devotion. The Vaiṣṇav scriptures have also cited sixty-four types of adorations. Vaidhi-Bhakti includes the following in order: bathing, wearing clean clothes, spreading sitting-mat before sitting for worship, using a specific sitting-mat, smearing the idol with scented material, applying holy sandalwood and bimḍī to the idol. I apply bimḍī even to Hanumānājī. People ask me, does Hanumānājī hail from Nimbark tradition? My Hanumānājī hails from Nimbark tradition. You better know about your Hanumānājī! Everyone has their own Hanumāna. When a Christian priest told Vinobājī that your Kṛṣṇa is disloyal, Vinobājī felt like responding but on the second thought he felt, why argue? His Kṛṣṇa must be disloyal, my Kṛṣṇa sports in the divine dance. Why bother, yaar? An enlightened man never gets into an argument. If he perceives Kṛṣṇa by his vision then it's not his fault. Why should I derive Kṛṣṇa's acquaintance on his opinion? I can have my own Kṛṣṇa.

So, applying sandalwood, applying sacred rice grains, performing āratī, offering flowers, water and meal, bowing prostrate and beseeching forgiveness. These steps constitute Vaidhi-Bhakti. Vaidhi-Bhakti can make us a servant for an hour but it won't be able to make us an eternal-servant. I have stopped all steps of Vaidhi-Bhakti. Else many rituals were followed for my Holy Scripture! I have only continued couple of steps like I open the Holy Scripture, you can come and offer flowers and we perform āratī in the end. I have prevailed the tradition of āratī because I like it. There are many people whom I cannot call fools, but they are esoteric...! Even today they believe that Bāpu has eliminated all the rituals but He makes everyone perform His own āratī! Yaar, may Allah keep you safe! Is this my āratī? O, esoteric people! Shankaracharya can call them fools. I can't. But they are endowed with esoteric intellect. Many people go till an extent of saying, what is the need of keeping 'Rāmāyaṇa' on the VyāsaPīṭha? Isn't it the same when Bāpu talks in standing position? One man said, can't Bāpu talk like Osho Rajnish by sitting on a sofa? Oh, Osho has his own style, MorariBapu has his own style! Who do you relate everyone? I am acceptable; 'Mānasa' is not acceptable! What is this? MoraiBapu can come and do their inauguration. But they cannot come

to Kathā! My belief is all because of 'Mānasa'. And if you don't accept it then I am nothing! But fools are of this opinion! I feel like laughing when people think that my āratī is being performed! But anyways! So, I continue the ritual of āratī as I like it. And it's the āratī of 'Rāmāyaṇaji'. It's not mine but 'Āratī ŚrīRāmāyaṇaji Kī'. How do I help if I am already sitting here?

My point is that VyāsaPīṭha has gradually dropped many regularly practiced rituals, it has modestly and reverently eliminated such rituals because may I and you steadily proceed towards Rāgānugā-Bhakti so that may we, who are Lord's transient servant become Lord's eternal servant. May we become eternal speck of dust in Lord's feet. May we become eternally surrendered. May we become completely devoted. Now, 'Mānasa' contains its biggest evidence which I would like to present before you.

There is a temple. Temple has an idol. People appoint a priest. Priest's job is to conduct regular rituals and guide others in doing so. King Janaka's PuṣpaVāṭikā contains the temple of Girija. Jānakī arrives for Pārvatī's adoration with her eight companions. She performed Vaidhi-Bhakti. She definitely performed adoration but she eliminated those rituals which are unnecessary. What did she do? She took a dip. After a dip, She went to the temple. But one more aphorism has been associated that after bathing visit the temple with gladdened heart. Bathing gladdens our mindset. And Tulasī says, visit the temple with gladdened mindset. Observe that even as She is performing adoration, She directly reaches the state of Rāgānugā-Bhakti.

Pūjā Kīnhi Adhika Anurāgā I BAK-227.03 I

None of the rituals like laving the feet, applying sandalwood, applying holy grains of rice, adorning the idol with garland or performing āratī are mentioned here. She just performed the adoration. She arrived with gladdened heart. She offered Her heart in Mother's divine feet. She directly ascends to the state of Rāgānugā-Bhakti. She wants to become Rāma's attendant. She wants to attain Rāma for eternity. But we are worldly souls. What was it that She wanted to beseech? Nothing. But just to teach us that in the initial stage of Vaidhi-Bhakti one can beseech from the Supreme Godhead as per one's desire. The Supreme Entity deeply cares for us! We are worldly souls, we can solicit if we wish. But what

should we solicit?

Nija Anurūpa Subhaga Bara Māgā II BAK-227.03 II

O Goddess, I being immature can solicit anything! But be kind to bestow boon in accordance to my worthiness. Examine my receptacle before bestowing. Observe my worth. And whatever You give me should be subhaga. Subhaga means it should be beautiful and auspicious. She solicited boon as per her worthiness. Be kind to bestow as per my worthiness. When this happens, another incident befalls. And the incident is the sudden arrival of a companion. Sudden arrival of some Guru. Sudden arrival of some enlightened man. And he renounces our Vaidhi-Bhakti. Jānakī, forsake the temple! Forsake the idol! Forsake the prescribed rituals! He whom You are soliciting is moving in the orchard. He has already contained Himself in the whole world. He dwells in creepers, leaves, trees, forest, flowing rivers, sparking lightning, each and every pore, each and every matter, each and every piece. Why are You seeking Him only amid these four walls? One can perform adoration amid four walls, but evident visual realisation can manifest only in the open universe. If you want to perform adoration, sit amid four walls; but if you want to attain the entity of adoration completely then,

Maṃdira Tāru Viśva Rupālu Suṃdar SarjanaHārā Re,  
Pala Pala Tārā Darśana Thāye Dekhe DekhanaHārā Re I

This sun, this moon, this breeze and the chirping of these birds are the myriad expressions of the Supreme Godhead. All these spectacles, all the picturesque sights are His. This is not demeaning temples but it's the journey from parochialism towards pervasiveness!

