

Mānasa-Paramāratha

Rishikesh (Uttarakhand)

# II RAMKATHA II

MORARIBAPU

राम ब्रह्म परमारथ रूपा । अविगत अलख अनादि अनूपा ॥  
नीति प्रीति परमारथ स्वारथु । कोउ न राम सम जान जथारथु ॥



## PREM PIYALA

Morari Bāpu's RāmaKathā took place in the holy land of Rishikesh (Uttarakhand) from June 13, 2015 to June 21, 2015. Since this Kathā was organised in the premises on 'Parmarth Niketan', Bāpu presented His philosophy on the topic of 'Mānasa-Paramāratha'. Bāpu interpreted Tulasījī's definition of word 'Paramāratha' (*highest reality or supreme reality*) used in 'Mānasa' in His own way.

“The root of 'Paramāratha' is love. The flower blooming from the root of love is 'Paramāratha’”, aphoristically stating so Bāpu also said that “‘Paramāratha' is the expanse of truth, 'Paramāratha' is the expanse of love and 'Paramāratha' is the expanse of compassion.” The words like 'Paramāratha', 'Paramārathī' and 'Paramārathavādī' that occur in 'Mānasa' in diverse contexts were also elaborately described from VyāsaPīṭha throughout the course of Kathā.

In 'Mānasa' Goswāmījī talks about four categories of 'Paramāratha' viz. 'ParamārathaPatha' 'ParamārathaGāthā' 'ParamārathaVacana' and 'ParamārathaVāda' – Bāpu presented His thoughts on these as well. Bāpu stated that 'Paramāratha' is a path; even as 'ParamārathaParṁtha' is a path, it is not a sect because the word 'Parṁtha' introduces parochialism. In Krishnamurti's words Bāpu said that 'Paramāratha' is a Pathless-Path.

Goswāmījī says that those who believe Rāma as Supreme Spirit, beginningless, infinite and undivided are 'Paramārathavādī'; on the basis of this Bāpu cited various traits of 'Paramārathavādī' and also provided introduction of seven 'Paramārathavādī' personalities of 'Rāma Carita Mānasa' like Brahma, Śiva, Nārada, Sanaka etc. Simultaneously, Bāpu also mentioned about the stories of Sibi, Dadhīca, Hariścandra, Ratideva and King Bali whose 'ParamārathaGāthā' Vaśiṣṭhājī used to recite in the race of Raghus. Bāpu also recalled Lakṣmaṇājī's 'ParamārathaVacana' (words of highest reality) that emanated from discretion, dispassion, wisdom and love from the perspective of 'LakṣmaṇaGītā'.

Thus, by taking a dip in Morari Bāpu's Kathā-Gaṅgā of 'Mānasa-Paramāratha' recited on the sacred and holy land of Rishikesh, the listener men and women experienced a sense of deep gratification.

- Nitin Vadgama



If knots of preconceived notions get untied by a virtuous scripture  
then sense of understanding is not far away

Mānasa-Paramāratha : I

Rāma Brahma Paramāratha Rūpā I

Abigata Alakha Anādi Anūpā II RCM.AYK-92.04 II

Nīti Prīti Paramāratha Svārathu I

Kou Na Rāma Sama Jāna Jathārathu II RCM.AYK-253.03 II

Śrī Rāma is no other than Brahma (God), the supreme Reality, unknown, imperceptible, beginningless and incomparable. Propriety of behaviour, love, the highest object of life (supreme Reality) and selfish-interests no one knows these aright as Rāma does.

Bāpu, by the grace of Mother Gaṅgā my VyāsaPīṭha has obtained an opportunity in this holy land for which I foremost express my pleasure and at the auspicious onset of this RāmaKathā, the Venerable personality by whose holy hand the auspicious lamp was lighted and who has graced all of us by His blessed presence - I offer my deepest obeisance in the divine feet of such supremely Reverend Detached Sire Mahamandaleshvarji Swāmī. Rest all saints, Reverend Sadhviji, Honourable Sir and the representative of Uttarakhand State Government who arrived here and offered reverence to 'Rāma Carita Mānasa' on the bank of Gaṅgā on behalf of the State Government and you all my listener ladies and gentlemen, I offer my obeisance to everyone from VyāsaPīṭha on the bank of Mother Gaṅgā.

Let me tell you, I had already decided that whenever I shall recite Kathā in 'Parmarth Niketan' it will always be on 'Mānasa-Paramāratha'. This blueprint was modeled in my mind long time ago. I thought, I shall hold a dialogue with you on 'Mānasa-Paramāratha' on the basis of 'Mānasa' and today by the divine grace it was recollected that it has been fifty years since Reverend Sire Mahamandaleshvarji has departed to the heavenly abode and we got one more news on the way, our affectionate associate from Mathurā handed me a note stating that Bāpu, today is the death anniversary of Sire Ramsukhdasji.

When Supreme Godhead manifests a divine conjunction, several beautiful coincidences confluence together! The calamity of Uttarakhand has also completed nearly two years. And Reverend Sire has associated various aspects with this RāmaKathā. He was briefing me about the entire outline on the way. Your plans are indeed extremely aligned to the supreme Reality. I offer a bow to you for you think and practice such ideas. And the greatest fact is that you were scheduled to fly to New York on International Yoga Day which falls on June 21<sup>st</sup>, but you were kind enough to avert your plan in light of Kathā. And you informed me about this only on the next day. The central theme of this Kathā shall be 'Mānasa-Paramāratha'. Tulasīdāsājī talks in derived terminology. He uses rural or native dialect. Therefore, He would not pronounce 'Parmartha', but 'Paramāratha'. Though the word

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Rishikesh (Uttarakhand)

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'Paramāratha' has occurred on several instances in 'Rāma Carita Mānasa', 'Paramārathu' has occurred as well and so is 'Paramārathabādī' as well as 'Paramārathī'. Baring 'SuṃdaraKāṇḍa', Tulasīdāsajī has sacredly recalled 'Paramāratha' in every canto.

I have picked both the lines from 'AyodhyāKāṇḍa'. All in all, the word 'Paramāratha' is iterated about twenty-five times in 'Mānasa'. Tulasīdāsajī presents distinct interpretation of 'Paramāratha' in diverse contexts. I feel that each of these is absolutely relevant and it shall remain relevant for eternity. Because, Tulasī is eternally fresh and invigorated for me. Tulasī keeps conferring new and novel interpretations each and every day. Such is this scripture; I and you shall collectively recite whatever we have obtained and heard by the grace of saints and the grace of (my) Supreme Godhead Sadguru. So, let us sing these lines,

Rāma Brahma Paramāratha Rūpā I  
Abigata Alakha Anādi Anūpā II RCM.AYK-92.04 II  
Nīti Prīti Paramāratha Svārathu I  
Kou Na Rāma Sama Jāna Jathārathu II RCM.AYK-253.03 II  
There is a couplet by Krishan Bihari 'Noor',  
Denā Hai To Merī Nigāha Ko Aisī Rasāi De I  
Main Dekhū Āyanā Aura Mujhako Tū Dikhāi De I  
'Rasāi' means bestowing an elevated state.  
Muzarīma Hai Soca-Soca Gunahagāra Hai Sāsa-Sāsa I  
Yahā Saphāi De To Bhī Kitanī Saphāi De I

Every individual's thinking is turning poisonous. Man emits poison even while thinking! Even if we try to clarify, how far can we do so! Because our very thinking is criminal; O the Supreme Godhead, if You wish to bestow anything on me then be kind to bestow such an elevated state to my eyes that whenever I see the mirror, may I behold You! This is not mere applaud, but the fact that International Yoga Day is being celebrated gets highly credited to his (Ramdevji) grand contribution. Although I have been talking with immense responsibility, Yoga has existed since ancient

age. The science of Yoga! Countless monks and saints endowed with wisdom who discoursed on Yoga have sacrificed their entire life in this pursuit. The flow of Yoga has incessantly continued since the ancient age. But in my personal thought, regardless of whether people agree or not, if anyone has brought Yoga openly in the world and transported it to every common man then it gets credited to one and only one mendicant. There is no reason to falsely appreciate anyone. The Gaṃgā of Yoga has been flowing incessantly, but this huge magnitude indeed deserves applaud!

I was stunned! The podium in Ujjain was extremely high. When I visited for the first time, more than One Lac people were attending. And thereafter, our Honourable Nation-Devoted Prime-Minister presented this idea during his foreign tour and almost one hundred and seventy-seven countries were bound to accept, they had to agree and with massive unanimous consent UNO presented Yoga as the International Day. UNO thus offered obeisance to Yoga and accepted it. Moon and stars had already accepted. The five essential elements of nature had already accepted. Many thanks to UNO as well for offering obeisance to Yoga. Many, many thanks to our Honourable Prime-Minister as well. And in my personal thought, all saints of our countries have generously contributed towards Yoga! In my earlier days, I would hear people saying that this person is 'Yogi', but I had least idea about Yoga! Hearing some individual as 'Yogi' also induced fear! Oh, he is a Yogi! But later Yoga was openly established in the world, in the heart of every common man. You all saints are travelling all across the world to establish supreme Reality!

So, 'Mānasa-Paramāratha'. All I would say about the two lines whose shelter my VyāsaPīṭha has sought that Rāma is Brahma (God), the supreme Reality. Goswāmijī says, Abigata! No bold man on earth is competent to describe His particulars! 'Neti,

Neti!' 'Alakha', none are able to perceive it. He is beginningless. There is one line of Tulasī,

Ādi Aṃta Kou Jāsu Na Pāvā I

Mati Anumāni Nigama Asa Gāvā II RCM.BAK-117.02 II  
Everyone has only guessed; nobody has been able to discover His beginning or end. He is incomparable. Rāma is peerless. Rāma alone can be compared to Rāma. Who is like Rāma? No comparison can be cited. Second line simply means propriety of behaviour, love, the highest object of life (supreme Reality) and selfish-interests – no one knows these aright as Rāma does. Goswāmijī says in 'VinayaPatrikā',

Jānata Prīti-Rīta Raghurāi II VP-164.01 II

What is the element of love? No one knows this aright as Rāma does. What is propriety of behaviour? What are man's selfish-interests? What is the highest object of life (supreme Reality)? None expect Rāma is able to know this aright. My VyāsaPīṭha is seeking shelter of these two lines by Guru's grace and by Saints' blessings. Tulasīdāsa has indicated the meaning of 'Paramāratha' (supreme Reality or the highest object of life) on various instances. The word 'Paramāratha' is extremely holy. I and you shall discuss this in form of a harmonious dialogue in the coming days.

And if our mind is set open, our heart is open, our inner knots of preconceived notions have been untied then the ultimate attainment is not too far, our sense of understanding is not too far. And few matters don't need time, they need understanding. If knots of preconceived notions get untied by a virtuous scripture then the sense of understanding is not far away. He who wants to gain the sense of understanding can do so from any source. And he who doesn't intend to gain the sense of understanding will not accept even if God Himself endows the same!

One magazine of Osho printed a real incident of Saint Junaid. A great saint he was, named Junaid. He enters a town late in the night. It was so late that the caravanserais were closed. No door was open. He could

not find any place to stay. Incidentally, almost after 2 A.M. he meets a man. He was a realised soul. He enquires with the man, I wish to stay here for one night, but no door is open. I am a stranger, at whose home should I lodge? The man replied, I have my home, if you wish you could stay not only for one day but as long as you wish, but let it be known that I am a thief. I am out here for my business. If you are concerned about your honour and fear public criticism that, being a realised soul you have sought shelter at a thief's home then please don't mind, other homes are open for you. This is a real incident. He showed his home to the realised man. The saint takes rest there. The thief returned at 5 A.M. The saint asked, you had gone for stealing, what did you find? He responded, I found nothing. Never mind, I shall try again tomorrow. Junaid stayed at his home for a month. This man stepped out to rob every night at 2 A.M. He found nothing to steal for one whole month! He returned without any success, yet as fresh and invigorated as ever. The realised man enquired, you have found nothing to steal for one long month, yet how can you be as fresh as ever? He replied, the very premise of my life is: if not today then tomorrow. And Junaid says, I thus decided that I have stepped out to rob the Supreme Godhead; I performed solemnization for one year, yet attained nothing; being saddened by this failure, I perform some other solemnization. Yet I found no glance of the Supreme Godhead and I slipped into depression. This thief became my Guru. If thief doesn't feel saddened then I want to attain the Supreme Entity, why should I be saddened at all? He thus said, I have many Gurus, but the first and foremost Guru is this thief. He who wants to derive a sense of understanding can do so even from a thief.

Thus, we shall engage in a dialogue about the supreme Reality for next nine days. I don't admonish anyone. Earlier I called this dialogue as a message, but

lately I have stopped calling it a message as well. I have forsaken this too. It's neither an admonition, nor an order, nay a message; neither do I have any intent. Our senior Gujarātī litterateur Rajendra Shah, a Gujarātī poet says,

Niruddeṣe Niruddeṣe

Saṃsāre Muja Mugdha Bhramaṇa Pāṣu Malina Veṣe.

The journey of my life is unintentional. There is nothing to attain. We have just arrived in this world and we shall enjoy and leave as easily. Thus, I shall have a dialogue with you. The scripture with me is the scripture of harmonious dialogue. Even though this dialogue was composed intellectually after due thinking, nonetheless it's a dialogue. Let dialogue take place in every country, between the neighbours and between different sections of the society. Tulasīdāsaḥ has said,

Yaha Subha Saṃbhu Umā Saṃbādā I

Sukha Saṃpādana Samana Biṣādā II RCM.UTK-129.01 II  
This is the dialogue between Umā and Śiva and Goswāmījī specifically uses the word 'Subha', this is an auspicious-dialogue. Our literature contains two conjugate words, 'Lābha-Śubha'. I think the following by the grace of saints and hence, I am sharing with you that not every benefit is good; however, even trifling auspiciousness is eternally beneficial. Many people gain benefits. Many types of people derive benefits! But 'Śubha' (auspicious) is a word descended from immense loftiness.

What is heaven, we have no idea. I always feel heaven exists in Kathā. Ask our Reverend Sage, he must be feeling that heaven exists in nation's welfare. Therefore, this mendicant is engaged in various activities. Enquire with our Baba (Ramdevji), his heaven must be Yoga. What is heaven, I don't know and even if God confers me heaven, I would deny because I have heard that heaven contains everything but for Lord's Kathā. And what would we do there without Kathā? Today heaven exists in 'Parmarth

Niketan'. Physical and bodiless consciousnesses of countless saints are present here. You can meet them if you possess the sense of understanding. A spiritual seeker can feel the waves, if Guru's grace gets bestowed. So, auspicious holds immense glory. Benefit under the shade of auspicious is welcome. However, we quest auspicious under the shade of benefit! Tulasījī enunciates an aphorism,

Yaha Subha Saṃbhu Umā Saṃbādā I

Sukha Saṃpādana Samana Biṣādā II RCM.UTK-129.01 II  
And all our scriptures have most often than not dwelt in harmonious dialogue.

So, we shall engage in harmonious dialogue by Guru's grace and by the grace of this scripture for coming nine days. This is neither any admonition, nor any intent, nay any order. We shall just have a dialogue. 'Rāma Carita Mānasa' shall be the center. O Lord, each and every step of mine is within the boundary of Your eyes, if we walk on the footsteps of 'Mānasa'. 'Mānasa' is an awe-inspiring scripture. So, the word 'Paramāratha' occurs in 'Mānasa' almost twenty-five times in various contexts.

I had read an address of Punditji Maharaj, let me recollect Swāmī Ramkinkarji Maharaj, Your Holiness had said that the poet of 'Mānasa' is Śiva. Vālmiki is primordial poet, Śaṃkara is dateless poet. As you all know, Śiva composed 'Rāma Carita Mānasa'. He composed seven cantos. 'BālaKāṇḍa', 'AyodhyāKāṇḍa', 'AranyaKāṇḍa', 'KiṣkindhāKāṇḍa', 'SuṃdaraKāṇḍa', 'LaṃkāKāṇḍa' and 'UttaraKāṇḍa'. These seven cantos are the fountain of bliss and dispeller of grief. All seven cantos are fraught with dialogue. They chiefly contain four dialogues. The dialogue between Śiva and Pārvatī, the dialogue between Yajñavalkya and Bharadvājajī, the dialogue between Sire Bhuṣuṇḍi and Garuḍa and the dialogue of Tulasī with the saints or with His own mind. The story of four dialogues has been distributed across seven cantos.