The companion betakes Jānakī from Vaidhi-Bhakti towards Rāgānugā-Bhakti. And then manifests mutual love. However, loveliness in its complete form manifests after the bow was broken, Rāma and Jānakī were united, Siyaju adorned the victory garland, the king arrived with the marriage procession, the wedding took place ritually and then the sport of kohabara (nuptial chamber) was performed. It's the chamber where there is no man except four bridegrooms and companions. Kohabara is the last state of Rāgānugā-Bhakti where there is no other man. Spiritual wisdom is man. Dispassion has no entry there

because dispassion is a male as well. Hence, renouncement cannot enter. The sport of kohabara has all women. It's the world of feelings. It's love and only love. And Jānakī has once beheld (the reflection of) Rāma in bejeweled pillars of the wedding canopy. However, the sport kohabara is utmost private in nature wherein Jānakī beholds Rāma once more in the jewels of Her bangles. As such the Supreme Godhead is omnipresent, but Rāgānugā-Bhakti makes the Supreme Godhead personal.

My original point is that we are servants in Vaidhi-Bhakti. We can become eternal-servant in Rāgānugā-Bhakti. Thereafter, Jānakī has become Rāma's eternal attendant. Be it forest or palace. Jānakī has become Rāma's attendant forever. She has become the speck of dust in Rāma's feet. So, sadā (eternity) and dāsa (servant) are mutual. He alone is a servant who is eternal. And when this Rāgānugā-Bhakti confers eternal servitorship, it assumes the form of elixir.

In the chronology of Kathā, Rāma-Lakṣmaṇa-Jānakī are pronounced an exile into the woods in 'AyodhyāKāṇḍa'. Bliss is followed by sorrow, sorrow is followed by bliss – this is the sequence. This cycle continues. Lord was pronounced an exile into the woods. Lord stationed at Citrakūṭa. Daśaratha gave up his life in Rāma's separation. Śrī Bharatajī arrived. Performed father's obsequies. And resorts to Citrakūṭa under Rāma's surrenderance along with the entire town of Avadha. Many political and spiritual discussions take place. Finally it was decided for Bharatajī to return with the pādukā. Not positional designation but pādukā, not sovereignty but truth. A big thought was presented here. Śrī Bharatajī dug the earth low and stayed there with the vow of indifference just like Rāma.

After 'AyodhyāKāṇḍa', 'AranyaKāṇḍa' begins with Lord's beautiful sport.

Eka Bāra Cuni Kusuma Suhāe I

Nija Kara Bhūṣana Rāma Banāe II ARK-00.02 II

Lord adorned Jānakī. No propriety was broken. Mutual love was flowing in utmost solitude. Lord arrives in Atri's hermitage along with Lakṣmaṇa and Jānakī. Atri sang the hymn of praise.

Namāmi Bhakta Vatsalaṃ I

Kṛpālu Śīla Komalaṃ II ARK-03-Ch.01 II

Jānakī was blessed by Mother Anasūyā's sight and She attained her blessings. Afterwards Lord met the seers Sarabhaṅga, Sutikṣaṇa, Kumbhaja etc. on the way and on Kumbhaja's guidance, Lord began to dwell in Paṃcavaṭī after befriending with Jaṭāyu. Lakṣmaṇajī asked seven questions to Lord in Paṃcavaṭī. Lord gave its answers. Thereafter, Sītā was abducted. Jānakī was kept in AśokaVāṭikā beneath Aśoka tree. On the other hand, while questing for Jānakī in Sītā's separation Lord performed Jaṭāyu's last rites on an equal footing with His father, emancipated Kabandha and arrived in Sabrī's hermitage. Nine-fold devotion was discussed. And Sabrī dissipates herself in the fire of yoga and goes to the place wherefrom there is no return. And Lord arrived at PaṃpāSarovara Lake. Met Nārada and discussed about the traits of saints.

After 'Aranya' begins 'Kiṣkindhā' where Rāma and Sugrīva befriend each other through Hanumānajī. Bali was conferred nirvāṇa. Aṃgada was appointed as the crown-prince. Lord observed holy austerities on Mount Pravaraṣana. The campaign of Jānakī's quest was initiated. Aṃgada was appointed as the leader, Jāmavanta was made the advisor and their team was dispatched to the southern quarter for Jānakī's quest. Hanumānajī offered a bow to Rāma in the end. Rāma gave the signet-ring, as if He gave the Elixir-of-Rāma. Ever since then, 'Rāma Rasāyana Tumhare Pāsā', He has obtained it. Saṃpātī guided that Jānakī is present in Laṃkā. Eventually, Sire Śrī Hanumānajī leaves for Mother Jānakī's quest and there begins 'SuṃdaraKāṇḍa'.

Sire Śrī Hanumānajī crosses the ocean. He ransacks the entire town of Laṃkā. Jānakī was nowhere to be seen. He enters a mansion. Vibhīṣaṇa and Hanumānajī meet each other. Hanumānajī sought guidance. Vibhīṣaṇa revealed the tactic. Mother and son met one another. Showers of blessings rained down. Śrī Hanumānajī was all gratified after experiencing the grace. Thereafter, He had delicious fruits and uprooted the trees. Indrajita tied Hanumānajī and presented Him in Laṃkā's royal court. Finally Hanumānajī's tail was burned. The entity Laṃkā caught fire! After taking a dip in the ocean and collecting cuḍamaṇi from the mother, Hanumānajī returned. Everyone went to the Lord. Jāmavanta recited the exploits of Hanumānta to Rāma as a listener. On the other hand, a meeting took

place in Rāvaṇa's court. Vibhīṣaṇa was expelled. Vibhīṣaṇa surrendered to the Lord. Lord gave shelter to the surrenderer. The proposal of bridging the ocean was accepted.

The beginning of 'LaṃkāKāṇḍa' is about the uniting-bridge which is the evident evidence of the grace, of supreme-compassionate Lord, based on supreme endeavour. On beholding utmost superior spot, Lord Rāma aroused a heartfelt desire to install Śiva's emblem there. And Māhādeva was installed. Lord Rameshvara was duly adored. They reached Laṃkā. Camped on Mount Subel. The next day, Aṃgada was sent to Rāvaṇa's court as the ambassador of state. The treaty failed. War became inevitable. Horrid battle was fought. Eventually the pot of the Elixir-of-Rāma residing in Rāvaṇa's navel was broken by the thirty-first arrow. Rāvaṇa's radiance got blended in Lord's countenance. Maṃdodarī arrived and sang Lord's hymn of praise. Rāvaṇa's last rites were conducted. Vibhīṣaṇa was enthroned.

Lord and Mother Jānakī were reunited. Thereafter, Lord boards Puṣpaka aircraft and leaves with his personal friends. Hanumānaji was asked to leave for Ayodhyā and inform Bharata. On the other hand, Lord beheld the uniting bridge from the airbus. Meeting the seers and sages on the way, Lord alighted on the bank of Gaṃgā. After a gap of fourteen years, Lord once again called Kevaṭa, those Niṣādas and the deprived and

destitute societies. Lord betook Guha as well.

After 'Laṃkā', commences 'UttaraKāṇḍa'. Lord is returning safe and sound, which other news could sound as blissful as this to Bharata? Puṣpaka aircraft lands in the forecourt of Sarajū in Ayodhyā. Lord alighted from the aircraft along with His companions, Jānakī and Lakṣmaṇa. Everyone was blessed! Lord proceeds towards His palace. He met Mother Kaikeyī very first in order. Thereafter, He met other mothers. Entire town of Ayodhyā was inundated in joy. And Gurudev summoned the royal throne. The throne of Rāma's reign was not huge, it was divine. Huge throne is occupied by sovereignty, divine throne is occupied by truth. And Lord Rāma Himself did not go to the royal throne, the throne rather came where Lord was; sovereignty arrived in His shelter. Lord splendidly took a seat on the royal throne. So did Jānakī. And conferring the reign of Rāma to the three spheres, Lord Vaśiṣṭhaji applied the auspicious coronation mark on Rāma's vast forehead. And divine reign of Rāma was established. Time began to elapse. The friends were given farewell. Śrī Hanumānaji being the repository of merits stayed with Rāma forever.

Because of Rāma's lovely human sport, Jānakī gave birth to two sons. Citing the names of the heirs of Raghu's race, Tulasī concluded the Kathā. Tulasī has not written controversial episodes like Jānakī's second renouncement etc. etc. Tulasī wants to engage in a harmonious dialogue. The later story is about the dialogue between KāgaBhuṣuṇḍi and Garuḍa. KāgaBhuṣuṇḍi discussed about wisdom and devotion. In the end, seven questions were asked. They were responded. Bhuṣuṇḍi concluded the Kathā. Sire Yajñavalkya as well must have concluded before Bharadvājajī. Śiva concluded the Kathā. And the holy incarnation of Kaliyuga, Tulasīdāsajī, who was reciting Kathā to His



mind as a listener, presented the aphoristic gist of the entire 'Rāma Carita Mānasa' in copāis during the conclusion,

Ehi KaliKāla Na Sādhana Dūjā I

Joga Jagya Japa Tapa Brata Pūjā II UTK-129.03 II

RāmaHi Sumiria Gāia RāmaHi I

Saṃtata Sunia Rāma Guna Grāmahi II UTK-129.03 II  
There is no other spiritual discipline for people like us in this Kaliyuga. Neither can we practice yoga, nor can we chant, neither can we observe any vow, nor can we perform methodical adoration. What is the gist of the entire Kathā? 'RāmaHi Sumiria', remember Rāma whenever you find an opportunity, whenever you get time. 'Gāia RāmaHi', extol Rāma's glorifications and 'Saṃtata', eternally reflect and stay mentally connected to the act of listening the Kathā. Hum what you have heard. This itself is the quintessence. And Tulasī says, He presents His ultimate experience that who has not been saved by Rāma's remembrance?

So, Goswāmījī also concluded 'Rāma Carita Mānasa'. Four supreme preceptors concluded the Kathā before their respective listeners. My VyāsaPīṭha was vocal since last nine days in this region of Goa by sitting beneath the blessed shades of these preceptors. And today, while we are proceeding towards conclusion, I acknowledge the reverence and virtuous sentiments of the host family and all those who have offered their oblations in organising this yajña-of-love with utmost reverence. I express my pleasure from VyāsaPīṭha in every way. 'Mānasa-HanumānaCālīsā' Part-X is concluding with immense pleasure. I express my pleasure once again. The youngsters of my country and the youth of the entire world, your inclination towards spirituality and spiritual discourse is progressively