In the beginning of 'BālaKāṇḍa', Goswāmījī writes seven mantras in 'Mānasa'. Maṃgalācaraṇa; we

do recite auspicious mantras but practicing auspicious conduct is called Maṃgalācaraṇa. Uttering mantras hold glory only when our conduct is auspicious. Goswāmījī performed Maṃgalācaraṇa in seven mantras. He has commenced the scripture in Saṃskṛta, but thereafter the Kathā is versified in popular tongue. He composed the scripture in common dialect,

VarṇāNāmArthaSaṃghānam

RasāNām ChandaSāmapī I

Maṃgalānām Ca Karttārau

Vande VāṇiViṇāyakaḥ II RCM.BAK-Śl.01 II

BhavānīŚaṃkarau Vande ŚradhhāViśvāsaRūpiṇau I

Yābhyām Vinā Na Paśyanti

Siddhāḥ Svāntaḥsthamīsvārāma II RCM.BAK-Śl.02 II

First and foremost, the Goddess of speech was offered obeisance. Lord Vinayaka was made obeisance. Lord Śiva and Mother Bhavānī were rendered obeisance. This was followed by four more obeisance – primordial poet Vālmiki and Hanumānājī, followed by Lord Sītā and Rāma and in between comes the obeisance of Guru. Seven mantras constitute nine obeisance in all: Goddess of speech, Vinayaka, Śiva, Pārvatī, Hanumānājī, Vālmikijī, Sītā and Rāma, right in the middle comes obeisance of Guru. Guru is in the center. Tulasī wishes to hint something by doing this. Goswāmījī's devotional faith in Guru has been wonderful. He said while explaining the intent of scripture,

SvāntaḥSukhāy Tulsī RaghunāthaGāthā-

BhāṣāNibandhaMatīMañjulamātaNotī II

Goswāmījī wanted to transport śloka to loka (ordinary people), therefore Tulasī instantly dived into native dialect and wrote five sorthas,

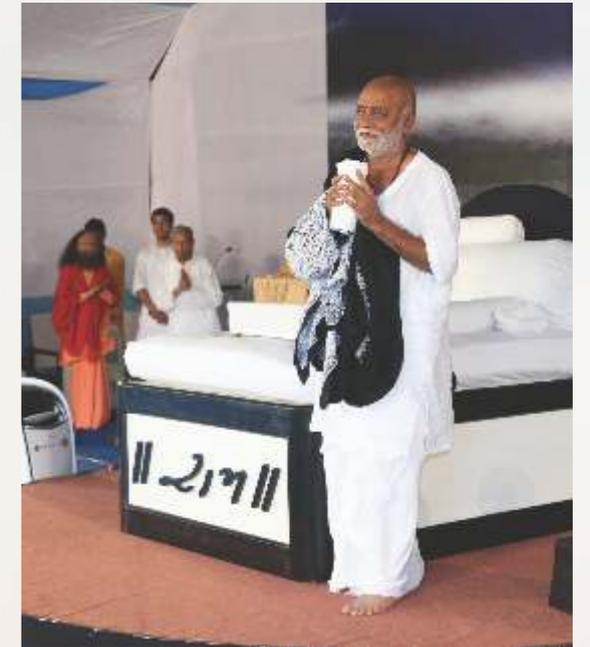
Jo Sumirata Sidhi Hoi Gana Nāyak Karibara Badan I  
Karau Anugrah Soi Buddhi Rāsi Subha Guna Sadan II  
Mūka Hoi Bācāla Paṃgu Caḍhai Giribara Gahana I  
Jāsu Kṛpā So Dayāla Dravau Sakala Kali Mala Dahana II  
Baṃdau Gurū Pada Kaṃja Kṛpā Siṃdhu NaraRūpa Hari I  
MahāMoha Tama Puṃja Jāsu Bacana Rabi Kara Nikara I

He composed five sorthas wherein Gaṇeśa, Sun God, Lord Śiva, Goddess Durgā and Viṣṇu – the five deities were reminisced. He established Jagatguru Lord Shankaracharya's idea of worshipping the five deities in the very first chapter. This was Tulasī's harmonious dialogue. This was Tulasī's bridge of unity. If you regard it as His objective, then be so. Adherents of time immemorial Hindu religion should worship five deities namely Gaṇeśa, Sun God, Śiva, Durgā and Lord Viṣṇu. My VyāsaPīṭha has been talking about its figurative subtle form as well. If suppose we cannot worship Gaṇeśa every day, then Gaṇeśa is the god of discretion. To maintain our discretion while attending the spiritual discourse time and again is constant worship of Gaṇeśa, because discretion is impossible without spiritual discourse.

Binu Satasaṃga Bibeka Na Hoī I

Rāma Kṛpā Binu Sulabha Na Soī II RCM.BAK-02.04 II

Being conscious of discretion is Gaṇeśa's worship. We should indeed worship the idol form of Gaṇeśa, but in subtle form it means maintaining our



discretion. Worship of sun god means the auspicious resolve to live in light. Sun-Salutation holds a great glory! Worship of light. The seers of our country have solicited to drive us from darkness to light. This is sun's worship. Viṣṇu's worship means pervasiveness or generosity which is India's disposition. Generosity, generosity of vision, generosity of heart. Not being parochial. Not breaking our fundamental reverence is Gaurī's worship and wishing everyone's auspicious is Śiva's worship. 'Sarve Bhavantu Sukhinaḥ', this feeling is constant anointment of Śiva.

After writing five sorthas, 'Baṃdau Guru Pada Paduma Parāgā'. Tulasīdāsajī makes obeisance to Guru who for me is God in human form and an ocean of grace. He whose words are sunbeams dispersing the great mass of ignorance. The point where 'Mānasa' begins in copāis has obeisance of Guru which my VyāsaPīṭha calls as 'Mānasa-GuruGīta'.

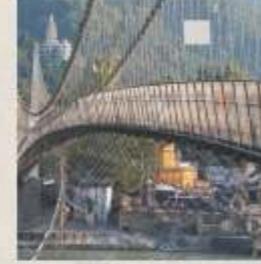
Baṃdau Guru Pada Paduma Parāgā I  
Suruci Subāsa Sarasa Anurāgā II RCM.BAK-00.01 II  
ŚrīGura Pada Nakha Mani Gana Jotī I  
Sumirata Dibya Dṛṣṭi Hiya Hotī II RCM.BAK-00.03 II  
Guru Pada Raja Mṛdu Maṃjula Aṃjana I  
Nayana Amia Dṛga Doṣa Bibhaṃjana I RCM.BAK-01.01 II  
So Bāpa, obeisance of Guru is the first chapter. An auspicious resolve is made to sanctify the eyes by the dust of Guru's feet and after eyes turn hallow, who can we criticise? The whole world appears worthy of obeisance.

Sīya RāmaMaya Saba Jaga Jānī I  
Karau Pranāma Jori Juga Pānī II RCM.BAK-07.01 II

Then comes family obeisance. The obeisance of Mother Kausalyā, King Daśaratha, Emperor Janaka, Bharatajī, Śatrughna and Lakhana. This is followed by obeisance of Lord Sītā-Rāma, further followed by the obeisance of companions. In between, Tulasī places the obeisance of Sire Hanumānājī,

MahāBīra Binavau Hanumānā I  
Rāma Jāsu Jasa Āpa Bakhānā II RCM.BAK-16.05 II  
Hanumānājī is the vital element of life. Hanumānājī is Guru of three spheres in form of Śiva. He is evident incarnation of Śaṃkara in a monkey form. Goswāmijī thus offered obeisance to Hanumānājī.

Maṃgala-Mūrati Mārūta-Naṃdana I  
Sakala-Amaṃgala-Mūla-Nikaṃdana II VP-36.1 II  
Baṃdau Rāma-Lakhana-Baidehī I  
Je TulasīKe Parama Sanehī II VP-XXXVI.5 II  
AtulitaBalaDhāmaṃ HemaŚailābhaDehaṃ  
DanujaVanaKṛṣānuṃ JñāniNāmagraganyam  
SakalaGuṇaNidhānaṃ Vānarāṇamadhiśaṃ  
RaghuPatiPriyaBhaktaṃ Vātajātaṃ Namāmi I  
Pranavau PavanaKumāra  
Khala Bana Pāvaka GyānaGhana I  
Jāsu Hṛdaya Āgāra Basahi  
Rāma Sara Cāpa Dhara II  
Seek Hanumānājī's shelter if you understand. Hanumānājī is the vital element of life. We always pause first day Kathā at the point of Hanumānājī's obeisance. I am thus pausing first day Kathā at this point.



## The path of supreme Reality is difficult without Lord's Name

Mānasa-Paramāratha : II

'Mānasa-Paramāratha' is the central point of this nine-day RāmaKathā. The sacred land where the holy confluence of Gaṃgājī, Yamunājī and Sarasvatījī has manifested, on that King of Pilgrimage Places Prayāg, let's enter the hermitage of Sage Bharadvājajī. Please enter slowly and steadily because it's a hermitage.

Bharadvāja Muni Basahi Prayāgā I

Tinhahi Rāma Pada Ati Anurāgā II RCM.BAK-43.01 II

'Rāma Carita Mānasa' is indeed the scripture of wisdom. But here you are invited to sing. Have you come here only and only to listen to the Kathā? Sing,

Tāpasa Sama Dama Dayā Nidhānā I

Paramāratha Patha Parama Sujānā II RCM.BAK-43.01 II

Goswāmijī has a distinct style, He introduces any character in 'Mānasa' utmost reverently. He presents his pious introduction in couple of lines. How is Bharadvājajī? The very first trait of this monk, this high-souled personality, this sage is that he holds exceeding love in Rāma's divine feet.

Rāma Nāma Abalaṃba Binu Paramāratha Kī Āsa I

Baraṣata Bārīda Būṃda Gahi Cāhata Caḍhana Akāsa II DHV-20 II

He who doesn't harbour love in Rāma's divine feet is not the wayfarer of supreme Reality. Goswāmijī says, the wayfarer who aspires supreme Reality without the foundation of Rāma's Name only makes failed attempts to climb the sky by holding the rain drops falling from the sky. The foundation of supreme Reality is Love for Rāma. The foundation of supreme Reality is the Name of Rāma. And my Rāma is not narrow. Rāma is Brahma (God). Therefore, you can consider it as Lord's Name, Śiva's Name, Kṛṣṇa's Name, Durgā's Name – I have no objection at all. Bharadvāja is brimming over with countless traits. However, the opening virtuous trait is that he bears exceeding love in Rāma's divine feet. The question is, should we cherish love on someone's countenance? Should we cherish love on someone's holy or pure hands? Should we love someone's eyes brimming over with love? Should we love someone's heart? What is the opinion of the pathway of devotion? What is the place of love? My Goswāmijī bluntly states, the place of true love is Rāma's feet.

Whenever we have beseeched love, we have asked so in the enlightened man's divine feet. Love directed towards heart keeps beating, it keeps pounding. Perhaps it may not even progress any further. Love stationed in eyes keeps gazing, possible. Love centered in hand can sadden us when the hand leaves us. However, the devotion of love when cultivated in the divine feet of an Enlightened Man or the Supreme Entity always keeps an individual incessantly moving, it makes one constantly progress; which the celestial sage Nārada calls, 'Pratikṣaṇa

*If our mind is set open, our heart is open, our inner knots of preconceived notions have been untied then the ultimate attainment is not too far, our sense of understanding is not too far. And few matters don't need time, they need understanding. If knots of preconceived notions get untied by a virtuous scripture then the sense of understanding is not far away. He who wants to gain the sense of understanding can do so from any source. And he who doesn't intend to gain the sense of understanding will not accept even if God Himself endows the same!*

Vardhanama'. My Goswāmījī says, 'Chana Chana Nava Anurāga'.

So Bāpa, we are sitting here on the holy land of the bank of Gaṅgā, on the land of seers and sages by divine grace. We have arrived here to sing and listen. I feel that in next nine days something can indeed manifest, something can indeed happen. Even if nothing great happens, do not worry. We can at least be what we are inherently, what we are innately.

Sā Na Kāmayamānā NirodhaRupatvāt II NBS-07 II Stating so Nārada gave this aphorism: Love is that which destroys our desires. One need not kill Lord's delusive power (Māyā) then. Kabīra Sāheb says, the moment a fruit ripens completely, it falls down automatically. Analogously, man is competent of rising beyond Māyā automatically. Beholding one's countenance etc. comes with many dangers. Tulasi has although appealed to behold the countenance of the saints as well,

Mukha Dekhata Pātaka Hare,

Parasata Karama Bilāhi I

Bacana Sunata Mana Moha Gata,

Puraba Bhāga Milāhi II

By beholding their countenance, our sins destroy. It's about the countenance of some individual who has attained supreme Reality. But it's written in Gujarātī,

MukhaḍāNī Māyā Lāgi Re Mohana Pyārā I

Mukhaḍu Me Joyu Tāru, Sāru Jaga Lāgyu Khāru I

Only if this is Kṛṣṇa's countenance; only if this is some saint's countenance. Doing so renounces worldly delusions automatically. Beholding the countenance etc. etc. indeed has some dangers. There is no question if one perceives Supreme Entity everywhere. We just say for the sake of it, 'Tujha Mein Raba Dikhatā Hai', but Allah alone knows the fact!

Siya RāmaMaya Saba Jaga Jānī I

Karau Pranāma Jori Jaga Pānī II RCM.BAK-07.01 II

As per Bharadvājī's traits enlisted by Tulasī, the root is love for Rāma and fruit is supreme Reality. Bharadvājī bears exceedingly love in Rāma's divine feet. He is an ascetic. 'Tāpasa' is an immensely lovely word of 'Mānasa'. Goswāmījī has used this word umpteen times!

Tehi Avasara Eka Tāpasu Āvā I

Tejapuṃja LaghuBayasa Suhāva II RCM.AYK-109.04 II This is Tulasī's philosophy. Sharaf Sāheb, the poet of Delhi says,

Mohabbata Kā Kāno Mein Rasa gholate Hai I

Ye Ūrdū Jūban Hai, Jo Hama Bolate Hai I

I say, this is Tulasī's language which we are talking. But who can realise?

Jinha Ke Śravana Samudra Samānā I

Kathā Tumhāri Subhaga Sari Nānā II RCM.AYK-127.02 II

So, Love and supreme Reality. Love is the root. The word 'Tāpasa' of 'Mānasa', he is a great ascetic and the very subsequent word is 'Sama', in one way it means that ascetic should be disposed with equanimity. And secondly, ascetic should be calm. Ascetics in our philosophy have been extremely furious! They take no time in pronouncing a curse! Penance holds a great glory. 'Mānasa' has touched the peak of the glory of penance.

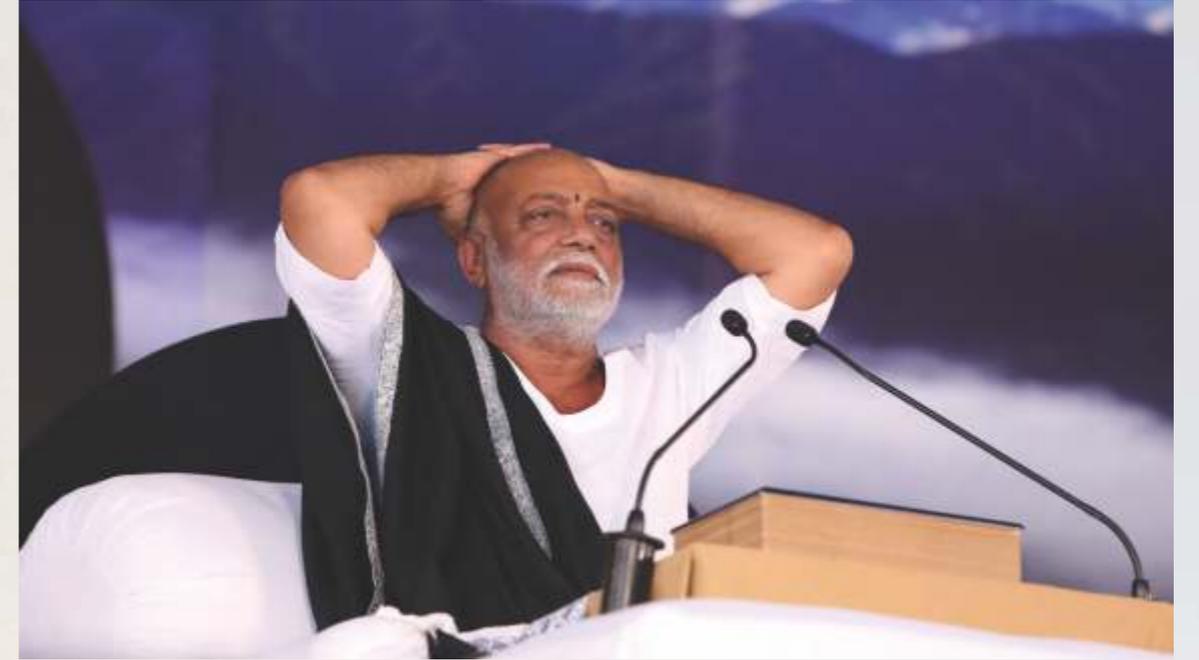
TapaBala Racai Prapaṃcu Bidhātā I

TapaBala Biṣṇu Sakala Jaga Trātā II RCM.BAK-72.02 II

TapaBala Saṃbhu Karahi Saṃghārā I

TapaBala Seṣu Dharai Mahibhārā II RCM.BAK-72.02 II

So, the word 'Tāpasa' in 'Mānasa' denotes the introduction of lovers. I believe that there is no ascetic as a lover. Man bothered about his honour cannot love. This is not about the so called, casual and worldly love. This is about love in its highest and purest form. Love is that which dwells in fire. It's an ocean of fire. Jānakī is called as devotion or Māyā (delusive power). Jagatguru calls Her peace. And if Sītā is devotion, then Sītā is love. You can look at Śaṃḍilya, Nārada or Aṃḡirā.



Everyone is of the opinion that devotion is impossible without love. And in 'AranyaKāṇḍa' devotion is contained in fire.

Tumha Pāvaka Mahu Karahu Nivāsā I

Rāma instructed real Jānakī, real devotion, real love to contain itself in fire. Love is inhabitant of fire. Illusion is inhabitant of sky. What is the fact? Real devotion dwells in fire. Illusion keeps flying in sky. Our devotion is also akin to illusion, therefore it keeps flying! From one place another! From here to there! Ours is flying devotion.

The word 'Tāpasa' in 'Mānasa' is highly significant; in order to quest its mystery the wisdom endowed men of 'Mānasa' are favouring us till date by deciphering who was that ascetic? Wherefrom did he arrive? What was he? However, Tulasījī has Himself indicated 'Manahu Premu'. Who was that ascetic? He was love. And who was Rāma?

Rāma Brahma Paramāratha Rūpā I

Now, apply Nārada's aphorisms of devotion whoever

wants to perceive 'Mānasa' in this form. Love is imperceptible. Its trajectory is crooked. One doesn't realise. Love is dispassionate. Love can never be passionate.

Tehi Avasara Eka Tāpasu Āvā I

Tejapuṃja LaghuBayasa Suhāva II

Kabi Alakhita Gati Beṣu Birāgī I

Mana Krama Bacana Rāma Anurāgī II

'Tejapuṃja', extremely radiant with spiritual glow; LaghuBayasa, love is always young in years, love never grows old. They are wisdom and dispassion who grow old. Devotion is youthful. Love is constantly fresh and invigorated. Love is extremely penanceful, love is extremely innocent as well. On beholding a flower, wouldn't you say that flower is innocent as well as penanceful? It blooms after extreme milling. It passes through numerous intrinsic processes. So, Rāma is supreme Reality. Love for Rāma is penanceful. I do believe by Guru's grace that there is no ascetic like love.

If you keep smiling, if you keep beholding others with love...! It's your and only your responsibility if you interpret this otherwise. This is the bank of Gaṃgā. Try to understand love at the same level from which I am talking because people have defamed love by using it casually! Love has a distinct stature Bāpa! Please understand in this context. And ascetic should be calm. Penance is our foundation. It contains warmth, it doesn't contain scorching heat. Agitations and conflicts beget heat, not warmth. I salute Gandhiji for his agitations did not beget heat, they begot warmth, a new consciousness. After every prison term this saint of Sabarmati came out fresh and invigorated. Though love dwells in fire, it doesn't beget heat. It doesn't burn anyone, it gives warmth. It keeps one fresh and invigorated. Monk should be loving, monk should be smiling. The way my Rāma smiles,

Mana Musukāi Bhānukula Bhānū I

Rāmu Sahaja Ānaṃda Nidhānū II

Indian monk has always smiled; therefore, Indian monks hold distinct glory.