multiplying, which I welcome. And (it's appreciated) when the youngsters organise the Kathā with virtuous sentiments and also listen to it. After listening, they assimilate as much as they can and also practice those aphorisms. I feel that my seed is exceedingly pure and that it will not go futile. The wealth of seed with me is absolutely native. It's not hybrid! I can already witness this seed succeeding, my eyes can behold it. Many people come to me as well, "Bāpu, You should organise an eye camp!" You do this job! I perform the job of cleansing the eyes. What is this if not an eye camp? This is the yajña of purifying the vision thereby which an individual's ideology gets purified. Man's vision should become pure. And this is neither a command, nor an admonition, I am only talking something and if any message appears relevant to you then take away that post with you. Read it yourself. Draw inspiration from it. This will succeed my recitation and so will your endeavour of listening. And let us devote the accumulated merits of this nine-day yajña-of-love, 'Mānasa-HanumānaCālīsā' Part-X, in Sire Śrī Hanumānaji's divine feet, "O the supreme benefactor Hanumānaji, You had conferred the Elixir-of-Rāma, we are offering a handful of it in Your divine feet." Once again while expressing my pleasure and supplicate in Hanumānaji's divine feet for the pleasure, prosperity and devotedness of this region, of every individual, of you all and of the whole world, I thus pause my words!

**Abbreviations:** BAK-BālaKāṇḍa, AYK-AyodhyāKāṇḍa, ARK-AraṇyaKāṇḍa, KKK-KiṣkindhāKāṇḍa, SDK-SuṃdaraKāṇḍa, LNK-LaṃkāKāṇḍa, UTK-UttaraKāṇḍa, Ch-Chaṃḍa, Do-Dohā, HC-HanumānaCālīsā, KUP-KathaUpaṇiṣad, MB-Māhābhārata, NVS-ŚrīNirvāṇaṣṭakam, Śl-Śloka, So-Sorthā, SRA-ŚrīRāmāyaṇajiĀratī, VP-VinayaPatrikā.

*The Elixir-of-Rāma is possessed and can be attained from the one who is the servant of the Lord of Raghus. We all are the servants of the Lord of Raghus. But the most essential word out here is, sadā (eternal). He who is an eternal-servant is the Lord of the Elixir-of-Rāma. My and your state is that even though we are servants, even though we are mere speck of dust in Lord's feet, even though we are attendants, we are not so eternally! Being an eternal-servant is a great accomplishment! Even though we are completely surrendered to someone, we are not so eternally. Most often our surrenderance is subject to our desires being honoured and our wishes being fulfilled. The moment our desires are not honoured and our wishes not fulfilled, things change!*

*'Rāma Carita Mānasa' contains Rāma's aesthetic sentiment of love,  
Śiva's aesthetic sentiment of meditation and Rāvaṇa's aesthetic sentiment of the great revelry*



Morari Bapu's inspirational address on the conclusion of 'Saṃskṛta Satra'

On the occasion of 'Saṃskṛta Satra-2015' extremely interesting discussions took place on the topic of Rasa-Mimāṃsā for three days. During the conclusion we have been following a practice every year on the day of ṚṣiPaṃcamī to offer 'Vachaspati Award' and this year as we all felicitate Honourable Bhatt Sāheb who is on an equal footing as a seer; I offer my obeisance to Bhatt Sāheb with immense honour and reverence.

'VarṇāNāmArthaSaṃghānaṃ RasāNām ChandaSāmapī', Bhatt Sāheb began his exposition with the first mantra of the first canto of Tulasī's 'Rāma Carita Mānasa', wherein by choosing the word 'RasāNām' Tulasījī has described all nine aesthetic sentiments of literature in His 'Rāma Carita Mānasa' at various places. Tulasījī has also described the nine tastes (rasa) of food (namely sweet, sour, salty, bitter, pungent and astringent). By taking Tulasī's scripture by Guru's grace and understanding it as much as I can by this grace, I am enjoying every Kathā. I want to talk about various rasa (aesthetic sentiments) obtained from this scripture. I don't want to give a long speech. I am always a listener in such events. However, since Rasa-Mimāṃsā was

discussed amazingly over here right from Vedas, I want to talk about where is Tulasī in this entire spectrum. Where is Tulasī? I will speak a bit of English as well!

You will find nine aesthetic sentiments of literature clearly presented in 'Rāma Carita Mānasa' on three instances. You must have a look; I invite you on behalf of Talgājarḍā. Firstly, yesterday Nisarg Ahir was talking, probably he or someone else shared that in 'Śrīmad Bhāgvatjī' when Lord Śrī Kṛṣṇa and Balabhadra enters Kaṃsa's assembly or his arena all nine aesthetic sentiments have been presented. And today Gautambhai Patel also shared the same citing that mantra. Tulasīdāsajī has presented the same description with slight modification when Lord Rāma entered Jānaki's arena,

Jinha Ke Rahī Bhāvanā Jaisī I

Prabhu Mūrati Tinha Dekhī Taisī II BAK-240.02 II

Sāheb, the aesthetic sentiments have been mentioned with individual names. I invite you to have a look. This is a linguistic scripture. But do have a look. Tulasīdāsajī has very clearly described by mentioning

individual names of aesthetic sentiments like heroic sentiments, horrid sentiments, erotic sentiments, etc. But Tulasī is a composer, a poet confined within the bounds of propriety. He was bound to stay well within the bounds of propriety in 'Rāma Carita Mānasa'. But read other scriptures authored by Tulasī, I invite you to have a look at his other scriptures as well. If someone opens other scriptures then Tulasī's freedom as a composer turns quite vocal in those. It portrays how independent and how fearless should a composer be? It was just said, when the matter of giving away Nepal's kingdom came up, the composer was bold enough to reject the proposal. And I supplicate to Hanumānājī that Bāpa, please don't let any composer of my country get subjugated to sovereign power, religious power or the wealthy. Let his freedom stay forever intact and may our reverent sentiments towards them stay equally intact. Tulasī's proficiency as a composer and His compositions has enjoyed immense freedom (in His other scriptures). Even I want to tell you, 'Strīṇām Smaro Mūrtimāna', a finest ascetic has spoken this. Vyāsa had only written but it was spoken by Śukadeva. This realised man has spoken that I constantly sport in non-qualitative aspect, but thus superior śloka has enamoured me. I am inundated in this debt. I have met with an accident and this accident can never be healed, may I never heal; a supreme ascetic Śukadevajī says, 'Strīṇām Smaro Mūrtimāna'. And when Lord Śrī Kṛṣṇa entered the arena, the women of Mathurā witnessed evident God of Love (cupid). Tulasī is confined within the bounds of propriety in 'Mānasa'. Therefore, when Rāma entered the arena, the women of Mithilā beheld His sight and Tulasī writes, 'Nija Nija Ruci Anurūpa', the crowd also contained young girls who beheld Rāma as per their sentiments, people of same age as Rāma must have beheld Him in their way and the aged women of Mithilā must have seen Him differently. Therefore, Tulasī writes a very lovely phrase maintaining the bounds of propriety, 'Nija Nija Ruci Anurūpa'. He has never openly discussed like Kālidāsa because He did not want to become a leprosy patient, he rather wanted to get smitten by his cherished deity. Kālidāsa has fallen prey to leprosy! The way he has openly revealed the episodes of 'Kumārasaṃbhava'! Hiralal ThakkarBapa has composed the 'Law of Karma' where he writes, he who pukes when I recite the Kathā of 'Bhāgvat' should sit in the last row! Because he who pukes in bus sits in the end! He was so blunt in talking! Kālidāsa writes,

Kadā Kāntāgāre Parimalamilatpuṣpaśayane...

Aye Kānte Mugdhe KuṭīlaNayane Candravadane...

May my last days pass with these words! Anyways, Tulasī says by propriety, 'Nija Nija Ruci Anurūpa'. Tulasī has incarnated all nine aesthetic sentiments by the grace of 'Bhāgvat'. And I would never portray it incorrectly. I ought to cite the source of Tulasī. Recently when I happened to speak on Narsinh Mehta in Vadodara and I said that Narsinh Mehta was born six hundred years prior to Tulasī. Thereby despite not knowing Gujarātī, Tulasī has included all eighteen aphorisms of 'VaiṣṇavaJana To Tene Kahīe Re Piḍa Parāi Jāne Re' in 'Mānasa'. And I call the hymn of 'VaiṣṇavaJana To Tene Kahīe' as the 'Gītā' of universal devotee of Lord. This is not the 'Bhagavad Gītā' of a sectarian devotee, but a universal devotee. You will observe all of its aphorisms translated very clearly in Tulasī. Thus, Tulasī has no bias at all. He has duly accepted from various sources by the justification of 'Āno Bhadrā Kratavaḥ...'. Therefore, Tulasī has picked up few of the nine aesthetic sentiments described in the arena of 'Rāma Carita Mānasa' from 'Bhāgvat' according to Tulasī's disposition. And Tulasī has presented the description by keeping in mind the virtuous conduct of the Lord whom Tulasī wants to present who is the hero of the subject and His cherished deity, Sāheb!

Second episode; when my Māhādeva went to marry or when Tulasī mounted Him on Naṃdī or the horse; we cannot say that Māhādeva mounted on horse, only the worldly souls mount on horse, we cannot mount Śiva on horse, Bāpa! He rides on righteousness and thereby, Śiva mounts on the ride of righteousness. During this episode,

Śivahi Saṃbhu Gana Karahi Siṃgārā I

Jaṭā Mukuṭa Ahi Mauru Savārā II

Kuṃḍala Kaṃkana Pahire Byālā I

Tana Bibhūti Paṭa Kehari Chālā II BAK-91.01 II

Sasi Lalāṭa Suṃdara Sira Gaṃgā I

Nayana Tini Upabīta Bhujaṃgā II

Garala Kaṃṭha Ura Nara Sira Mālā I

Asiva Beṣa SivaDhāma Kṛpālā II BAK-91.02 II

In this episode all nine aesthetic sentiments viz. the sentiment of disgust, the sentiment of humor, the sentiment of marvel, the sentiment of heroism, the sentiment of horridness, the sentiment of wrath, the sentiment of pathos and the erotic sentiment played as joyful as kids playing in one's forecourt! The way