JagaBalika Bole Musukāi I

Tumhahi Bidita Rahupati Prabhutāi II

Yajñavalkya has not recited the Kathā with a grimace! He has recited the Kathā by happily singing it. Kumbhaja was jar-born. He had commenced singing. Bie Ībāvo nahī (He who fears is not a monk)!

Marane Se Saba Jaga Ḍarā Mero Mana Ānaṃda I  
Kaba Milahī Kaba Bheṭa Ho Purāṇa Paramānanda II

In 'Māhābhārata', Lord VedaVyāsa has presented death in form of a beautiful damsel. Death is not at all horrible. It's is a charming beautiful lady. Why fear? So, there is no question of death, yaar! We all are living in profit. I am aware that in Primary school students pass with thirty-five marks. Even with thirty marks, five were added as grace marks. The number of years one lives after thirty-five years is only a bonus, enjoy. One is passed when thirty-five years is

reached. I have been saying now and then, he who has an enlightened man his mother never dies. His father never dies. He who has an enlightened man his son and daughter never dies. One enlightened man fulfills all the needs. This is the great glory of Sadguru. Death is charming.

So, Bharadvājajī is introduced as ascetic, equipoised and calm. Penance should not beget burns, it should instead beget coolness. The Twenty-First Century doesn't need curse, one rather needs to get cautioned. That age was different, when Nārada pronounced a curse on Viṣṇu. Today in Twenty-First Century none are strong enough to endure such intense curses. Neither do we have the power to pronounce a curse. Monk should rather caution a worldly soul with a smile at appropriate time that there is danger ahead. Abundant energy gets wasted in pronouncing a curse! Stay cautious. And blessing is a glorious aspect, which the saints, elderly and seniors confer us. However, people conferring blessings also need to be cautioned and hence, my VyāsaPīṭha coins another word 'Samādhāna' (reconciliation); confer reconciliation along with blessings in advance.

The first trait of Bharadvājajī is love which is the root and supreme Reality is the flower. He is an ascetic, bearer of equanimity and self-restraint and sensitive, he is an abode of mercy. Love for lord, penancefulness, equanimity, self-restraint and thereafter, extremely essential trait of a monk is sensitivity. Bharadvājajī is fraught with sensitivity. First President of India His Highness Honourable RajendraBabu hosted a spiritual discussion in the President House and invited Swāmī Sharnanandaji. There was a time when saints were invited in the President House. Eternal truth is currently being ignored because of few things and immature sectarian reasons are being cited as its justification! Monk should be fearless. People in ruling authority should be

fearless as well. Being an Indian citizen I hold deep honour for the post of President and PranabBabu is adorning the post nicely. I would humbly request that since the President House contains numerous acres of land, can't ten to fifteen cows be sheltered? A small cow-shed should be established in the President House. The world will receive a message. And if they construct a cow-shed then I would send five cows from Gir from my end.

Cows should be saved. When Honorable Prime-Minister took charge of his office, he betook holy basil plant. I offer my bow. And I have heard, when the current Prime-Minister took charge, he betook 'Rāma Carita Mānasa'. If we can celebrate Yoga-Day internationally, we can celebrate definitely Cow-Day as well. And why had Rāma incarnated? Rāma had arrived for four causes. First was,

Bipra Dhenu Sura Saṃpta Hita Līnha Manuja Avatāra  
I RCM.BAK-192 I

If cows are to be stopped from wandering on the roads we ought to take some concrete steps. The President must take the initiative. Whether it benefits or not, it will certainly not cause any harm. So, Swāmī Sharnanandaji was invited. The Sire was honoured and thereafter, RajendraBabu made humble entreaty that Sire, please guide us, the road is present, it's visible as well, if we walk the road the goal is also clearly seen, we also wish to take the country on this path, yet we are unable to take any steps. What could be the reason Sire Swāmījī? Swāmījī's discourse was only about one phrase, Mr. President it is the lack of sensitivity. Man fails to raise a step due to lack of sensitivity. If sensitivity manifests then what is it that cannot happen?

So, in VyāsaPīṭha's understanding the word 'Paramāratha' that occurs in 'BālaKāṇḍa' on the holy land of Prayāg while enlisting the virtuous traits of Sage Bharadvāja comes in form of fruit, because the root is love. Fruit is 'Paramāratha' (supreme Reality).

However, one more word acts as an adjective to 'Paramāratha' and that is 'Sujānā', 'Paramāratha' should manifest with due understanding. It should be complemented with immense discretion. Individual should be wisely sagacious in it. 'Paramāratha' should not be undertaken without thoughtfulness.

A story is cited in Christianity. A priest was giving discourse in the church after Sunday mass. The priest said by addressing the listeners: serve others, serve others, serve others. He repeated thrice. Two young men were listening. The admonition hit them hard. The priest said, you all may report the service you have offered in the week during the next Sunday mass. He enquired in the next mass. The youths said, we are awakened by hearing your discourse, we offered our service. What service did you offer? An old woman was standing on the footpath to cross the road, we held her hand and helped cross the road. Good job young man, you are blessed. He asked the second youth, what service did you offer? He said, I held the same old lady's hand and brought her on the other side! First youth said, I in turn took her on the opposite side! They made her take seven rounds! The old woman yelled in frustration. Practice the path of 'Paramāratha' but wisely, with due understanding.

So, 'Mānasa-Paramāratha' wherein Bharadvājajī is the knower of supreme-righteousness and therefore perhaps when Rāma takes His leave after lodging in Bharadvājajī's hermitage for one night, He asks the path ahead to Bharadvājajī, Lord, please tell us which way should we go? Ask the way to him alone who knows the supreme Reality. Don't ask the way to the people indulged in their worldly selfish-interests. Lord Rāma enquires, which way should we go and the Sage Bharadvājajī asked his disciples to accompany Rāma in order to guide His way. On hearing this, fifty disciples rose! Walking with Rāma for two moments would have given them ultimate

object of their life. Bharadvājajī chose four out of fifty. It's said, Vedas were sent to guide Rāma. Four Vedas accompanied Rāma. For how long did this Vedic guidance continued? 'Tehi Avasara Eka Tāpasu Āvā', no sooner did the ascetic arrived than Lord Rāma told the four (Vedas), you may leave now. When love enters our life, even the Vedas leave after conferring blessings.

Quest in 'Mānasa', how many paths does it discuss? I don't plan to discuss every path. I only want to discuss seven paths by Guru's grace and these seven paths are contained in one path of supreme Reality. This is 'Mānasa-Paramāratha'. I am happy that today's youngsters are questing by a great extent. These days one can instantly search on internet to know how many times a particular word occurs in 'Mānasa'. Earlier one would feel fatigued while searching a particular word! Many paths are discussed. Let us glance through few paths. By God's grace if we try to experience after examining then we can tread few steps on these paths with Tulasī. When Rāma's reign was established everyone treaded the paths of their respective duties. There Tulasīdāsajī indicates the path of Vedas. One path for the adherents of (Hinduism) like us is the path of Vedas, the Vedic path.

Gandhiji says, if someone takes away all the scriptures of India, although we may not like to give them away, but let them take it if they want. Let them take away all historic scriptures, but don't let anyone take away Upaniṣad. Even among Upaniṣad let 'Īśāvāsya Upaniṣad' alone remain in my hand, I am ready to give away the rest. Further in this Upaniṣad, the very first verse 'Īśāvāsyaṃ Idaṃ Sarvaṃ', it's the culmination of contemplation Sāheb! It's untouched. Everest is extremely high, but there is competition. Kailāsa is untouched as well because it's not the matter of competition, but the matter of reverence.

One path of 'Mānasa' is the path of dispassion.

Hoi Na Biṣaya Birāga Bhavana  
Basata Bhā Cauthapana I  
Hṛdaya Bahuta Dukha Lāga  
Janama Gayau HariBhagati Binu II  
Manu and Śatrūpā themselves felt after reaching a certain age that staying amidst the pleasures of senses will never arouse dispassion and the moment they chose the path of dispassion, Tulasī writes,

Paṁtha Jāta Sohahi MatiDhīrā I  
Gyāna Bhagati Janu Dhare Sarīrā II  
It's sung in Gujarātī,

VairāgaNā PaṁthiNe Vighana Āve Ghaṇā I  
Nishkulanandaji says,  
Tyāga Na Ṭake Re Vairāga Vinā, Karīe Koṭi Upāya Jī;  
Third path is the path of devotion. Path of love is the third path. Fourth path is the path of righteousness in some or the other context. Fifth is the path of truth. Sadguruji showed the pathway of truth,

Mere Mana Kī Bhrāṁti Miṭāi I  
Sadguruji Ne Satya Kī Rāha Batāi I  
Tulasīdāsajī proclaims one more path, the path of wisdom. And another being the path of pretense. Goswāmijī writes,

Nāri Bibasa Nara Sakala Gosāi I  
Nācahi Naṭa Markaṭa Kī Nāi II RCM.UTK-98.01 II  
Māyā Khalu Nartakī Bicārī II RCM.UTK-115.02 II

Though we think that we have known it all, but scriptures never get subjugated to anyone. King doesn't get subjugated to anyone and young woman never gets subjugated to anyone. This is the principle of 'Mānasa'. So, if you find time do quest about the number of paths in 'Mānasa'. He who understands the path of supreme Reality understands truth, understands devotion, understands dispassion, understands righteousness. So, every 'Paramāratha' word that occurs in 'Mānasa' comes with its peculiar gravity. Every 'Paramāratha' word reflects a new philosophy of Tulasī. If you may ask, how can we obtain 'Paramāratha' (supreme Reality),

Rāma Nāma Abalaṁba Binu Paramāratha Kī Āsa I  
Baraṣata Bārīda Būṁda Gahi Cāhata Caḍhana Akāsa II  
The way man makes failed attempt to climb the sky by holding the rain drops falling from the sky, analogously the path of supreme Reality is difficult without Lord's Name. Reciting Lord's Name with love is the root. Therefore Goswāmijī's next chapter is the glory of Lord's Name or obeisance to the divinity of Rāma's Name. Thus, in the chapter of making obeisance Goswāmijī offered obeisance to Lord Sītā-Rāma. There is an aphoristic copāi of 'Mānasa' in the chapter of the "Glory of Lord's Name" which states, Chant Lord's Name with heartfelt sentiments, evil sentiments, in anger or indolence or anyhow. To free ourselves from inner pollution in any way, Lord's Name is essential. Goswāmijī claims that I have known for myself, just as earth is already fraught with seeds and sky is already fraught with asterisms, exactly in the same way Rāma's Name is fraught with all righteousness. Rāma's Name is the primordial root syllable Om and the vital breath of Vedas. So, Rāma's Name is vital breath and Rāma's Name is quintessence as well. The ultimate intent is also Rāma's Name. The final element and final conclusion is also Rāma. Śaṅkara chants it with the mindset of Greatest-Mantra. Rāma's Name is also the Greatest-Mantra and RāmaKathā too is the Greatest-Mantra. We are mere shadow, yet because of RāmaKathā we are constantly flying high in the sky.

Our Nitinbhai Vadgama who is a poet as well as the editor of RāmaKathā composed poetry,

PothīNe Paratāpe Kyā Kyā Pūgiyā!  
Bhagvā Re Aṁkāse JaiNe Ūḍiyā!  
Holy Scripture is the wings for we reciters, it grants us a high flight. It takes us from grace to glory! My young ladies and gentlemen, having 'Rāma Carita Mānasa' or 'Bhagavad Gītā' in your bag is your identity-card in the world. So, Rāma's Name is the Greatest-Mantra. As Śiva chants this Greatest-Mantra with intellect, He runs the storehouse of liberation in Kashi by the glory of Rāma's Name. As Lord Gaṇeśa simply wrote Rāma's Name on the ground and circumambulated it, he became worthy of obeisance in the whole world.

So, Name holds exceedingly great glory. The sports which Rāma carried out in Tretāyuga, are being accomplished by the divinity of Rāma's Name in Kaliyuga. Tulasī has conveyed Rāma's Name to be exceedingly superior. Chanting the Name makes all ten directions auspicious. Man's direction changes and so does his state of life. Satayuga had primacy of meditation, Tretā had primacy of yajña, Dvāpara began with methodical worship and Kaliyuga holds the glory of the Name alone. Chanting the Name also accomplishes meditation. Chanting the Name also accomplishes yajña. Chanting the Name also accomplishes hours of methodical worship automatically.

*I believe that there is no ascetic as a lover. This is not about the so called, casual and worldly love. This is about love in its highest and purest form. Love is that which dwells in fire. It's an ocean of fire. Jānakī is called as devotion or Māyā (delusive power). Jagatguru calls Her peace. And if Sītā is devotion, then Sītā is love. You can look at Śaṁḍilya, Nārada or Aṁḡīrā. Everyone is of the opinion that devotion is impossible without love. Try to understand love at the same level from which I am talking because people have defamed love by using it casually! Love has a distinct stature Bāpa!*



Ism (vāda) is God's divine manifestation;  
harmonious dialogue (saṁvāda) is God Himself

### Mānasa-Paramāratha : III

'Mānasa-Paramāratha' is the central point of this nine-day RāmaKathā. Goswāmījī uses the divine word '*Paramāratha*' in 'Rāma Carita Mānasa'. The instance where Goswāmījī first begins to use the word '*Paramāratha*' in 'BālaKāṇḍa' and the instance in 'UttaraKāṇḍa' where He concludes the usage of '*Paramāratha*', both episodes refer to two monks. '*Paramāratha*' commences from a monk. And the last usage of this word doesn't indicate a closure, but it occurs to introduce another monk.

*Bharadvāja Muni Basahi Prayāgā I*  
*Tinhahi Rāma Pada Ati Anurāgā II RCM.BAK-43.01 II*  
*Tāpasa Sama Dama Dayā Nidhānā I*  
*Paramāratha Patha Parama Sujānā II RCM.BAK-43.01 II*

Goswāmījī says while introducing Bharadvājajī, he is highly cognizant of the path of supreme Reality. The same context is used in 'UttaraKāṇḍa', referring to another monk who is equally cognizant of the path of supreme Reality. And my listeners, please don't forget that the root of supreme Reality ('Paramāratha') is love. The fruit of the root in form of love is supreme Reality. And one trait of love is to annihilate. Love first annihilates us and thereafter, remakes us into something new which Nāradaḥ calls '*Pratikṣaṇa Vardhanama*'. A seed dissipates itself completely and thereafter, procreates banyan tree. Therefore, I call RāmaKathā as the Yajña-of-Love by saints' blessings.

Today a youth has asked, Bāpu, I want to become a good reciter. Please show me some trick. What if everyone becomes a reciter! Please leave something for us too! Nonetheless, reciters are needed by a great extent. As such, Kathā continues incessantly. There is no mention about Kathā being concluded in Sire Bhuṣuṇḍī's hermitage and Yajñavalkya's hermitage. It's still flowing like the incessant triple-braid stream. Hope we can hear! Someone has asked, "Just like Yoga Day, why doesn't Kathā Day exist?" No. Kathā cannot have one single day. Each and every day is Kathā Day. All days belong to Kathā. 'Vālmikijī Rāmāyaṇa' states, when Dvandva attacked Hanumānajī the Sun-God bestowed blessings on Him. When Hanumānajī collapsed as a result of attack, the Sun-God blessed him by saying that from today onwards I confer hundredth portion of my radiance to You. He asked, how does this help? This shall help you with the power to attain scriptures, replied the Sun-God. Hanumānajī further enquires, what will be the outcome after learning scriptures from you? You shall become the greatest reciter in the world. He who wants to become a reciter (or orator) should worship light. Although Brahmālin Akhandeshvar Maharaja used to say, one needs to seek Goddess Kālīkā's surrenderance in order to become a proficient reciter. However, as per Vālmikī's reference the worship of Sun-God is essential for being an adept reciter. Thus Yajñavalkya says,

*Prathamahi Main Kahi Siva Carita*  
*Būjhā Maramu Tumhāra I*  
*Suci Sevaka Tumha Rāma Ke Rahita*  
*Samasta Bikāra II RCM.BAK-104 II*

He has directly given the love-letter. So, Bharadvājajī is a votary of Rāma and this man is Śīva's lover. And the second knower of supreme Reality is a votary of Saṁbhu from Ujjain, despite being a votary of Saṁbhu He is no reviler of Śrī Hari.

*Parama Sādhu Paramāratha Bimḍaka I*  
*Samḥu Upāsaka Nahi Hari Niḥḍaka II*

And Bharadvājajī is sitting in Prayāg because of his Guru and this supreme monk is present in Ujjain because of his disciple.

Every step of mine only leads to your path. This should be the voice of disciple. And thereafter Guru responds, wherever you may be, you shall always stay in my eyes. No one can be outside the eyes of Guru. In my view, this enlightened man of Ujjain, '*Parama Sādhu Paramāratha Bimḍaka*' despite being supreme votary of Śīva is no reviler of Śrī Hari. He is sitting there awaiting his disciple and as you are aware, Guru is generous whereas disciple is parochial. When Guru tries to explain that everyone worships Śrī Hari, Śīva serves Him as well and the moment he called Śīva as Hari's servitor, the disciple was offended. And as we all know, Guru entered the temple but he failed to rise and offer a bow. The deity is splendidly present in the temple, but if Guru arrives when worshipper is half-way through worship, at that moment the other half of worship should not be offered to the deity but to Guru. This man missed the opportunity! But Guru was a supreme monk. He was not hurt at all; however, Maheśa could not tolerate. And Lord Śaṁkara cursed fiercely in fit of rage and then 'Rudrāṣṭaka' was sung for the beneficence of disciple,

*NirākāRāmaOmkāRāmaūlaṁ Turīyaṁ I*  
*Girā Gyāna Gofītamiśaṁ Girīśaṁ II RCM.UTK-108 II*

*Karālaṁ Mahākāla Kālaṁ Kṛpālaṁ I*  
*Guṇāgāra SaṁsāraPāraṁ Nato'haṁ II RCM.UTK-108 II*

On one hand in Sage Bharadvāja's hermitage, it was after Śīva's exploits that RāmaKathā commenced and in Ujjain, it was after 'Rudrāṣṭaka' that Bhuṣuṇḍī's restfulness commenced. It was post bestowal of grace. Curse will definitely have to be lived, but it was alleviated by grace. Thus, the monk of Prayāg was also '*Paramāratha Patha Parama Sujānā*' and the monk of Ujjain was as well '*Parama Sādhu Paramāratha Bimḍaka*'. So, every occurrence of the word '*Paramāratha*' in 'Rāma Carita Mānasa' hides some or the other supreme message. As per my count, Goswāmījī has used the word '*Paramārathabāḍī*' four times. Those who follow an *ism* are called as *vāḍī* (-ist). For instance, *saṁājavāḍī* (socialist), *sāmyavāḍī* (communist) etc. etc. Though, the word '*ism*' (vāda) is not propitious to my temperament. What concern does he hold with '*ism*' (vāda) who only wants to love? What concern does he hold with logic who desires to know Brahma (The Supreme)? Seek no shelter of *ism*. However, when God Himself establishes His divine manifestation in form of *ism*, how can we ignore? According to 'Bhagavad Gītā', God has called *ism* as His divine manifestation; all I want to say is, while *ism* (vāda) is God's divine manifestation, harmonious dialogue (saṁvāda) is God Himself. *ism* (vāda) could be God's divine opulence, but harmonious dialogue (saṁvāda) is God Himself.