children decked in half-torn clothes play willfully in the courtyard of a poor man, so did the nine aesthetic sentiments! When my Śiva mounted the bull, He entertained all of these nine aesthetic sentiments. Third episode is when Tulasī describes Lord Rāma's beauty. Tulasī has described Rāma's beauty on many instances but every where He has established all nine aesthetic sentiments. However, I ought to mention that the breadth of RāmaKathā is indeed very vast, it may not have as many pages as 'Māhābhārata' but its breadth is indeed extremely broad! One cannot decide based on the number of pages. The width of breadth is the yardstick, Sāheb! Madhusudan Sarasvati who composed 'BhaktiRasamrutaSindhu' was the paramount follower of non-dualism during his early life, later he gets immersed in devotion! Such a great personality Madhusudan Sarasvati gauges the breadth of Tulasī, Sāheb! He expresses in his own writing, who is Tulasī? So, aesthetic sentiments are clearly described on three instances. Otherwise, nine aesthetic sentiments are present in many episodes indirectly. When Mother Kausalyā offered meal to their family deity Śrīraṅga, as per Vaiṣṇavi tradition the mother felt what if something that was to be offered to the Lord is left in the kitchen. She went to the kitchen to confirm. When she returned back to Lord's sanctum sanctorum, she beheld Her son Rāma who was earlier lying in His child-hammock eating the meal offered to the Lord! In this episode, Rāma is marvellous (adbhuta)! And Tulasī names the aesthetic sentiments over here as 'AdbhutaRupaṃ Akhaṃḍaḥ'. One can thus find every aesthetic sentiment in this way one after the other, Sāheb! Of course, one has to search, but it can indeed be found. All six tastes of food are contained in 'Mānasa'. Once I want to talk on 'Mānasa-Rasovaisaḥ'. I have obtained surplus victuals from here. I shall accept and acknowledge every source of information when I talk, but I do want to recite on 'Mānasa-Rasovaisaḥ'. I have decided since yesterday about the form of 'Mānasa'. I have obtained abundant matter to talk, yaar! I have gathered abundant information over which I shall contemplate and reflect. Come an apt time, I shall distribute to everyone. A resolve arose in my mind to talk on this subject, because Tulasī's scripture is fraught with rasa (sap, aesthetic sentiments). He presents erotic sentiments at many instances, the sentiment of disgust in few episodes and likewise every aesthetic sentiment is present somewhere or the other! But what I actually intent to say comes now. You may ask, what were you talking till now? Allah knows! Because what we actually intent to say is never

spoken! I am recollecting a nazam by Imroz,

Main Jaba Bhī Use Milatā Hū,

To Mujhe Vo Eka Analikhī Nazama Nazara Āti Hai I

Main Usa Analikhī Nazama Ko Roja Likhatā Hū,

Magara Isa Analikhī Nazama Ko Likha Nahī Pātā...

Therefore, indirectly directly whether it's written or unwritten, assimilated or unassimilated, such an unpenning realisation as this is, I wonder how it can be expressed! But what I want to specifically say is this, not specifically but what I want to say is that Tulasī has described these nine aesthetic sentiments (rasa) in addition to the six tastes (rasa) of food in His 'Rāma Carita Mānasa' – it sums up to fifteen. As it was said here that originally there were only eight aesthetic sentiments and ninth being the aesthetic sentiment of quietism, was added later, it's the aesthetic sentiment of devotion. However, Tulasī has added three new aesthetic sentiments. The presiding deity of one of the three aesthetic sentiments is Śiva, the presiding deity of second aesthetic sentiment is Rāma and allow me to say, the presiding deity of the third aesthetic sentiment is Śaṅkara's disciple, Rāvaṇa. Thus, 9+6=15 and 15+3=18 (complete integer). Even otherwise there should only be nine aesthetic sentiments, because it's a complete integer. We have regarded the number nine as the complete integer. Nine are sufficient, but there are three more. One is created by Śiva. Rāma has invented the second aesthetic sentiment, it's spoken and established in 'Mānasa' by Rāma. And third aesthetic sentiment is originated by Rāvaṇa. Rāvaṇa was extremely aesthetic man. You will have to agree, wouldn't you? Leave aside the aspect of mimāṃsā! But Rāvaṇa was indeed an aesthetic man. His pomp, his glamour is indescribable!

Lekha Brahmā Lakhe Pūchī Pūchī Ane

Hukama Līdhā Pachī Vāyu Vātā.

Poet Kaag says, Brahmā (the creator) wrote the destiny by asking Rāvaṇa each and everything, only after his order! Just like when we turn on the switch, the A.C. starts and as we turn off the switch, the A.C. stops. Likewise, the breeze flows when Rāvaṇa orders and it stops when Rāvaṇa denies! Yes, his pomp and his affluence are beyond imagination! The name of his aesthetic sentiment is written as 'MahāRasa' (the aesthetic sentiment of revelry) in 'Rāma Carita Mānasa'. Bhatt Sāheb, I have learnt a lot from you. And one thing you said which I liked the most is about not synonyms, but cognate words (sagotra, words that have a common etymological origin). Many bows to you Sāheb! They are

not synonym words or alternately, he also termed many synonyms from the dictionary of 'Amarkosha' as cognate words. Rāvaṇa's aesthetic sentiment called 'MahāRasa' can have many synonyms; now even in Kathā I shall start using the term sagotra (cognate words). Accepting few things is extremely difficult. And he who learns to accept becomes a monk in no time. Acceptance is the greatest trait of monkhood, is what I believe. Acceptance... acceptance... acceptance. There could be many cognate words of 'MahāRasa'. We can find those in scriptures as well. Nonetheless, the aesthetic sentiment of Rāvaṇa which I could experience from 'Mānasa' is 'MahāRasa'.

Asa Kautuka Kari Rāma Sara Prabiseu Āi Niṣaṅga I

Rāvana Sabhā Sasamka Saba Dekhi-

Mahā RasaBhaṅga II LNK-13(B) II

Rāvaṇa was drowned in sensuous pleasures. Kinnaras and Gandharvas in heaven were eagerly awaiting the great ten-headed king to enter the amphitheatre! They were replied in affirmation that Rāvaṇa has arrived. And thus all the Kinnaras (the celestial musicians) and Gandharvas (the celestial songsters) descended from the heaven and finally, came down Apsarās (the heavenly nymphs) and then one cannot imagine the great revelry that began! While there was galore of aesthetic sentiments, Lord Rāma was sitting on the opposite peak with the vow of indifference witnessing the great revelry. He saw everything and He ought to applaud! As such Rāma too is aesthetic from within, 'Rasovaisaḥ'! He is equally inclined to rasa! Thus, when the celebration of such a great revelry reached the culmination point, in what way should the Lord applaud? If we are an audience to someone who recites a good couplet then we applaud him by saying, Wāha Sāheb! Dubārā! Mukarara! The way Nisarg was saying yesterday, 'Wāha... Wāha..., Bahota Acchā!' Wāha... Wāha... is bound to emanate, but how should Rāma applaud? Because the musical performance was top notch, Sāheb! Had Lord applauded verbally, words would barely be audible! Lord was on the opposite mountain, Rāvaṇa was on another peak! And the music has reached the ultimate climax! Verbal applaud may not have reached there, hence Rāghava removed an arrow from His quiver! I shall applaud not by words, but by arrow! And therefore He shot the arrow; but Rāvaṇa understood whose arrow it was and the great revelry was interrupted! Because there are many people whose applaud also causes interruption in the great revelry!