*Yaha Subha Saṁbhu Umā Saṁbādā I*  
*Sukha Saṁpādana Samana Biṣādā II*

This is not about the isms of the society. Seven personalities in 'Rāma Carita Mānasa' are '*Paramārathabāḍī*' (adherents of supreme Reality). The *ism* of these individuals is '*Paramārathabāḍā*' (supreme Reality).

*Aja Mahesa Nārada Sanakāḍī I*  
*Je Munibara Paramārathabāḍī II RCM.LNK-104.01 II*

Brahmā, Śiva, Nārada and Sanaka etc. (the three brothers of Sanaka) are seven 'Paramārathabādī' (adherents of supreme Reality). Don't get trapped in isms. Don't be the follower of ism; however, if we tread the path of ism accepted by supreme personalities then it can beget our immense welfare. So, what is the trait of 'Paramārathabādī'? Pārvatī asked a question, O Lord, Rāma is called Brahma, the Supreme Spirit without beginning or end.

*Aguna Akhaṁḍa Anamṭa Anādī I*

*Jehi Ciṁtahi Paramārathabādī II RCM.BAK-143.02 II*  
Who is 'Paramārathabādī'? They who call Rāma as Brahma, who call Him as without beginning or end, who believe Him to be infinite, who regard Him as undivided, who accept Him in His perceptible integrated form are the traits of 'Paramārathabādī'. Though, you will find several traits in 'Mānasa'.

*Tumha Paṁḍita Paramāratha Gyātā I*

*Dharahu Dhīra Lakhi Bimukha Bidhātā II*

As per this aphorism, you are pundit, you are knower of the supreme Reality. The very meaning of a pundit cognizant of supreme Reality is cited in the latter line, 'Dharahu Dhīra Lakhi Bimukha Bidhātā', he who doesn't forsake patience despite knowing the Providence to be unpropitious is 'Paramārathabādī'. If we lose patience when time is adverse and Providence is unpropitious, realise we are selfishly disposed ('Svārathabādī').

*Tulasī AsamayaKe Sakhā Dhīraja Dharama Bibeka I*

*Sāhita Sāhasa SatyaBrata Rāma Bharoso Eka II*

Tulasīdāsajī states in 'Dohāvalī' that during bad times seven companions come to your rescue. He cited the very first companions as patience, extreme-patience. This also gives us good reference for our inner development and restfulness. Bear patience during unpropitious times. It's extremely tough. It's easier said than done. And 'Mānasa' has bluntly stated that the patience of following people is tested in no other time but adverse situations.

*Dhīraja Dharma Mitra Aru Nārī I*

*Āpada Kāla Parikhihi Cārī II RCM.ARK-04.04 II*

Patience, righteousness, friend and woman are only tested during adverse situations. Our degree of patience is realised only in adverse situations. Righteousness is truly measured based on how far we adhere to it in adverse situations. Friend is truly known by how far he stands by us in adverse situations. And woman, not in contemptuous context but in honourable terms. *Sahita* - literature, good literature, good poetry, good scripture, any auspicious collection of words. And *Satyavrata* (the vow of truth). He who doesn't renounce patience in the above is called as 'Paramārathabādī' or 'Paramāratha'.

So, O Lord, you are the knower of supreme Reality, you are pundit and the explainer is Niṣāda. A great monkly man like Sumaṁta is the listener and Guha intends to transform Sumaṁta's grief into grace. A person like Guha is defining 'Paramāratha' because he has been initiated the previous night. Whatever he has obtained the previous night, he uses the same the next morning. He says while bidding farewell to Sumaṁta,

*Tumha Paṁḍita Paramāratha Gyātā I*

*Dharahu Dhīra Lakhi Bimukha Bidhātā II*

So, these seven personalities are adherents of supreme Reality ('Paramārathabādī'). And Rāma, the Supreme Spirit, is the very form supreme Reality. These seven adherents of supreme Reality were once asked a question: Since you are the adherents of supreme Reality you call Rāma as infinite, without beginning or end, existing in whole integrated form; however, even after gaining all this knowledge you are the adherents of supreme Reality ('Paramāratha'), do you desire anything more as its reward? They replied affirmatively. Yes, we do have one desire. Seekers of worldly selfish-interests as well as adherents of supreme Reality desire this.

*Jāsu Kṛpā Aja Siva Sanakādī I*

*Cahata Sakala Paramāratha Bādī II*

Our devotees have witnessed one desire even after attaining the Supreme Godhead Himself and that is attaining the grace of the Supreme Godhead. God is already attained by everyone, God's grace is also raining on everyone yet these seven adherents of 'Paramāratha' are the beseechers of grace. They desire grace.

So, in Tulasī's words whether it's propriety of behaviour, love, selfish-interest or the highest object of life (supreme Reality) – no one has been able to know these as aright as Rāma. One and only selfish-interest of all animate and inanimate beings in this creation is: May our mind come to rest in thoughts, words and deeds in the divine feet of some Supreme Entity. Rāma is the knower of this selfish-interest. Who else knows this aright as Him? In the coming days, I wish to reminiscence Bharata because Bharata knows everything as well. The ideal of celibate could be a supreme-celibate. A householder's ideal could be that householder who is competent of converting the Supreme Spirit into a child. And the ideal of a renunciant, recluse etc. could be some supreme-renunciant or in the words of 'Gītā', a constant renunciant could become their ideal. However, Bharata of 'Rāma Carita Mānasa' is one of His kind who is the ideal of all four walks of life.

*Pramudita Tīratharāja Nivāsī I*

*Baikhānasa Baṭu Gṛhī Udāsī II RCM.AYK-205.01 II*

The ideal of all walks of life was the complete knower of propriety of behaviour, love, selfish-interest and He also completely knew what the highest object of life (supreme Reality) was.

*Kahahi Parasapara Mili Dāsa Pācā I*

*Bharata Sanehu Sīlu Suci Sācā II RCM.AYK-205.01 II*

At least I couldn't find as ultimate definition of love and virtuous conduct as this! He who wants to know about love and virtuous conduct should study my Bharata. Tulasī could not agree more; He has staunchly

clasped Bharata's divine feet. And the inhabitants of Prayāg are making this decision. They have given a wonderful definition! Love is that which is pure. And virtuous conduct is that which is genuine. Virtuous conduct should not be fake and false, it should be genuine.

So, in 'Rāma Carita Mānasa' no one knows propriety of behaviour, love, the highest object of life (supreme Reality) and selfish-interests as aright as Rāma does. In 'Rāma Carita Mānasa', no one knows these four aspects as aright as Bharata does. And in 'Rāma Carita Mānasa', no one knows these four facets as aright as Hanumānjī does.

As you all know, RāmaKathā continues in form of a harmonious dialogue. It contains four dialogues. Four ghats have been manifested using both heart and intellect. Four dialogues have been established. Among these, Goswāmījī Himself is the reciter of the Ghat-of-Surrenderance who recites Kathā to His mind and the saints. Śiva recited to Pārvatī, Yajñavalkya recited to Bharadvājajī and Sire Bhuṣuṇḍi to Garuḍa, Tulasī recites to His own mind and to the assemblage of monks. Starting from surrenderance, Tulasī betakes all of us to the Ghat-of-Karma, just so that people don't misinterpret the meaning of surrenderance as inactivity. Because indolence is next to death. Therefore, Goswāmījī commences the dialogue from surrenderance and takes us to the ghat of Prayāg where the stream flows incessantly. Great congregation of Kumbha is held in Prayāg. Saints began to take leave. Offering obeisance in the divine feet of supremely discreet Sire Yajñavalkya, Bharadvājajī makes an entreaty to stay back. Why?

*Nātha Eka Samsau Baḍa More I*

*Karagata Bedatattva Sabu Tore II RCM.BAK-44.04 II*  
Sire, my mind is gripped with extremely major doubt and for you, all scriptures are attainable like a berry in palm of your hands. All elements of Vedas are in your



fist. I was waiting for someone to arrive before whom I can share the dilemma of my mind.

I request everyone that when doubt arises in your mind, please don't share it with anyone at random. May we find a right place, some enlightened man where we can place the matter of our mind, wait for this moment. I really like when my Goswāmījī calls Sadguru as physician. Sadguru may deny few things to us, because we are diseased. He is in state of samādhi, we are amidst maladies! My only request to young men and women present in Kathā is that if you are addicted to some bad habit, please try to stop it gradually. I had heard this psalm from our Kankeshvari Ma.

Ādata Burī Sudhāra Le To Ho Gayā Bhajana I  
Eradicating my and your bad habits is worship.

Vyasana (addiction) means sorrow. He who is addicted to liquor never consumes liquor. He purposely consumes sorrow! Come out from this.

I have read, the *nawab* of Hyderabad offered *namaz* five times a day. He was a great devotee. However he had one habit, if the guests arrived at his home, smoked a cigar and left the half smoked cigar in ashtray, the *nawab* awaited their departure! After the guest left, he would himself smoke the half smoked cigar! He was an emperor! And smoked the half used cigar, it was his habit! This man was parochial, miser of consciousness. Although he offered *namaz* five times a day! Why doesn't our devotion succeed? Because we are misers. Why have we picked up the pathway of 'Paramāratha' (supreme Reality) in this Kathā? The pathway of 'Paramāratha' (supreme Reality) means generosity.

Some people have a habit, they constantly complain! A real incident occurred with our Punit Maharaj. Our Rambhagat used to narrate this incident. He started a congregation of pilgrims. A man joined them. He was a great miser. Someone stole the vessel he was carrying. Every evening after Punit Maharaj concluded his spiritual discourse, this man would approach him and complain, Sire, my vessel is lost! O gentleman, it's already stolen, let go of it! He raised the same complain every day! One disciple of Punit Maharaj suggested, Sire, let's buy him another vessel. This will end the issue. They purchased him a new vessel! Even after getting a new vessel, he continued to complain. Punit Maharaj asked, why do you complain now? He replied, was my earlier vessel not stolen, I would have possessed two!

Maharajshri is anyways devoted to cows. Sire of Pathmeda also organises novel solemnizations for cows every day. I would as well like to tell you, as far as possible decide to consume cow's milk. Considering cow as reverend is good. Its dung is an abode of Lakṣmī. As the story goes, all deities took abode in cow's body. Goddess Lakṣmī arrived little late and requested Mother Cow to allot some place in her body. Mother Cow's body was totally occupied by the deities. She told Goddess Lakṣmī, my cow-dung is the only place left. Goddess, even if it's your dung please give me an abode. Even today Goddess Lakṣmī dwells in cow-dung. Adding the manure of cow-dung in field cultivates good crops and as a result, evident daughter of ocean, Goddess Lakṣmī, gets manifested.

So, my men and women, many people get habituated of doubting. But here a saint is raising doubt for benevolence. Lord, what is the entity of Rāma, my mind is gripped with this doubt. Lord Śiva constantly chants Rāma's Name despite being immortal, who is this Rāma? Please explain me with supreme discretion about what is Rāma? *JagaBalika*

*Bole Musukāi'*, as Yajñavalkya commences the Kathā, he first smiles. The religious priest of Twenty-First Century should be smiling. Every field of society should be smiling. Every preceptor should be smiling. Whenever my God responds to anyone, He first smiles. And Sāheb, a small smile lightens any grave incident.

He who has attained supreme discretion will smile before talking, even on the doubt of the opposite person. The realised man was extremely pleased. And Yajñavalkya began to sing RāmaKathā with a smile.

*Mahāmohu Mahiṣesu Bisālā I*

*RāmaKathā Kālikā Karālā II RCM.BAK-46.03 II*

*RāmaKathā Sasi Kirana Samānā I*

*Samta Cakora Karahi Jehi Pānā II RCM.BAK-46.04 II*  
Rāma is harsh as well as soft. Brahma (The Supreme) is harsh as well as soft. Thus, Brahma's Kathā is also harsh as well as soft.

The realised man hints Bharadvājajī, moon is not attainable to everyone, but moonbeam is attainable to one and all. Rāma is moon. But the moonbeams reach our sill after travelling countless light years. Rāma is far, RāmaKathā is proximate, provided we open our doors during the course of our journey. So, RāmaKathā is the moonbeam. Moon contains blemish, moonbeam has no blemish. Rahu can devour moon, no Rahu in the world can devour RāmaKathā. It is eternal and timeless. So, RāmaKathā reaches each and every home like the moonbeams. The way Kālikā killed demon Mahiṣāsura, similarly our great ignorance is Mahiṣāsura which is killed by Kālikā in form of RāmaKathā. Rāvaṇa is ignorance, whom even Rāma cannot kill, RāmaKathā alone is competent of killing him.

He said, Sire, you have asked about RāmaKathā but let me first recite Śiva Kathā. Oh, what an amazing bridge of unity Tulasī constitutes! My brothers & sisters, don't fall prey to parochialism.

Śaṅkara cannot be dropped. Once upon a time in Tretāyuga, Lord Śiva went to Seer Kumbhaja's hermitage along with Dakṣa's daughter Satī. The moment Kumbhaja witnessed the arrival of the mother and the father of the universe, Kumbhaja worshipped them. The moment he worshipped, Māhādeva attributed this act to Sire's generosity and love! In fact, it's the duty of the listener, but the reciter himself is worshipping me! Satī is intellectually driven, Śiva is heartily driven. Satī thought, my husband has brought me here for listening to the Kathā, but the reciter in turn is worshipping us in the first place, he doesn't appear competent to recite! How can a jar-borne sage recite ocean-like Kathā? This is the interpretation of Panditji Maharaj. Lord Śaṅkara listens to Kathā. The sage recited RāmaKathā and Lord Śaṅkara heard it with supreme bliss. He started the return journey towards Kailāsa after listening to Kathā. The acts of Rāma's incarnation in the then Tretāyuga were on going. And Lord was enacting lovely human sport. Jānakījī had been abducted and Lord was weeping as part of human sport. And Śiva beholds the Lord in this form. Although both of them saw the Lord, but Satī's mind doubted, who is He? He is weeping in His wife's separation and my husband is calling Him as all consciousness and joy! Is this the Supreme Being? He

has neither truth, nor consciousness, nay joy! Inner dwelling Lord Śiva realised. Lord tells Satī, Goddess forsake your doubt. The one whose Kathā Kumbhaja recited, the one whose devotion I bestowed on Kumbhaja, is none other but my cherished deity, the Hero of Raghu's race. The one upon whom the sages meditate by conquering their minds; the one whom Vedas, Purāṇas, Holy Scriptures call 'Neti, Neti' and take a pause – He is the same Supreme Entity, good lady!

Śiva explained Satī in more ways than one. Yet even as Satī failed to agree, Śaṅkara did not get angry. If Śiva too fails to convince, who are we! My Māhādeva smiled and put off the matter as Lord's wish. He said, Goddess, if your mind is gripped with doubt, go ahead and test yourself. The pathway to God's path is the path of waiting, not testing. But intellectually dominant Satī gets ready to take a test. She didn't even insist Śiva to accompany her. After making all attempts to convince the opposite person, if one fails to agree then make the following line your mantra.

*Hoihi Soi Jo Rāma Raci Rākhā I*

*Ko Kari Tarka Baḍāvai Sākhā II RCM.BAK-51.04 II*  
What can a worldly soul do after this? If someone doesn't understand even after our attempts, leave it to God and catch hold of Lord's Name. Today's Kathā pauses here.



'Paramāratha' is the expanse of truth,  
'Paramāratha' is the expanse of love,  
'Paramāratha' is the expanse of compassion

Mānasa-Paramāratha : IV

Before we commence the Kathā, I had earlier presented my thoughts on three to four occasions from VyāsaPīṭha and also during conversations that if His Highness President fosters few cows in the President House, it will send a lovely message across the world. Today is the matter of great pleasure for this message has reached there and they are already planning to foster ninety cows, Reverend Sage has received this message. Being seated on the VyāsaPīṭha, I along with all Reverend Saints offer hearty applaud as a monk to the dominion on behalf of VyāsaPīṭha. And I had promised that if Honorable President shelters cows in President House then I shall send across five cows from my side. Since I have said, I will indeed send five cows. It's a matter of great pleasure for all of us if His Highness President, the first citizen of my country shelters cows. As far as possible, the cows shall reach Delhi before this Kathā concludes. It's a matter of great happiness.

'Mānasa-Paramāratha' is the central point of this RāmaKathā, the Yajña-of-Love. Holy incarnation of the age of Kali supremely Reverend Goswāmījī organises the word 'Paramāratha' in three categories.

*Rāma Brahma Paramāratha Rūpā I RCM.AYK-92.04 I*

'Paramāratha': its first part is 'Paramārathabādī' means 'Paramārathavādī' (adherents of supreme Reality). Its second part is 'Paramārathī'. Wherever you find the word 'Paramāratha', it's the usage in common parlance. Let us do its pious discussion in form of a harmonious dialogue on the basis of essential reality for our inner development and restfulness. Let me once again iterate and present my statement in your divine feet, in my view ism is Lord's divine manifestation, but harmonious dialogue is God Himself. Lord Yogeshvara has said, ism is my divine manifestation, but harmonious dialogue is God. Ism is probably intellectually dominant divine opulence, but harmonious dialogue is evident form of God. Harmonious dialogue will not beget benefit, but auspicious. Benefits are of various types, but auspicious holds distinct glory in my Indian tradition, 'Śubham Karoti Kalyāṇam'. Benefit is external, auspicious is internal. Going abroad will beget benefit, returning to our hometown will cause auspicious. Go abroad, you shall get a job; go to your hometown, you shall attain joga (divine conjunction with God). Auspiciousity is an inner-journey.

So, 'Paramāratha', 'Paramārathavādī' and 'Paramārathī'. Goswāmījī has graciously composed harmonious dialogues of these three aspects for worldly souls like us. Many people selfish by nature, but they talk 'Paramārathī' (supreme Reality). Worldly people like us are selfish by nature, but we talk 'Paramārathī' (supreme Reality). And few realised men are 'Paramārathī', but sometimes immature people misinterpret their words for being selfish! Nonetheless, they are Paramārathī by disposition and Paramāratha by their inner-nature. One need not earn anything to become Paramārathī. It's their very disposition. No motor is attached to transport water from Gomukha to Gangasagara. It's their disposition to flow. How far we benefit from them depends on our capacity. There is a couplet by Vigyan Vrat,

*The word 'ism' (vāda) is not propitious to my temperament. What concern does he hold with 'ism' (vāda) who only wants to love? What concern does he hold with logic who desires to know Brahma (The Supreme)? Seek no shelter of ism. However, when God Himself establishes His divine manifestation in form of ism, how can we ignore? According to 'Bhagavad Gītā', God has called ism as His divine manifestation; all I want to say is, while ism (vāda) is God's divine manifestation, harmonious dialogue (saṁvāda) is God Himself. Ism (vāda) could be God's divine opulence, but harmonious dialogue (saṁvāda) is God Himself. Don't get trapped in isms. Don't be the follower of ism; however, if we tread the path of ism accepted by supreme personalities then it can beget our immense welfare.*

*Main To Khuda Ko Bāṭa Cukā Hū I*

*Jāne Kisane Kitanā Rakhā II*

Allah alone knows, an enlightened man completely distributes himself among everyone.

*Dariyā Thā Dariyādila Bhī,*

*Phira Bhī Sabako Pyāsā Rakhā I*

Jagatguru Śaṅkara sacrificed himself. He dissipated himself in Kedar on the chants of 'Māhādeva, Māhādeva'. Tulasī profusely offered Himself to everyone. So, many realised men are congenitally '*Paramārathī*'. They don't make any attempts to be so. They are '*Paramārathī*' by nature, but sometimes the immature men deem them as selfish only because of their intellectual level! If VyāsaPīṭha tells someone to come ahead and take a seat in the front then VyāsaPīṭha is '*Paramārathī*' by temperament, VyāsaPīṭha is '*Paramārathī*' by its inner-nature, but someone may possibly perceive it to be selfish! Many are offered seat in the front and numerous listeners are listening to Kathā by sitting in the end since several years. Neither have I called them in front, nor have I spoken with them ever. However, the enlightened men, VyāsaPīṭha, 'Mānasa' and Tulasī don't behold things which are close, they perceive distant aspects. Therefore, many of their statements appear selfish but they are by nature '*Paramārathī*'. And worldly people like us are selfish, but we talk '*Paramārathī*'! Evidence: Rāma attained victory over Rāvaṇa in 'LaṃkāKāṇḍa', I feel hesitant to say this. What has Rāma to do with victory and defeat? I would rather like to say, Rāvaṇa attained nirvāṇa and Indra's charioteer named Matli left for heaven with the chariot. At that moment, Tulasī writes a line,

*Āe Deva Sadā Svārathī I*

*Bacana Kahahi Janu Paramārathī II*

The talk as if they are '*Paramārathī*'! But they are forever selfish. Even if selfishly disposed people speak '*Paramārathī*' words out of immodesty, one can smell selfish intent in their words. The above lines hint

towards the same because they are fundamentally selfish.

Buddha constantly kept Ananda with him. No one is spared of common human psychology. Many mendicants felt that either Buddha must have some motive in keeping him so close or Ananda must be his nephew, this could also be a reason. However, this was the perception of immature people! Buddha was naturally '*Paramārathī*' and therefore, Ananda always took the front seat, but Buddha's eyes were always fixed on Mahakashyap who sat very far. Our Brahmanandaji has sung,

*Samta Parama Hitakārī,*

*JagataMā Samta Parama Hitakārī I*

Bhuśuṅḍi said, O the king of birds, doing '*Paramāratha*' by thoughts, words and deeds is monk's innate disposition. However, people misinterpreted Ananda's proximity and Ananda dealt in loss by staying so close! When Buddha's health deteriorated and the moment of departure came closer, Ananda wept inconsolably. In the exploits of Buddha, I also read that when Ananda was weeping during the final moments of Tathāgata's departure, Lord Buddha told him, Ananda, Buddha is now leaving, Ananda (joy) will spread everywhere. This enlightened man said in two contexts. Tathāgata is departing physically, but this light will disseminate everywhere i.e. disseminating is divinity. Devotee is ice, devotion is dancing flow, but God is vapor - the gaseous form of this water. And vapor disseminates all across, it becomes universal. '*Haridwāre Prayāge Cha GaṃgāSāgaraSamgame*', my Tulasī indicates the same in translated words that the three pilgrimages namely Haridvara, Prayāg and Gangasagar are great but the vapor of Gaṃgā arose from Gangasagar after getting merged in it and disseminates all across. Gaṃgā can rain down anywhere in form of cloud. This is its universality, pervasiveness. Denseness is relinquished, consecrating only few banks and flowing only through

certain banks is also relinquished. It now becomes universal. Therefore ladies and gentlemen, pray to God that may we know the saints devoted to divinity or the enlightened man the least. We need just as much vision as to understand them.

*Ghara Ghāla Cālaka Kalaha Priya*

*Kahiyata Parama Paramārathī I*

*Taisī Barekhī Kīnhi Puni Muni*

*Sāta Svāratha Sārathī II*

*Ura Lāi UmaHi Aneka Bidhi*

*Jalapati Janani Dukha Mānā I*

*Himavāna Kaheu Isāna Mahimā*

*Agama Nigama Na Jānā II PM-16 II*

*Aja Mahesa Nārada Sanakādī I*

*Je Munibara Paramārathabādī II*

These seven personalities are '*Paramārathavādī*'. The count of the adherents of isms is limited, but none can count those who are naturally disposed to '*Paramāratha*'.

So, Nārada is '*Paramārathavādī*'. Vyāsaji says while introducing Nārada in 'Māhābhārata' that he is knower of righteousness, he is cognizant of Vedanta, he is scholar of music and he is champion of state affairs. Lord Vyāsa has used countless adjectives for Nārada! Nārada is '*Paramārathī*', but sometimes we blame Nārada to be the charioteer of a chariot that destroys others' household, '*Ghara Ghāla Cālaka Kalaha Priya*'. O, look at the poetry Sāheb, but '*Kahiyata Parama Paramārathī*'. This is the meter of 'Pārvatī-Maṃgala' composed by Tulasī.

Let me share one of my memories. When I was studying 'Rāma Carita Mānasa' from my Dadaji, He cited plenty references of 'Pārvatī-Maṃgala' and 'Jānakī-Maṃgala'. At that time I never understood why was 'Pārvatī-Maṃgala' being referred when I am learning 'Rāmāyaṇa'? There was a barber named Madha Nanji in our village who offered service of massaging Dadaji's feet. One fine day it so happened that as Dadaji was unwell, He called me. I wondered,

why He must have called me? My daily lesson of 'Rāmāyaṇa' was already completed. I went, offered a bow. Dadaji began to tell me, massage my feet. Madha's duty was given to Sadha! I was massaging His legs. It was an ambrosial moment for me. He was extremely pleased. I thought, today is the opportunity. I asked, Dada, I am unable to understand why do you often refer 'Pārvatī-Maṃgala' and 'Jānakī-Maṃgala' while teaching 'Rāma Carita Mānasa'? I do not understand. He replied, only a mother can cause a worldly soul's welfare. Either Pārvatī or Jānakī will beget your welfare. He associated two more names, your grandmother and your mother, whom we called as 'Bā'. And you will meet any mother on this path; therefore son, the students of 'Rāma Carita Mānasa' should read 'Jānakī-Maṃgala' and 'Pārvatī-Maṃgala' by a great extent because our auspicious (*Maṃgala*) just cannot happen without Jānakī or without Pārvatī. At that moment, this meter was taught and the following four lines were cited then from 'Pārvatī-Maṃgala',

*Ghara Ghāla Cālaka Kalaha Priya*

*Kahiyata Parama Paramārathī I PM-16 I*

When Empress Mainā saw Śaṅkara's dreadful form as He arrived for wedding she was horrified, as a result she swooned and her companions took her in her personal chamber. As she woke up from unconscious state, she betook Umā in her lap and broke down cursing Nārada who advised Umā to perform penance for this dreadful suitor. Why has Providence made you so beautiful and your suitor so dreadful! The fruit that should have adorned the wish-yielding tree is helplessly appearing on a thorny Babula! Umā, I shall commit suicide with you by falling from a mountain-top, I will either drown myself into the sea or burn myself in fire. Difficulties force people to utter harsh words. Man loses discretion of good and bad. When situations begin to beget strange outcomes, even a great wisdom endowed man like Janaka has been disturbed in 'Mānasa'. Situations drive a man. So,

whatever Mainā spoke about Nārada has been written in 'Pārvatī-Maṅgala'. These seven sages are the charioteers of a chariot named selfishness. She caused a big turmoil! My Umā, she betook Umā in her lap and embraced her. Poetries of saints are Vedic verses.

*Ura Lāi UmaHi Aneka Bidhi,*

*Jalapati Janani Dukha Mānā I PM-16 I*

Who can reconcile this turmoil? And king of mountains Himālaya arrived.

*Himavāna Kaheu Isāna Mahimā,*

*Agama Nigama Na Jānā II PM-16 II*

Neither curse Nārada, nor the seers. O Empress, the glory of my Māhādeva is impassable. It's neither easy for Vedas as well.

I thus want to tell my brothers & sisters, Nārada is not a deity. The selfish are the deities. Nārada is rather a celestial sage. Therefore, he is not selfish. Nārada constantly recites Lord's Kathā. He is knower of music, Nārada is cognizant of righteousness, Nārada is adept of Vedas. We read in 'Mānasa' about the same Nārada that he solicits beauty from Lord Viṣṇu in order to marry Viśvamohinī thinking that it shall beget my welfare. At that moment Lord Viṣṇu responded, I don't cause anyone's welfare, I rather cause supreme-welfare. Whose welfare has marriage caused! Nārada thought his marriage with Viśvamohinī will cause his welfare. And none expect Lord can cause my welfare, at that moment Lord had said,

*Jehi Bidhi Hoihi Parama Hita I RCM.BAK-132 I*

Nārada, I don't cause welfare, I cause supreme-welfare. Pay attention to one point, the enlightened man, the Supreme Entity, the Sadguru or the one whom you believe in doesn't cause our welfare, He causes our supreme-welfare. We always think of welfare. We also think of our selfish-interests. We never think of love or affection. This is a mantric aphorism. The fact that the Supreme Godhead causes our supreme-welfare serves as a great guidance for human life. Nāradaḥ is essentially Supreme-Paramārathī; however, our

immaturity sometimes grants the certificate of selfishness even to enlightened men.

So, Lakṣmaṇājī told King Guha, Rāma is Brahma (God) and Rāma is the very form 'Paramāratha' (supreme Reality). Guha would have perhaps questioned that if Rāma is Brahma (God) then please cite details about His supremacy and his divinity. Therefore, Rāma's younger brother said,

*Abigata Alakha Anādi Anūpā II RCM.AYK-92.04 II*

I have read an aphorism in the books of both Swāmī Ramsukhdasji as well as Reverend Sharnanandaji that wisdom is first about knowing and then about believing. Devotion is first about believing and then about knowing. He who intends to travel the pathway of love needs to believe in the first step. Later love will let you know by being Sadguru. And he who intends to travel the pathway of wisdom will need to know in the first step. Such an individual will keep raising curiosities. What is Brahma, who is the entity of Brahma? Lakṣmaṇājī uses the right words, 'Abigata Alakha Anādi Anūpā'. Guha, start believing. Even I believed first and then tried to know. I had told Rāma upfront, I don't believe my mother, I don't believe my father, neither do I believe my Guru. My everything is You. Long time gets wasted in knowing. Therefore, Jagatguru Shankaracharya said, 'BhajaGovindam'.

My young men and women, wake up from the beginning. Believe in devotion as the first step. Never mind even if you get betrayed, God's delusive power (māyā) has anyways betrayed us by a great extent, so ignore trivial worldly betrayals! Kṛṣṇa let Arjuna know by a great extent, He left no stone unturned! He plundered Himself on Arjuna completely. Yet Arjuna says, I am unsteady. Finally Lord said, 'Māmekam Śaraṇam Vraja'. Time passes away in knowing. And information is so scattered that knowing one thing will leave other aspect untouched and vice-versa!



An aged, extremely wealthy, highly educated lady approached Krishnamurti. She tells Krishnamurti, I have fulfilled all my responsibilities. I nurtured my children, did their schooling, educated them with highest degree and got them married. Whatever should be done in today's contemporary world, I have fulfilled all my duties. But today none of my children listen to me! She continued to complain for a long time. Krishnamurti listened patiently, without uttering a word. If someone expresses their pain, complains, anger before us then hearing it with a smile with grave consciousness is also 'Paramāratha'. There is a line in Gujarātī,

*Vātu Enī Sāmbhalīne Āḍu Nava Joje Re...*

*Ene Māthu Ae Halāvī Hoṃkāro Deje Re...*

*Āvakāro Miṭho Āpaje Re Jī...*

Understanding someone's practical pain is also as good as listening to Kathā. 'Paramāratha' is the expanse of truth. 'Paramāratha' is the expanse of Love. And 'Paramāratha' is the expanse of compassion. Therefore, the root is love and banyan tree is 'Paramāratha'. The root is Truth, banyan tree is 'Paramāratha'. The root is Compassion, banyan tree is 'Paramāratha'.

A journalist of 'Hindustan' newspaper was asking me, Bāpu, (what are Your thoughts about) who

should do Yoga and who shouldn't? I responded, I am associated with VyāsaPīṭha, I have no concern with political discussion. I said understand one point, is the fever of malaria Hindu or Muslim? Ailment is neither Hindu nor Muslim. Then why should Yoga be Hindu or Muslim? Why categorize it? My Goswāmījī has written, there is only one sun and if we fill up One Billion pots with the holy water of Gaṅgā, we will behold the same sun in all One Billion pots. 'Ekoham Bahasyām'. Vedas say, everything is full of supreme entity. Tulasī says, 'Siya RāmaMaya Saba Jaga Jānī'. So, disease is neither Hindu, nor Muslim. Then why Yoga? Essentially the root is, 'Ekaṃ Sadviprā Bahudhā Vadanti'.

So, if the king of Niṣādas Guha asks Rāma's younger brother Preceptor Lakṣmaṇājī that is Rāma Brahma, is He the very form of 'Paramāratha'. Please present some more details to unlettered people like us. Therefore Lakṣmaṇājī said, He is unknown. You must believe with love; love will become your Guru, it will let you know. He is imperceptible, one cannot decipher Him corporeally. He is beginningless.

*Ādi Aṃta Kou Jāsu Na Pāvā I*

*Mati Anumāni Nigama Asa Gāvā II*

Propriety of behaviour, love, the highest object of life

(*supreme Reality*) and selfish-interests – no one knows these aright as Rāma does.

Let me take some chronology of Kathā. One can take birth, only if someone marries. Therefore, Yajñavalkya first weds Śiva and Pārvatī before Bharadvājāji. Until reverence and faith don't marry each other, the element of Rāma doesn't manifest in our lives.

*BhavānīŚaṃkarau Vande ŚradhhāViśvāsaRūpiṇau I*

*Yābhyām Vinā Na Paśyanti*

*Siddhāḥ SvāntaḥsthamīśvaRāma II*

Śiva and Pārvatī return to Kailāsa after getting married. Thereafter, by virtue of their spiritual union, by virtue of auspicious dialogue between both of them the story of Rāma or the discussion of the element of Rāma gets manifested. In form of Dakṣa's daughter, Satī is intellect. This intellect got burned, it got sanctified and appeared in the abode of Himālaya in form of reverence. Outbound journey of consciousness is termed as Intellect (*buddhi*). Inbound journey of consciousness is termed as Reverence (*śraddhā*). This is what I understand by Guru's grace. This is my personal devotional faith. Lord Śaṃkara is symbolic of faith. He sat down to chant Lord's Name. Satī left to examine Rāma. She was caught red-handed. She lied after returning to Śiva. Indwelling Śiva realised and did not take a decision Himself, He rather recalled God within Himself. Being impelled by Rāma from within, Śiva decided,

*Ehi Tama SatiHi Bheṭa Mohi Nihī I*

Satī suffered all alone for Eighty Seven Thousand years. Śiva communed with His own self and passed into incessant samādhi on Kailāsa. He woke up after Eighty Seven Thousand years and chanted 'Rāma, Rāma'. Satī approached Śiva. Satī offered a bow in Śiva's divine feet. This is the same Satī who did not bow to Kuṃbhaja. Though she sat in Kathā, she did not honour it. She is the same Satī who did not bow down to Rāma. Instead, when she approached Rāma to test

Him, Rāma in turn offered her a bow. The suffering of separation of Eighty Seven Thousand years makes Satī humble. Sometimes God turns the averted people assertively towards Him by bestowing grace on them. Śiva began to recite interesting tales. Just then the story of Dakṣa's yajña came up. The demigods were travelling through sky. Satī noticed. Śiva said, your father is hosting a yajña to seek revenge. Satī said, never mind if you don't wish to come. Since the yajña is at my father's place, may I go? I wish to go if you permit. Satī failed to agree. Satī arrives at her father's home. He whose Śiva sulks, his entire world sulks. No one welcomed her. Mother alone met her with love. She found no portion set apart for Viṣṇu, Śiva or Brahmā in the yajña! She addressed the demigods, seers and sages by standing in the pavilion of yajña in furious voice, O demigods and sages, all those who have condemned Śiva and who have heard the contempt of Śiva will reap appropriate fruit. Satī burned her body into ashes in the Fire-of-Yoga. A loud cry arose! Śiva's attendants began to destroy the yajña. Śiva received the news. Virabhadra was sent. Yajña failed. Dakṣa faced a downfall. Satī solicits from God while burning her body, may I be reborn as a woman wherever it may be and may I get Śiva as my husband birth after birth. Consequently, Pārvatī took birth as a daughter in the abode of Himālaya. Himālaya celebrated the occasion. Prosperity began to multiply. When reverence takes birth in our life, we need not invite the saints, they begin to arrive automatically. All we need is reverence. Himālaya and Empress Mainā made their Pārvatī bow to Nārada, "Please christen our daughter and forecast her future." The celestial sage said, "You daughter has several names, 'Nāma Umā Āmbikā Bhavānī'. Her divine exploits will earn fame to you parents. She will be the preceptor for women who tread the path of fidelity to their lord." "What kind of husband will our daughter receive?"