'Are Bhāi, Kyā Bāta Hai, Kyā Bāta Hai!' Barbad Junagadhi, right or not, Sāheb? His style of applaud continued for five minutes! We had to hold him back! Probably the great revelry could have driven Rāvaṇa in the state of great samādhi, which could have blocked Lord's further human sport. Therefore, 'Kinha Mahā RasaBhaṅga', the great revelry was interrupted. This is the aesthetic sentiment (rasa) of Rāvaṇa. By Guru's grace and by the best wishes from all of you, my VyāsaPīṭha shall talk on 'Rasovaisaḥ'. At that moment, I shall talk as the divine intuition impels me.

Rāma has one aesthetic sentiment which is called as 'So Manu Sadā Rahata Tohi Pāhī', O Jānakī, O beloved, my mind alone knows the reality of love,

Tatva Prema Kara Mama Aru Torā I

Jānata Priyā Eku Manu Morā II SDK-14.03 II

So Manu Sadā Rahata Tohi Pāhī I SDK-14.04 I

That mind of mine is not with me, but with you; so what is the remedy? He says,

Jānu Prīti Rasu Etanehi Māhī II SDK-14.04 II

I understand the aesthetic sentiment of love only in this reality, this was Rāma's aesthetic sentiment of love. You termed it as the aesthetic sentiment of devotion. Narsinh Mehta called it as 'PremaRasa Pāne Tu Moranā PicchaDhara...'. Someone called it as the aesthetic sentiment of love, few called it by some other name. But I have understood by Guru's grace that Rāma's aesthetic sentiment is the aesthetic sentiment of love.

Now, let's have a look at Śaṅkara's aesthetic sentiment. Śaṅkara has one aesthetic sentiment and that is,

Magana DhyānaRasa Daṃḍa Juga

Puni Mana Bāhera Kinha I

RaghuPati Carita Mahesa Taba-

Haraṣita Baranai Linha II BAK-111 II

Śiva is absorbed in the aesthetic sentiment of meditation (DhyānaRasa, ecstasy of meditation). I found my most adored word as Tulasī christened Śiva's aesthetic sentiment as the aesthetic sentiment of meditation, DhyānaRasa. Meditation makes man as steady as stone, meditation makes man unwavering. The idea of neutralizing the waves of our subconscious-mind is amazing, but Śiva's meditation is not dry. It's fraught of aesthetic and thereby it's termed as the aesthetic sentiment of meditation. And we all are the wayfarers of aesthetics. I am anyways a wayfarer, we are mārgi-bāvā;

so, I am anyways a wayfarer. And Sāheb, give ears to such sessions. You will gain a lot. I am truly gaining in abundance, I am talking my heart. But after hearing don't scrutinize with a microscope with faultfinding disposition! Just jump into it, yaar! Take a dip in that aesthetic sentiment. So, Lord Śaṅkara has the aesthetic sentiment of meditation. Meditation is needed with rasa. He whose meditation is rasa cannot get angry. He who has the aesthetic sentiment of silence cannot get angry. He who possesses the aesthetic sentiment of truth cannot get angry. Those bereft of these aesthetic sentiments have got irritated! Because they are dearth of rasa. They lack rasa! Bharata is such a lovely name in our philosophy! Bharata's entire scripture has been churned on basis of rasa! Immense churning has taken place in last two and half days as well! Abundant butter has been extracted! And these aesthetic sentiments have been examined elaborately from a subtle viewpoint! But Narsinh Mehta once again comes to our rescue by a great extent,

PremaRasa Pāne Tu Moranā PicchaDhara!

TattvaNu ṬūPaṇu Tuccha Lāge I

Dūbalā ḌhoraNu Kūśake Mana Cale,

Caturadhā Mukti Teo Na Māge I

So, the aesthetic sentiment of meditation is Śaṅkara's conferment. Thus, 'Rāma Carita Mānasa' contains these three aesthetic sentiments as per my intellect and according to what I feel. But because of affection the whole world appears full of aesthetic sentiments. It contains nothing but aesthetic sentiments! After plunging into the water one should not examine the formula of H<sub>2</sub>O, H<sub>2</sub>O, H<sub>2</sub>O! One should drink the water when thirsty, one should swim when one feels like and one should play in water if one likes to. One should swim as one knows! Otherwise one cannot scrutinize H<sub>2</sub>O, H<sub>2</sub>O, H<sub>2</sub>O after plunging, yaar! I am not dishonouring that reality. Narsinh is nāgara Sāheb, He is nāgara! And in my personal viewpoint, nāgara is not the name of an individual or society, it's the name of a thought. Nāgara is a thought, Sāheb! And he who speaks pleasant is termed as Nāgara in 'Rāmāyaṇa', my Rāma speaks beautiful words 'Jayati Bacana Racanā Ati Nāgara' and Tulasī has called my Rāma as Nāgara. Rāma is Nāgara, 'Jayati Bacana Racanā Ati Nāgara' what does it mean when Narsinh Mehta was expelled from his community? And even if Narsinh Mehta is expelled, how does it affect him? He who says that, 'Evā Re Ame

Evā Re...', he who says these words that go and do as you may wish!