*Aguna Amāna Mātu Pitu Hinā I*

*Udāsīna Saba Saṃsaya Chīnā II RCM.BAK-66.04 II*

All these are the traits of Faith. Faith is devoid of merits, it's beyond the three-fold virtue. Whose offspring is Faith? It's unborn. Faith is indifferent. Doubt-free state itself is Faith. It will appear inauspicious on first look, but it's the abode of auspicious. Pārvatī realised, the traits which Sire Nārada has described about my husband are possessed by none other than Māhādeva. Thereafter Nārada advised, your daughter must perform penance. She will attain Śiva. Pārvatī leaves for penance. She gains the reward of penance. Lord Rāma commands Lord Śaṃkara to get married.

The demigods are suffering tyranny of a demon named Tāḍakāsura. Brahmā suggested, if Śaṃkara gets married then His son alone would be able to kill Tāḍakāsura. Demigods went to meet Śaṃkara and began to praise Him. Śiva enquired the reason of their arrival. Brahmā said, Sire, please be kind to marry. Everyone wishes the same. Please get married for our happiness. Śiva said, my Lord has commanded me to do so. He instantly replied in affirmation. His matted locks were formed into a crown. Short and long serpents were decked as His ornaments. Ash was smeared. The Sire draped Himself in a lion skin and was ready to ride over Naṃdī, the bull, holding a trident in His hand. The demigods also came along all decked up. The ghosts and evil spirits gathered in the Sire's wedding procession as well. Everyone began to play humour. The ghosts and evil spirits came from across the globe. Some were dancing, some were singing!

Sire arrived at the wedding gate. Empress Mainā arrived with the lamp plate. The moment she was about to welcome the groom with the lamp plate, on beholding Lord's dreadful form, the plate fell from her hands and Mainā swooned! SaptR̥ṣis and Nārada arrived in Himālaya's abode. They explained Mainā, it's your great fortune that Pārvatī is your daughter, in reality she is the mother of the universe. The element of Śiva and the element of Śakti may be present in our home, but we fail to recognise them until a realised man like Nārada explains.

The wedding was conducted as per traditional customs and Vedic rituals. Lord Śiva accepted Pārvatī's hand. Flowers showered down from the sky. The king of mountains Himālaya, Empress Mainā and the entire family bid farewell to their daughter with moist eyes. Śiva and Bhavānī reached Kailāsa. All demigods chanted auspicious verses and returned to their respective abodes. Soon arrived the moment when six-faced Kārtikeya was born who conferred nirvānā to Tāḍakāsura. Afterwards, one fine day Lord Śiva who was especially pleased of consciousness had taken a seat in an innate posture beneath the shade of Kailāsa's banyan tree whose glory is extolled even in Vedas. Pārvatī arrives finding it as the right opportunity and asks nine questions. And in response to those nine question, Māhādeva recites RāmaKathā of nine days.

*Pay attention to one point, the enlightened man, the Supreme Entity, the Sadguru or the one whom you believe in doesn't cause our welfare, He causes our supreme-welfare. We always think of welfare. We also think of our selfish-interests. We never think of love or affection. This is a mantric aphorism. The fact that the Supreme Godhead causes our supreme-welfare serves as a great guidance for human life. Nāradaji is essentially Supreme-Paramārathī; however, our immaturity sometimes grants the certificate of selfishness even to enlightened men.*



Love is seed, 'Paramāratha' is flower

Mānasa-Paramāratha : V

Yesterday we were discussing that 'Paramāratha' means 'Paramāratha', 'Paramārathavādī' and 'Paramārathī'. On the basis of Tulasī's philosophy in 'Rāma Carita Mānasa', let us make genuine attempt to move few steps forward. An extremely intelligent scholar of Britain shared his opinion after reading 'Rāma Carita Mānasa' that if there is anyone born on the land of India to fill the void of Lord Buddha who incarnated Two Thousand Five Hundred Years ago, it's Goswāmī Tulasīdāsa. The second His Highness President of free India, utmost philosophical man, Mr. Sarvepalli Radhakrishnan used to read 'Rāma Carita Mānasa' regularly. I am telling this because yesterday an educated and respected gentleman had asked, You have been portraying Tulasī to be extremely glorious, we like it but is He really so? General notion is that He was stuck in stereotyped rut. Bāpa, since we are discussing on the basis of Tulasī's philosophy, by Guru's grace I have been discussing with you being absolutely free from exaggerated and undermined feelings. All I would say is that it's difficult to completely understand Tulasī. Tulasī is Tulasī.

I don't command anyone, neither do I make anyone take a resolve. I shall only talk with you. The holy month of Adhika is commencing from today, which is called as Puruṣottam Month. If possible, read 'Mānasa' more than ever in this month. Whatever has been Tulasī's accomplishment can become our accomplishment as well by doing so.

*Jāki Kṛpā LavaLesā Te MatīMaṇḍa Tulsīdāsahū I*

*Pāyo Parama Bīśrāmu Rāma Samāna Prabhu Nāhī Kahu II RCM.UTK-130 II*

If we seek supreme restfulness, listen, read and sing Tulasī. One more point in 'Mānasa-Paramāratha' is 'ParamārathaPatha', second point is 'ParamārathaGāthā'. These can become independent subjects of discussion. Third being 'ParamārathaVacana'. Fourth is 'ParamārathaVāda'. 'Paramāratha' is a path (*patha*). 'Mānasa' mentions about the path of 'Paramāratha',

*Tāpasa Sama Dama Dayā Nidhānā I*

*Paramāratha Patha Parama Sujānā II RCM.BAK-43.01 II*

So, 'ParamārathaPatha' or 'ParamārathaPaṁtha' – Path. 'Paramāratha' over here doesn't refer to a sect. Because the word '*Paṁtha*' introduces some parochialism. Although, He has used the word '*Patha*'. However, if I recall Krishnamurti then it's 'Pathless-Path', which Krishnamurti often talked about. Thus, 'Paramāratha' and Love are relative. Love is seed, 'Paramāratha' is flower. Is Love a sect? It's Pathless-Path. Can tears have a sect? There can be laughing-club, but can there be a club of tears? There can be blood-bank, can tears have a bank? The bank of tears is the personal treasure of lovers, which knows giving. It only knows to give interest-free. The Gopis of Vraja say,

*NīśaDina Barasata Naina Hamāre,*

*Sadā Rahata Bāriśa Ṛtu HamaPara,*

*Jaba Se Śyāma Sidhāre...*

But pay attention, crying is also not the means. Crying for one hour! It has no time-table! At times pin drop

silence of night will make us cry, further sometime someone's memory will fill our eyes.

Please, don't come to my VyāsaPīṭha with any notion, you will be disappointed. VyāsaPīṭha may probably fail in conferring you heaven. My experience says, VyāsaPīṭha will confer you the tears of love. It shall grant you a Pathless-Path. Love and 'Paramāratha' are relative, just like root and flower, which VyāsaPīṭha shall give you. My VyāsaPīṭha's heaven is Love. VyāsaPīṭha's heaven is Truth. My VyāsaPīṭha's heaven is Compassion. And he who has experienced this Path-of-Love even once, has wept inconsolably. So, 'Paramāratha' is not a group. 'Paramāratha' is not a specific path. It's not a sect. It's a Pathless-Path. Goswāmīji uses the term 'Paramāratha Patha',

*Je Nahi SādhuSaṁga Anurāge I*

*Paramāratha Patha Bimukha Abhāge II*

Yesterday a news correspondent was asking me, Bāpu, is RāmaKathā relevant in today's age? I said, RāmaKathā is my medium. I am moving ahead with this scripture. There is a couplet by Dixit Dankauri,

*Śyārī To Sirpha Eka Bahānā Hai,*

*Asāī Makasada To Tuhje Rijhānā Hai I*

I replied that spiritual discourse is relevant. People have only perceived spiritual discourse from religious perspective. Spiritual discourse is the mirror of discretion. And mirror will show us everything very clearly. He is only Kṛṣṇa who can say that devotion assumes such a highest state of reality wherein both auspicious and inauspicious aspects are relinquished. I in fact tell the youngsters, give me nine days in a year, I shall give you a new live. Practice spiritual discourse forever.

Our discretion is lost. Therefore, we are failing to differentiate pure water from contaminated mixture. We are confused, which Lord Patamjali calls as nescience (*avidyā*). It's a tribulation. The very first tribulation is nescience (*avidyā*), in Patamjali's Yogic Aphorisms. The simplest meaning of *avidyā* is to believe untruth as truth and truth as untruth. Who is to decide?

*Binu Satasamga Bibeka Na Hoī I RCM.BAK-02.04 I*  
Discretion needs spiritual discourse. This is our life-mirror. We fail to discriminate. Enemy appears as friend, friend appears as enemy. Alternately, both aspects have been intermixed till such an extent that it has become difficult for people like us to discriminate between water and milk without the mindset of a swan.

Therefore, spiritual discourse is necessary for it's our mirror of discretion. Śiva solicits, eternal spiritual discourse. We have confined spiritual discourse in a frame. Hearing good poetry, good ghazal or good literature is also spiritual discourse. Watching any podium that confers inspiration is also spiritual discourse. Being in good company is spiritual discourse as well. Swami Sharnanandaji said, silence is spiritual discourse. I would like to say, if you want to practice spiritual discourse do so with four entities. First, practice spiritual discourse with your mind. Have you ever chatted with your own mind? My saints of medieval age have chatted with their mind.

*Re Mana Murakha Janama Gavāyo I*

Holding dialogue with your mind is the spiritual discourse of mind. Therefore indeed, Tulasī talks with His mind, '*Rāma Bhaji Sunu Saṭha Manā*'. Goswāmīji has resolved the reason for writing RāmaKathā '*More Mana Prabodha Jehi Hoī*', so that my mind derives realisation from it. Mind is not bad. Lord says in 'Bhagavad Gītā', mind is my divine manifestation among the organs of senses. Abusing mind is abusing God. It's dishonouring His divine manifestation.

Practice spiritual discourse with mind and my brothers & sisters, practice spiritual discourse with body as well. Let the body speak and you listen. Let the body speak. If you let the body speak, it will tell you that I had a beautiful skin when I was small! I had lovely set of teeth. O youth, look how I am becoming now! Our body is a great scripture. The realised men have cautioned us only so that we don't get attached. Nonetheless, the body will tell us to use itself virtuously by regarding it as a means of spiritual endeavours because you have attained this human body after rigorous penance.

So, spiritual discourse of mind, spiritual discourse of body is necessary. Practice some spiritual discourse with money every day. I am not talking about accumulating money. Talk with money, O Money, I have obtained you to derive bliss, but where is my peace lost? Please tell me, I have honoured you, I have made you my guest. O Money, where is my peace lost? Spiritual discourse of money is essential. Fourth central point of spiritual discourse is the words of some enlightened man. Mind, body, money and the words of some realised mendicant. What had Buddha said Twenty Five Hundred Years ago, read some of his chosen words. Chat with them. The spiritual discourse of enlightened man's words; the spiritual discourse of Sadguru's words.

Yesterday as I reached here by ferry, a young man with black biṃdī, he was probably Nimbarki, was expressing his heartfelt sentiments on the staircase, his eyes were moist. He said, I want to be in Your service, please appoint me. The sacrifice of younger generation is not less, Sāheb! Please keep me in Your service. I said, there is no service of mine at all. I have no arrangement of service. I keep moving around all alone. You can come to Kathā and tell me if you have any difficulty. No one is in my service forever. I am all alone. Neither I am anyone's Guru, nor do I have a group. So, I explained him. I felt he is not yet satisfied. I have no disciple. I have lakhs of listeners. Me and my 'Rāmāyaṇa' are enough. O young man, fall in love with VyāsaPīṭha's words. Our Gaṃgāsati has sung,

*Sadguru Vacano Nā Thāva Adhikārī Pānabāi I*  
Gaṃgāsati, an enlightened woman tells her surrendered Panbai that become rightful of Guru's words. It's written in 'Mānasa',

*Sadgura Baida Bacana Bisvāsā I*  
*Samjama Yaha Na Biṣaya Kai Āsā II*  
Company of words is spiritual discourse. They will speak, you should be ready to hear.

*Je Nahi SādhuSamga Anurāge I*  
*Paramāratha Patha Bimukha Abhāge II*  
Those who haven't accompanied the monks mentally are averted from the path of 'Paramāratha', they are

unfortunate. Bāpa, company of an enlightened man's words is also spiritual discourse. I feel most pleased when I recollect my Dadaji's words. If you have found someone for whom your reverence is naturally aroused, if you have assayed his eyes to be free of desires and full of worship, whose tongue is decked with pleasing truth, whose heart is free from egotism and pretense – accompany some such lover.

So, first is 'ParamārathaPatha' which my VyāsaPīṭha calls as Pathless-Path. Second is, 'ParamārathaGāthā'.

*Kahi Jaga Gati Māyika MuniNāthā I*  
*Kahe Kachuka Paramāratha Gāthā II*  
*Muni Bahu Bhāti Bharata Upadese I*  
*Kahi Paramāratha Bacana Sudese II*

The sage admonished Bharatajī in many ways. He admonished him with the words of 'Paramāratha'. 'Sudesa', the sage told Bharata the words of 'Paramāratha' keeping in mind the then time and place. Thus 'ParamārathaVacana', 'Paramāratha-Patha', 'ParamārathaGāthā' and 'ParamārathaVāda' – 'Paramāratha' can thus be described in four aspects. In Tulasī's philosophy, when a wayfarer treads any path, he faces three difficulties. First is toil, one feels toiled of walking on the path. Further, if the main path splits into two or more paths, the second difficulty is the dilemma of choosing the next path. And third is the sorrow of not reaching the destination despite walking too far! It's thus written in 'Mānasa' that any traveler experiences toil, dilemma and sorrow.

*Nahi Maga Śramu Bhramu Dukha Mana More I*  
*RCM.AYK-98.01 I*

When Siyaju was explained to avoid going to forest She was told, You will have to travel by feet, the path will be thorny, there are several difficulties in the path, please rethink your decision. Lord Rāma asked the path to Bharadvājajī, which path should we choose? Bharadvājajī replied, all paths are easy of access to You and who am I to show You the path? Lord asked, what do you mean? I am the servitor of seers and sages. The sage replied, this is only Your generosity. But first of all, You are Brahma (The

Supreme). What path can we show to the Supreme Being? The remaining question is about Sītājī, if She doesn't agree with You then She will seldom listen to me! And will Lakṣmaṇa hear anyone out? He will just follow Your footsteps. He whose very path is the Supreme Godhead, what is the need to show him the path? So, when Lord tries to explain the hardships in the path of forest, Jānakijī says, Lord I will not feel toiled at all on the way. I promise. Lord Rāma asked, will you be able to walk for fourteen years. How? When I saw You plucking flowers in PuṣpaVāṭikā, it was morning time and autumn season. Plucking flowers is not a toiling task, but when I saw You for the first time in PuṣpaVāṭikā of Janakapura, I witnessed you were toiled in plucking flowers. I saw the sweat drops on your face, ever since then I have realised that walking on Your footsteps is going to be easy because if He takes away our toil on Himself then what toil will the traveler experience? I am only going to walk behind You.

You are the Supreme Being. One can never experience dilemma while walking on the footsteps of the Supreme Being. Thus, the point of dilemma is also killed. And despite walking ten miles, one feels sorrowful of not yet reaching the destination. I don't even feel sorrowful, because You are the very form of bliss. If I am walking behind the Lord who is an evident form of bliss, how am I to experience sorrow?

All four are the paths of 'Paramāratha' which are the Pathless-Paths, walking on which the spiritual seeker will neither feel toiled, nor fall prey to dilemma, nay experience any sorrow. They are absolutely unfortunate who have not cultivated love in the company of monks. We can interpret this in many ways. So Bāpa, this was about the path of 'Paramāratha'. Next is 'ParamārathaGāthā', which ballad must have the sage extolled which Tulasī terms as 'ParamārathaGāthā'. We shall discuss this tomorrow.

So, Lord Śaṃkara enjoys various delights after the wedding. Kārtikeya was born and Tāḍakāsura was given nirvānā. One fine day, Māhādeva has taken a seat in an innate posture on Kailāsa beneath the banyan tree whose glory is extolled even in Vedas,

*'Uttamā Sahajāvasthā I Madhyamā DhyānaDhāraṇā II'*. His body is fair in hue with long arms of inordinate length. Long arms are figurative of generosity. His lotus feet resemble a pair of full-blown red fresh lotuses and the luster being shed from toe-nails is the dispeller of the darkness of devotees who remember the Lord. The Guileless Lord's head is adorned by the crown of twisted coils of hair. The celestial stream of Gaṃgā is flowing. Sire's throat is bluish with poison and crescent moon is shining on His brow.

Before reciting the Kathā, few traits of reciters are enlisted in this episode. He is the reciter in form of Śiva whose vision is 'Nalina Bisālā', his arms should be vast enough to accept everyone. Reciter in form of Śiva has to consume poison. Māhādeva consumed poison. He did not gulp it down, else He would have been burned. And He did not throw it out either, which would have burned the world. He rather adorned it in His throat. Neither throw it out, nor gulp it down. Make it the beauty of your throat. If a man holding poison in his throat speaks out, it will emit nothing except venom. However, the trait of a reciter in form of Śiva is that though he has consumed poison in throat, he would always utter ambrosial words whenever he speaks, 'Haraṣi Sudhā Sama Girā Ucārī'.

Nobody's soul is dirty, speech could be dirty. Sight could be dirty, feet can proceed towards dirt. But nobody's soul can be dirty. 'NīlaKaṃṭha LāvanyaNidhi Soha BālaBidhu Bhāla', the Guileless Sire is a veritable mine of beauty, He looks beautiful. Crescent moon is adorning His brow. Trait of a reciter – don't regard yourself as full-moon, regard yourself as a crescent moon of second day indicating that I still want to progress more. Don't think that I have become complete or there is no reciter like me. Regard yourself as crescent moon, which is indicative of development. Pārvatī thought, today is the right opportunity. Today my Lord is extremely pleased. And my doubt since last birth about whether Lord Rāma is Brahma (The Supreme) or an ordinary human being shall be clarified today, because today my Māhādeva is pleased. Pārvatī approached Māhādeva. Lord showed great courtesy to His beloved consort and offered Her a seat

to His left. He welcomed Her. Pārvatī raised the curiosity. Lord Śaṃkara was immensely pleased. Śiva immersed in the ecstasy of meditation. Lord Māhādeva's meditation is not rigid, it's ecstatic. He then recovered Himself and begins to describe Lord's exploits with all pleasure. He recollected His beloved deity Rāma. The first statement that emanated from Māhādeva's lips was, O Goddess, You are blessed, you are blessed. Being the daughter of Himālaya, listen to whatever I say now with steady mind.

*Puchehu Raghupati Kathā Prasamgā I  
Sakala Loka Jaga Pāvani Gaṃgā II*

You have asked a story which is potent enough to sanctify all spheres even as Gaṃgā purifies the whole world. He who becomes an instrumental means of hosting Lord's Kathā in Kaliyuga receives the love-letter of thanks twice from Śaṃkara's lips. Because they become the instrumental means of Lord's Kathā, they are worthy of applaud. The Supreme Spirit is inactive, hence It doesn't need any organs of senses. How did such a formless Supreme Spirit or non-qualitative Supreme Spirit assume a human form? Why did it assume a qualitative form? Why did the all-pervasive element assume a human form? Māhādeva cited its five causes to the Goddess. First cause, the story of two gate-keepers of Vaikunṭha named Jaya and Vijaya. Second cause, the curse of SatīVṛṣṇā. Third cause, because of Nārada's curse Lord was forced to incarnate as Rāma. Fourth cause, penance of Manu and Śatrūpā. Fifth cause, Brāhamaṇas pronounced a curse on King Pratāpabhānu and therefore, he had to bore a human form.

Pratāpabhānu was born as Rāvaṇa in the next birth. Arimardana took birth as Kumbhakarṇa. One of the ministers of Pratāpabhānu was Dharmaruci, who was reborn as Vibhīṣaṇa in the subsequent birth from the womb of second mother. The story of demons was recited before the story of solar dynasty. Because, night comes first followed by sunrise. Three brothers performed rigorous penance. They attained unattainable boons. Rāvaṇa began to misuse the boons. Rāvaṇa smeared the whole world with corruption! Earth was perturbed by Rāvaṇa's tyranny.

She assumed the form of a cow and began to weep before seers and sages. Seers and sages were equally helpless. They collectively approached the deities. The deities said, our merits have ceased, the matter is no more in our control now. What should be done? Everyone went to Brahmā (The Creator). Brahmā said, He who has made you, let us resort under the surrenderance of that supreme creator. The entire creation called forth the Supreme Entity under the leadership of Brahmā.

*Jaya Jaya Suranāyaka Jana SukhaDāyaka  
PranataPāla Bhagavamṭā I  
Go Dvija Hitakārī Jaya Asurārī*

*SiṃdhuSutā Priya Kamṭā II RCM.BAK-185.01 II*

Lord was evocatively called. Divine annunciation sounded from the sky, "Bear patience. There are many reasons and essentially there is no reason at all. I shall incarnate in Ayodhyā. My divine feminine power shall manifest as well." All deities were pleased. Brahmā advised the deities, let us reach the earth in form of monkeys and extend our cooperation in Lord's acts of incarnation.

Tretayuga, the dominion of Avadha, the reign of Raghu's race, the present ruler was King Daśaratha who was adept in the discipline of karmas and a great man of wisdom. He had queens like Kausalyā etc. who were pure of conduct. Queens were dear to the king and queens deeply honoured the king. Both collectively worshipped their cherished deity with love and honour. They enjoyed every type of bliss. However, one fine day Daśaratha was pained for not having a son. Will the lineage of Raghus end after me? Whom should I articulate my pain? He thought of resorting to Guru's doors. Daśaratha went there with the sacrificial faggots of bliss and sorrows. Narsinh Mehta has sung,

*Sukha Dukha ManaMā Na Āṅṅīye,  
Ghaṭa Sāthe Re Ghaḍīyā,  
Ṭālyā Te KoīNā Nava Ṭale,  
RaghuNatha Na Jaḍīyā I*

The truth that Lord Tathāgata said Twenty-Five Hundred Years ago is true even today: there is sorrow, there are causes to sorrow, there is intent of

sorrow... the Four Noble Truths of Tathāgata. O Tathāgata, we have learned from you, we extol your words, being yours we can tell you that Tathāgata, there is bliss on earth, there are causes of bliss and there is intent of bliss as well. So, bliss and sorrow are sacrificial faggots. Vaśiṣṭhājī said, King, bear patience. You will father four sons. The way a married woman fills her hair partition with sacred vermilion, a spiritual seeker needs to fill his hair partition with the dust of Guru's divine feet. It subjugates every prosperity. On obtaining the dust, not even a single speck of sorrow remains. Here the act of begetting son is also shown as the act of yajña. Seer Śṅgī arrived. The yajña begetting the boon of a son commenced. Oblations were offered with devotion. The deity of yajña stepped out with the holy offering of yajña. Handing over the offering of yajña to Vaśiṣṭhājī, the deity of yajña said, give this to the king and ask him to distribute among the queens as deemed apt. The Lord of Avadha gave one half of the offering to Kausalyāji, one-fourth was given to Kaikeyīji and dividing the remaining one-fourth into two equal halves, it was pleasingly given to Sumitrāji by the hands of Kausalyā and Kaikeyī. This way the three queens experienced the state of being conceived. The almanac turned favourable. The whole creation is pleased. Ayodhyā is drowned in exalted feelings. It was TretāYug (the second age of this world), sacred month of Caitra (start of Spring), ŚuklaPakṣa (the bright fortnight of a month), 9th day of the bright half, Tuesday, the sun was at the meridian, it was midday the time of rest and

repose and ambrosial moment. All deities crowded the sky with their aircrafts. The celestial choristers sang praises. Serpents of nether region, the deities of earth and the seers and sages began to extol the hymn of Lord's advent.

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

Lord appeared. Mother Kausalyā beheld the divine sight. Revelation fell upon the mother. Lord smiled. Mother turned her face away. Lord, You are welcome, but You have missed Your promise! You had promised that I shall come as your son. I want God in human form. A mother of India teaches Lord how to become a human being. Devotion turns God propitious to one's lap. Lord became as small as a newborn infant. Lord began to weep like a new born baby in Kausalyā's lap. The sound of child's cry was heard outside. On hearing the sound of the baby's cries, other queens rushed in flurry! The one who has arrived is the Supreme Entity, but everyone experienced delusion! King Daśaratha heard the news of being blessed by a son. He was drowned as it were in the ecstasy of absorption into Brahma. Who else except Guru can resolve and ensure the identity of Brahma? Vaśiṣṭhājī arrived with the Brāhamaṇas, it was determined, King, this child is Brahma! Daśaratha was immersed in supreme joy. The king said, celebrate the occasion. Many greetings of Rāma's birth to all of you in the Yajña-of-Love of Mānasa-Paramāratha'.

*'Paramāratha' is a path. 'ParamārathaPatha' or 'ParamārathaPaṃtha' – Path. 'Paramāratha' over here doesn't refer to a sect. Because the word 'Paṃtha' introduces some parochialism. However, if I recall Krishnamurti then it's 'Pathless-Path'. 'Paramāratha' and Love are relative. Love is seed, 'Paramāratha' is flower. Is Love a sect? It's Pathless-Path. Can tears have a sect? There can be laughing-club, but can there be a club of tears? There can be blood-bank, can tears have a bank? The bank of tears is the personal treasure of lovers, which knows giving. It only knows to give interest-free.*

## *Kathā-Daraśana*

- RāmaKathā is the meal of all living beings. All dishes are being served in this feast.
- VyāsaPīṭha will confer you the tears of love. It shall grant you a Pathless-Path.
- Regard him as an enlightened man whose words have emanated from the nectar of discretion, dispassion and devotion.
- Monk is never recognised by his glory, he is identified only by his disposition.
- The religious priest of Twenty-First Century should be smiling. Every field of society should be smiling.
- God's path is the path of waiting, not testing.
- He who doesn't harbour love in Rāma's divine feet is not the wayfarer of 'Paramāratha' (supreme Reality).
- Outbound journey of consciousness is Intellect (buddhi). Inbound journey of consciousness is Reverence (śraddhā).
- Understanding someone's practical pain is also as good as listening to Kathā.
- We always think of welfare. We think of our selfish-interests. We never think of love.
- Benefit is external, auspicious is internal.
- The doctrine of non-dualism should not become fetters; it should rather become our anklets.
- Love is that which is pure; and virtuous conduct is that which is genuine.
- Love is dispassionate. Love can never be passionate.
- There is no ascetic as a lover.
- Nobody's soul is dirty, speech could be dirty.
- At times affliction makes us devoid of discretion.
- An individual's mind will not come to rest until he finds his self-bliss.





'Mānasa' is an amazing scripture,  
it's a realised scripture and it's a transcendental scripture

Mānasa-Paramāratha : VI

'Mānasa-Paramāratha', we are having a pious dialogue on the basis of essential reality. Yesterday we discussed about 'Paramāratha' in terms of 'ParamārathaPatha', 'ParamārathaVacana', 'ParamārathaBāda' and 'ParamārathaGāthā'. The problem with path is being toiled, dilemma and sorrow. Rāma is the Supreme Being, He is the very form of 'Paramāratha'. Therefore, when Jānakī walked on the steps of Rāma who is the very form of 'Paramāratha', She was neither toiled, nor gripped by dilemma, nay experienced sorrow. If our journey also becomes like this after awakening of discretion then we too can move ahead on this Pathless-Path.

*Kahi Jaga Gati Māyika MuniNāthā I*

*Kahe Kachuka Paramāratha Gāthā II RCM.AYK-246.01 II*

The Sage Lord Vaśiṣṭhājī described the nature of this world. The nature of this world is illusory. The sage especially discussed this on the basis of essential reality. Jagatguru Shankaracharya's principle is directly established in this verse, '*Brahma Satya Jagat Mithyā*'. As if this world is the root of infatuation, it's not 'Paramāratha'. Even in this illusory world there are some aspects associated with 'ParamārathaGāthā' that are truthful, because the Supreme Being is truthful. '*Rāma Brahma Paramāratha Rūpā*', please remember these words. Even in this illusory world, few ballads are 'Paramārathika' (*conforming to highest reality*). And the question is, which is that 'Paramārathika' ballad which Vaśiṣṭhājī wishes to recite. The line though only mentions, '*Kahe Kachuka Paramāratha Gāthā*'. There has been a tradition in Ayodhyā's state-affairs and Ayodhyā's royal family and it has remained intact even after the establishment of Rāma's reign. The tradition was,

*Beda Purāna Basiṣṭha Bakhānahi I*

*Sunahi Rāma Jadyapi Saba Jānahi II RCM.UTK-25.01 II*

Don't confine the race of Rāghus. Therefore comes the word '*Sūrya Vamśa*' (*Solar-Dynasty*). And Solar-Dynasty includes all of us, all those who are living under the shade of sun. Our family should also abide by the same tradition wherein someone recites such ballads i.e. 'ParamārathaGāthā' every day. So Bāpa, there was a tradition of Ayodhyā that Vaśiṣṭhājī would recite the story of Vedas and Purāṇas every day and the royal family, the subjects and the saints would sit down to hear and the ballads associated with highest Reality ('ParamārathaGāthā') were described every day. On one hand were the illusory stories of mundane world and the ballads associated with highest Reality ('ParamārathaGāthā') were selectively culled from those.

He extolled those who resolved to attain the highest Reality in life and whatever realisation the great men went through. But Vinobājī, a realised men of modern world said that though I do believe in '*Brahma Sayta*' (*the Supreme Being is the truth*), but the world is not an illusion, world is rather the manifestation of spirited-energy. This world is the spirited manifestation of the Supreme Godhead. Redaction in scriptures is necessary. The sage of

'Śrīmad Bhāgvatjī' says while enlisting traits of a reciter, '*Veda Śāstra Viśuddha Kṛta*'. The reciter should especially research and redact Vedas and Holy Scriptures time and again. With change in contemporary society and time, the context will have to be changed.

Yesterday I was discussing that in Lord Rāma's age when King Dasratha was not blessed with a son, Vaśiṣṭhājī did not interfere directly. He is Guru, yet he did not step in directly. In order to bless the king with a son, he invited Seer Śṛngī to conduct the yajña begetting the boon of a son. After Rāma's age, came the age of 'Māhābhārata'. And when Kuru and Paṇḍu did not have any offspring to carry forward their lineage and run the state affairs, when they needed sons, Vyāsa acted directly. Vyāsa himself bestows a boon in this incident. And thereafter the story of 'Māhābhārata' moves ahead. Possibly with advancement in time, new discoveries could be made. Science has already discovered many things. The seer of our country is immensely honest and equally unpretentious, he is so fearless that he keeps on researching and redacting the Holy Scriptures time and again. So, Vinobājī's statement that the Supreme Being is truthfulness, but this world is the spirited manifestation of the Supreme Godhead. The former statement is not wrong, please understand. Look at the waves of Gaṅgā, how do I call it untruth?

Recite 'HanumānaCālīsā' ladies and gentlemen, it will free you from these five tribulations of Patañjali namely: nescience, egotism, attachment, hatred and obstinacy. The erudition and wisdom of Supreme Being is made extremely complicated! Though lemon has a hard skin, but a mother peels out the skin, removes the seeds, extracts the juice and feeds to her child. What is 'Rāma Carita Mānasa', '*Chao Sāstra Saba Gramthana Ko Rasa*', Tulasi has extracted the juice of six scriptures by adding Vedas, Upaniṣad, Philosophies, Sāṃkhya, BrahmaSūtra, 'Bhagavad Gītā', 'Māhābhārata' etc. in one juicer. This is the juice

and God is the very form of juice. The Supreme Godhead is very form of sap. If you are feeling interested in listening then it's not sap, it's the Supreme Godhead.

We are Nimbarki. Our tradition worships Kṛṣṇa; I extol Rāma, I eat the bread of Rāma; but I am in profound love with Śaṃkara. And Rāma is Truth for me, Kṛṣṇa is Love for me and Māhādeva is Compassion for me. Someone has asked, "Bāpu, can women perform Śaṃkara's anointment or not?" Visit Kailāsa Āśrama, where I am currently staying. There women are offering worship to Lord Śiva since more than hundred years now. My Śaṃkara is unique. Something strange happened this morning. I was performing Śivaji's anointment. After doing so, I passed Śiva's emblem from one hand to another to apply sandalwood. Thereafter, I started searching Śaṃkara, where has the Śivaliṅga disappeared? I searched for almost ten minutes! I wondered, I was performing anointment just a moment ago and where has Śaṃkara disappeared? I don't believe in miracles. On the eleventh minute I realised, I myself have placed the one whom I have been searching in my own hand! You too must have experienced this, at times we search for spectacles even when we have wore it! It has indeed been my experience. The ordinary people have already attained the Supreme Godhead, but we are just making it complicated all the more! Why the Supreme Being is made so expensive? Please simplify. '*Īśvaraḥ SarvaBhūtānām*', God exists everywhere. Accept auspicious from all ten directions across the world. Accept Truth, Love & Compassion regardless of the source. Don't close the windows. World has become narrow and confined. World has become parochial.

Osho cited an illustration, one fine morning Mullah Nasruddin was rushing in the market riding on his donkey! It was a fraught marketplace. People asked, Nasruddin, where are you headed? He said, stop me not, I am in hurry. Do not stop me. He was rushing too fast! He returned after three hours. Same people

were present in the market. He was extremely fatigued and despaired. People enquired, Mullah, what is the matter? He responded, I was in hurry to search my donkey. They replied, you were sitting on the donkey itself! I realised after three long hours that I am on the donkey itself, replied the man! Probably it's after three odd lifetimes we realise that it's only because of the one in whose search we had stepped out that were able to search him! We are already present there!

The sun rises every day, isn't it God's spirited manifestation? 'World is untruth', this is only the truth of those realised men who have experienced it. But when you all smile, I feel that my Lord is smiling. I do witness in my Kathā, when I chant 'Hara Hara Māhādeva' and as both of your arms rise, what is it if not Nārāyaṇa? So, if we are unable to experience this then why exhibit pretense that the world is untruth! Our intricacy itself has kept our God hidden. And by overlooking and ignoring our position and reputation from wherever we receive truth, take it. I would like to tell you from 'Mānasa',

*Utare Rāma Devasari Dekhī I AYK-86.01 I*

The chariot reached the bank of Gaṃgā. One beholding Gaṃgāji, Lord Rāma alighted from chariot and offered a bow to Gaṃgāji. When Bharata reached the same bank of Gaṃgā, he did not leave the chariot after seeing Gaṃgā. What is the matter? Only if the tradition was to be abided, since both hailed from solar dynasty, both were Dasratha's sons, both were the disciples of religious priest Vaśiṣṭhājī. Both have same in-laws. Moreover, Bharata and Rāma almost resemble each other. Let me say, both are endowed with same virtuous conduct. When did Bharata forsake the chariot?

*Rāma Sakhā Suni Saṃdanu Tyāgā I*

When Bharata was told, Bharata, this man named Guha who is standing here is Rāma's friend. Bharata never saw Gaṃgā! Bharatajī left the chariot on hearing about Rāma's friend! This is an extremely revolutionary incident. The tradition was forsaken.

'Mānasa' is an amazing scripture, it's a realised scripture and it's a transcendental scripture. Remember these three points. Bharatajī was asked, is Guha great or is Gaṃgā great? Who is to decide? Undoubtedly, Gaṃgā should be great. The great should be offered a bow foremost. Bharata upfront answered, Gaṃgā is the mother. What can I talk about her? However, Guha can become my ideal. From wherever you receive truth, accept. Bharata is no ordinary man. Bharata's ideal is the last man of the society, whom Gandhiji used to search. Today, even the religious world will have to do the same. Though, the adjective-free religion has done this job since the primordial age, to get the last man transported in the hands of righteousness.

*Dharamu Na Dūsara Satya Samānā I*

And yet Agama and Nigama are not offended at all.

*Āgama Nigama Purāna Bakhānā II*

*Parama Dharma Śruti Bidita Ahimṣā I*

What is righteousness? The holy mark on forehead? It should indeed be applied. The holy mark on forehead is our introduction, so what if it's external. If someone applies *tilaka*, don't criticise them. If someone chants rosary, never mind if you don't express happiness but don't criticise. Let live the people who are living innately.