Evā Re Ame Evā Re Evā,  
Valī Tame Kaho Cho Tevā Re;  
Bhakti Kartā Jo Bhraṣṭa Thaiśu,  
To Karśu Dāmodar Nī Sevā Re!

I have understood that no Nāgara is bold enough to expel Narsinh from their community! Viṣṇavi thought cannot be expelled. Supreme Viṣṇavi thought had incarnated as Narsinh. It's written in our 'Rāmāyaṇa' that, 'Buddhi Preraka Śiva'. Śiva inspires our intellect. Therefore, Hatakesvar Māhādeva inspired them to expel Narsinh from their community, because he is not a soul who could fit in one specific community.

Na Me MrtyuŚaṅkā Na Me Jātibhedah I NVS-V I

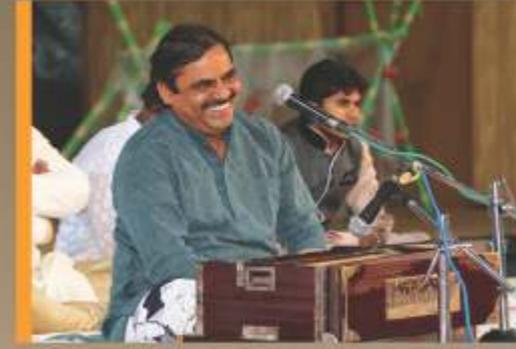
He is a man who has attained that Supreme Entity. Therefore, he has been expelled. Otherwise, do you think he will be expelled by really doing do? The Supreme Entity Himself gets this done with the justification that you won't be able to manage him! He will neither get bound, nor get caught! He was given a place wherein he has outgrown everyone. 'PremaRasa Pāne...', in this verse this man is not criticising the reality. Yet again He establishes the same reality in following words,

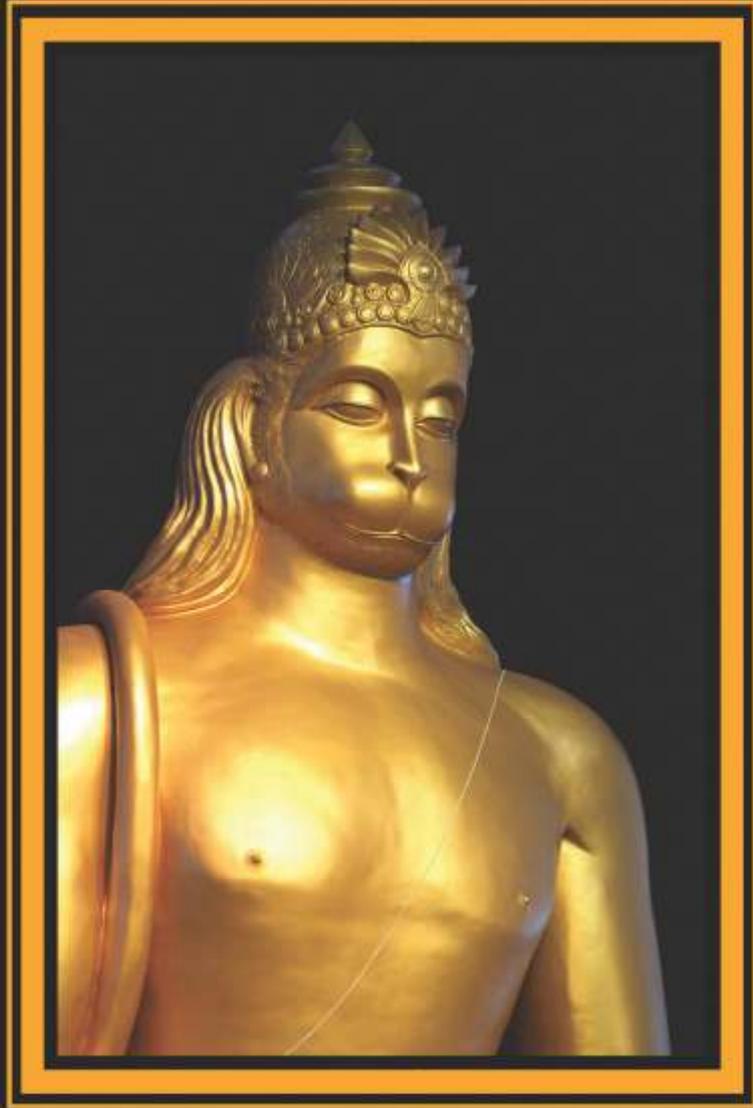
Jyā Lagī ĀtmāTattva Cīnyo Nahī,  
Tyā Lagī Sādhanā Sarva Jūṭhī.

Yet again he has established the reality. Thus, Narsinh Mehta is a man who enjoys both aesthetic sentiment as well as reality.

All I want to tell you is that, I have witnessed Rāma's aesthetic sentiment of love, Śiva's aesthetic sentiment of meditation and Rāvaṇa's aesthetic sentiment of the great revelry in 'Rāma Carita Mānasa' in my way. But ultimately my advice is that we should bath in it, we should take a dip, we should drink it! Otherwise we shall go mad (if we try to scrutinize minutely)! A king was struck with an ailment which could not be cured. BhagvanjiBapa cited this illustration. It was an incurable ailment! They asked his wazir, what should we do now? He said, there is only one remedy. King has almost turned mad, but he still likes playing chess! If someone plays chess with him, he can be cured! A chess-player was called who played chess with the king for a year! Consequently, the king was cured and the chess-player turned mad.

## Evening Performance





II JAI SIYARAM II