So the religion which our scriptures have described is adjective-free religion, which has taken care of the last man in queue. Guha and not Gaṃgā became the ideal of Saint Bharata. Gaṃgā was not displeased with this. Kevaṭa emancipated the Lord as well. Bharata was asked, how come Guha became your ideal? He replied, Guha is devoid of any means (*niḥsādhana*). And Guha has attained such a great spiritual state only because of grace. Even I wish to attain God by *niḥsādhanatā*, I wish to attain God only by God's grace. If one is unable to practice Yajña or Yoga, 'Mānasa' says,

*Nātha Sakala Sādhana Mai Hinā I*

*Kinhī Kṛpā Jāni Jana Dinā II RCM.ARK-07.02 II*

Spiritual erudition should be fed by being elegant. This is extremely difficult. Vaśiṣṭhājī used to narrate the ballad of Vedas and Purāṇas. And Rāma would listen despite knowing everything. Kathā is never the same. Its root is though one. I have been reciting RāmaKathā since several years now. Rāma will always go to forest, never to Washington. However, Rāma's departure into the woods brings a new perspective every day for the path of 'Paramārathika' for us. So, we have highly complicated few matters!

There was a mendicant. A gentleman enquired, have you attained the erudition of Brahma? He replied, yes, I have. He further asked, what would you solicit if you wish to? He said, one cup of tea. You have attained the Supreme Godhead, you have obtained God, you have liberation in your fist and yet you would solicit a cup of tea! He responded, I have obtained everything. What is left? But as long as I am alive, I ought to do something. So, please give me a cup of tea. He must be some realised man. And we fail to recognise the realised men! We endorse untruth as truth, we ornament truth as untruth! This itself is Patañjali's nescience Sāheb! What brings us out of this is spiritual discourse of divine Kathā and discretion attained by spiritual discourse, which grants us the wisdom to discriminate between milk and water. The enlightened men are born and if foolish people like us get to listen to the ballads associated with highest Reality ('ParamārathaGāthā') from them even amid this mundane world then we may attain some more guidance in our life to tread the path of 'Paramāratha'.

So, in that age Vaśiṣṭhājī used to recite the ballads associated with highest Reality ('ParamārathaGāthā') to Raghu's race. It was a tradition. This interpretation is only legendary. Don't quest history, search spirituality. Many such legendary episodes may not have concrete basis. No worries if it doesn't contain facts, it will indeed contain truth. It will definitely contain some quintessence, some inference.

He often narrated five the ballads associated with highest Reality ('ParamārathaGāthā'). One of the ballads associated with highest Reality ('ParamārathaGāthā') was about Sibi, second was of Seer Dadhīci, third was about Hariścandra, fourth belonged to Ratideva and fifth was of Bali. Although these ballads are of different ages. Due to diverse stories, eon difference is bound to exist. Pick up 'Anamda Rāmāyaṇa', it's written that after burning Laṃkā Hanumānājī was struck with phlegm. I like this idea because human nature should apply to all deities. We have comprehended deities to be different from us, therefore we escape by stating that we cannot become deities! No, make them human first. And then ask them to exhibit their divinity! The morale of the most trifling man should also rise making him believe that even he can become divine from a worldly soul. Why does Tulasī's Kausalyā say, 'Kijai Sisulīlā', because she has already known it earlier. I don't want God directly in this form, I want Him in human form.

In order to save humanity, all saints have sacrificed. Culture must be saved. Cows must be saved. If deities stay alive and man dies, religious world will be the first to be blamed! Human being should be saved, humanity must be saved. And I am happy that these days the younger generation of the country is engaged in this activity. And if ascetics do this then wouldn't householder youths be left behind. Rise to achieve your goal. So Bāpa, Hanumāna suffered from phlegm. I liked it, else 'HanumānaCālīsā' says 'Nāsai Roga Harai Saba Pīrā'. Every since I have known this about 'Anamda Rāmāyaṇa', Hanumāna appears to me more loving to me than ever!

So, Vaśiṣṭhājī narrates the ballads associated with highest Reality ('ParamārathaGāthā'). We will have to quest its details contextually, it was almost a tradition in Raghu's race. The story was relevantly tailored for every specific day. Sibi, Dadhīci, Hariścandra, Ratideva and Bali – Rāma had heard these five stories. Rāma obtained the opportunity to

share these stories when in the woods. Rāma rested for night in Śṛṅgaverapura. In the morning Lord finished all purificatory acts, sent for some milk of the banyan tree and matted the hair on His head. Tulasī writes, the minister of Ayodhyā, monkly disposed Sumaṃta witnesses this act. He saw the matted hair of Rāma and Lakhana! Sumaṃta's eyes were filled with tears! Sumaṃta requests Rāma, Lord, please take steps to see that Ayodhyā is not left orphaned! And Rāma responds to Sumaṃta by bestowing grace, O Sumaṃta, you are a father-figure to us. But what is the true meaning of religion? With is the opinion of religion? What is 'Paramāratha' emanating from religion? You are one of its researchers. You have researched opinion of all religions. Will you still advice me to forsake this righteous virtue of religion? I have heard these stories from you,

*Sibi Dadhīci Haricaṃda Naresā I  
Sahe Dharama Hita Koṭi Kalesā II  
Raṃtideva Bali Bhūpa Sujānā I  
Dharamu Dhareu Sahi Saṃkaṭa Nānā II*

These five stories were regularly narrated to the clan of Raghus. These five personalities suffered untold hardships for the sake of 'Paramāratha'. Ratideva and Bali have upheld righteousness. And you very well know what this righteousness is. Which is this righteousness? At that moment, following words emanated from Lord's lips,

*Dharamu Na Dūsara Satya Samānā I  
Āgama Nigama Purāna Bakhānā II*

Sumaṃtaji, there is no righteousness equal to truthfulness. All scriptures including Agama, Nigama and Purāṇa have taught us nothing but this. And today, as this righteousness has become easily accessible to me by Mother Kaikeyī's grace, do you want me to renounce it? Oh, the investigator of all religions, would you advice me to forsake religion? Wouldn't the lineage of Raghus be defamed by doing do? I have heard these stories from you. These are the ballads associated with highest Reality

('ParamārathikaGāthā'). All these five stories are present in our scriptures.

Sibi; imagine till what extent his sacrifice goes just to save a bird, in order to touchstone the divinity of his beneficence his story was included in 'Māhābhārata'. And was Sibi ignorant about it? The realised man knows it beforehand that he is being deceived, but their lofty state forces them to get deceived willingly! If worldly delusive power has deceived us till such an extent, you can do so as well! So, in order to keep the surrendered bird alive, Sibi cuts his own limb to provide the flesh equal to the bird. This is such a great act of 'Paramāratha'! Offering the flesh of his very body! Someone sold their body in the market of Kashi! Not just once or twice but thrice! Hariścaṃdra did this to uphold the virtue of truth. Sibi cut his limbs into pieces to save a surrendered dependent.

Dadhīci went till an extent of sacrificing his own bones for the success of the king of deities Indra and his entire clan. Ratideva finally obtained a plate of food after extreme hardships, he was being tested. A pauper came, give me alms and he gives away everything he had. Bali offers everything to Vāmana in three steps. Every episode is the story of giving. The story of taking is the story of selfishness, the story of giving is the story of 'Paramāratha'. All five stories are only about giving. Somewhere for truth, somewhere for love and somewhere for compassion.

Now please listen to my one point attentively. These five ballads associated with highest Reality ('ParamārathaGāthā') should also go through redaction in the Twenty-First Century. Allah willing, may such trials no longer take place today in the name of religion where one is forced to cut his limbs. These ballads are certainly ideal, they are the ballads associated with highest Reality ('ParamārathaGāthā'); however, they should not be revived back in the Twenty-First Century. These days if someone else gets

hurt, tears fill up our eyes. My Narisnh Mehta has sung a wonderful verse! Mahātmā Gandhi has allotted it a stature of universal verse.

*VaiṣṇavaJana To Tene Kahīe Re Pīḍa Parāi Jāne Re,  
ParaDuḥkhe Upakāra Kare Toye  
Mana Abhimāna Na Āṇe Re...*

How should we redact scriptures? It's not about cutting physical limbs. It refers to cutting physical-pride. Let our physical-pride efface, we indeed want Sibi in the root. We are not free from physical-pride. Today's 'Paramāratha' is freedom from physical-pride. Now, Dadhīci also gives away his bones. And I am against weapons. Weapons are always symbolic of violence. Even as you hold it casually, you will feel like using it playfully. Holding a pen in hand, instigates you to scribble something or other on the paper! Having a mobile in hand also tempts you to use it! Anything that comes in hand, becomes the subject of misuse sometime or the other. Therefore, how far does it makes sense to make a thunderbolt out of bones and use it to kill the demons? This story must be relevant in the then time and place; however, catch hold of its root. Nonetheless, Allah willing, may our bones not be used in making weapons anymore. In this age, we need not sacrifice our bones, but let's be careful of not snipping off Lord's honour. My VyāsaPīṭha is absolutely against weapons. It's rather predominant of scriptures. God willing, let the society be weapon-free, let the power be weapon-free, let the earth be weapon-free. When Lord Rāma returned to Ayodhyā after conferring nirvānā to Rāvaṇa and offered a bow to Guru, He dropped all his weapons and clasped Guru's divine feet. He thus passed a message to the world that I kept the weapons until they were needed, but now weapons are no longer needed. Now the need is to surrender in the divine feet of someone who knows the scripture. The very aphorism for which Gandhi sacrificed his life, Non-Violence! May the whole world be forever evergreen!

*Parama Dharma Śruti Bidita Ahimṣā I*

The way bundles of grass are sold, the way objects are auctioned, in the same way a man was forced to auction his son as well as his wife in an open marketplace to uphold the virtue of truth! And in the end, Hariścaṃdra sells his own self for few coins! Truth should not be sellable, it must be enduring. Because truth is fundamentally eternal. The mother who must have sold Rohit, imagine this woman? The then contemporary society strangled her motherly affection! Lord willing, let such tests not happen now. Lord willing, let none be hungry in the Twenty-First Century. May no one have to stay hungry in order to feed others. May none have to fast because of sheer destituteness. Fasting is acceptable as a vow though.

The celibate who arrived before King Bali was Vāmana. He asked to give three steps of land. The king said, take it as you like. If three steps of land were demanded, the steps should have been his. May such deceit not happen in this age in the name of religion! In that age, this was established as an ideal only for the world's welfare. I request the Brāhamaṇas and Preceptors, Brāhamaṇas are my deities, but if a poor man approaches you for rituals please don't handover a long list to them. For instance, "Bring raisins, get cashews, get Kashmiri saffron etc." His children are already hungry. Conduct his Satyanarayan Kathā in less cost! Perform it with few items, don't give them a long list. Conduct only as many rituals as needed.

I recently recited a Kathā in Bihar. I was informed that in order to perform a minor ritual in small villages people have to sell their lands! No, no, please be kind. We need to be kind to the last men who are deprived. Alternately, take only as much as you mutually resolve. Vāmana had three tiny steps. But taking away everything by assuming a super-colossal form is a great story indeed! The root should prevail, but new flowers must blossom. My point is, fraud and deceit associated with benefaction and *dakṣiṇā* should be eradicated. Rāma had heard and collected these tales in His consciousness, which he recited to Sumaṃta.

Yesterday we celebrated the occasion of Lord Rāma's birth. Listen to a couplet of Vigyan Vrat,

*Jaba Taka Unake Pāsa Rahā I*

Near whom? Near Lord's Name, near someone resembling Lord's very form, near some enlightened man. In proximity of some 'Paramārathika' scripture, only then we experience the worthiness of life. Else, life has no meaning.

*Jaba Taka Unake Pāsa Rahā I*

*Mai Hū Ye Ehasāsa Rahā II*

*Saba Kucha Khokara Bhī Mujhako I*

*Pāne Kā Ābhāsa Rahā II*

Before meeting you, I had no realisation of the existence of my life. We constantly live in anticipation of attaining something even after losing everything.

Lord appeared. The way Kausalyā gave birth to a son, Kaikeyī begot one son and Sumitrā was blessed with two sons. The entire town of Ayodhyā was inundated in joy. The day assumed the length of a month, as if night never arrived! Today the conjunction of ecstasy of absorption into Brahma and supreme joy has manifested in Ayodhyā. Then comes the naming ceremony ritual. Lord Vaśiṣṭhājī named the four sons by the cognition of his inner-consciousness, "He whose Name will beget restfulness and repose is named as Rāma. He who will satiate and nourish everyone is named as Bharata. Remembrance of whose name will efface enmity, animosity and hostile tendency, I name that child as Śatrughna and he

who is the abode of all traits and utmost generous of heart, I name this child as Lakśmaṇa." Thereafter, the sacred thread ceremony was performed. They went to Guru's hermitage to attain knowledge and returned shortly.

One fine day, Viśvāmitrajī arrived. He returned to his hermitage with Rāma and Lakśmaṇa. Tāḍakā was conferred nirvānā on the way. Yajña was protected. Mārīca was thrown 100 yojanas away. Subāhu was given nirvānā. And on the sage's advice, Rāghava and Lakhana start the journey to Janakapura. Ahalyā was emancipated on the way. Lord conferred the benefaction of the dust of His divine feet. Viśvāmitra recited the story of Gaṃgā's incarnation on the bank of Gaṃgā. Lord entered in the town of Videhapura. They stayed in the mangroves. Janaka received the news. Janaka arrives to honour the guests. As soon as he saw Rāma, a Vedantic man like Janaka who regards Name and Form as futile got enamoured in Rāma! "King, please tell me quickly who are these boys?" Witnessing Janaka being inundated in Rāma's beautiful form, Viśvāmitra said, I am in the same state! Viśvāmitrajī provided an esoteric introduction. They who appear dear to everyone can be none other than the Supreme Entity. Sire, they are dear to one and all. Worldly introduction was given. They are here on my suggestion. Rāghava was given lodging in 'SuṃdaraSadana' in Mithilā. It was almost noon, everyone had lunch and rested for the noon.



Words emanated from incessant discretion  
are called as 'ParamārathīVacana'

Mānasa-Paramāratha : VII

Yesterday we were discussing about 'ParamārathaGāthā' (*the ballads of highest Reality*). Today let us draw our attention to one more point which is 'ParamārathaVacana' (*the words of highest Reality*). Goswāmījī writes,

*Muni Bahu Bhāti Bharata Upadese I*

*Kahi Paramāratha Bacana Sudese II RCM.AYK-168.04 II*

The sage admonished Bharata keeping in mind the then place and time. He admonished him in 'Paramāratha' words, thus what does 'ParamārathaVacana' mean? We do keep uttering words. But what identifies 'ParamārathaVacana' from the ordinary words which we speak? We are living in a world where people uttering selfish words also feel that they are uttering 'ParamārathaVacana' (*the words of highest Reality*)! How do we identify which are 'ParamārathaVacana'? What is its touchstone? The way entire world exists on the basis of penance, likewise the creation has only endured on the words of the enlightened men. If I travel back in time Twenty Five Hundred Years ago and offer a bow to Buddha, I can hear Buddha's words admonishing us to stay moderate. Neither extreme, nor deficient, which Buddha calls as Middle-Path. We can hear these words of Buddha uttered Twenty Five Hundred Years ago. Buddha has spoken countless words, we can choose few as per our interest. Then comes Lord Mahāvīra whose words are about non-violence. There was a renowned robber during the age of Mahāvīra, just like Anguliman during Buddha's age. The way a potter teaches the art to his son, musician teaches music to his son, similarly the robber had taught the art of robbing to his son and had advised to visit every home, steal as much as you can and from whoever you wish, but stay away from Mahāvīra! This man can land you in trouble. This man had advised his son, fear not of anything from Mahāvīra but for his words. If you happen to hear his words, you will be gone forever! Neither will you stay a robber, nor will you become a bandit! You never know what you shall become!

Hearing an enlightened man's words is a danger. He alone can hear the words who is ready to take the risk. And if we happen to hear, there are tremendous benefits as well. This son of robber stayed away from Mahāvīra's words all his life! Though it's a risk, but there is no 'Paramāratha' like the words of an enlightened man once heard. It's believed that once upon a time he happens to pass through the camp of Mahāvīra where he was admonishing something to his listeners of Jainism. This robber happened to hear one of his statements: "Deities don't have shadow." Though he heard this statement, he ran away to avoid more words from falling in his ears! Even though he ran away, the words constantly followed him. After few days, he robs the king's treasure. He is caught red-handed. The authorities tried to extract all information from him about the number of robberies he has conducted till date, the number of people he has killed so far etc. etc. They tried everything possible to make him confess. King's psychotherapist suggested intoxicating him with liquor, push him into sensuous pleasures and make him insane till such an extent that he begins to confess all the crimes he has committed so far. They say, the

**May no one deceive in this age in the name of religion! I request Brāhamaṇas and Preceptors that if a poor man approaches you for rituals please don't handover a long list to them. For instance, "Bring raisins, get cashews, get Kashmiri saffron etc." His children are already hungry. Conduct his Satyanarayan Kathā in less cost! Perform it with few items, don't give them a long list. Conduct only as many rituals as needed. I recently recited a Kathā in Bihar. I was informed that in order to perform a minor ritual in small villages people have to sell their lands! No, no, please be kind.**

poor robber failed to understand what was going on! He was surrounded with all kinds of pleasures! The robber was told that you are in heaven. The king is extremely pleased on you and thus, he has built a heaven for you! The celestial nymphs are dancing! These are the celestial nymphs of deities and all these men who are indulged in sensuous pleasures with you are the assembly of deities! Today you have stepped into the soiree of deities. He wondered, am I being deceived? At that moment, he recollected Mahāvīra's words, "Deities don't have shadow." And all the men around him indeed had shadow! As a result, this man runs away from there and directly surrenders to Mahāvīra Swāmī.

Kabīra has said 'Paramārathī' words,

*Kabīra Kahe Kamāla Do Bāte Sikha Le I*

*Kara Sāhiba Kī Baṃdagī Bhūkhe Ko Kucha De II*  
Nānaka gave the words, 'Eka Omkāra Satnāma'. 'Sīya RāmaMaya Saba Jaga Jānī', Tulasī said so. Upaniṣad stated, 'Tena Tyaktena Bhūmīthā'. Mīrā has plenty of words; however, I choose one phrase of Mīrā as per my inclination. Mīrā is an ocean of words. You may choose as per your liking. I would like to request you, live in this world in such a way that no one's glory can put you into bondage. Don't fall prey to others' position and reputation; not only stay away from kings but stay away from such monks as well! Because the moment someone's glory holds sway on you, you will start criticising others. Monk's glory succeeds only when the surrendered dependent keeps his disposition intact. And monk is never recognised by his glory, he is identified only by his disposition. Goswāmījī has written in 'VinayaPatrikā',

*Kabahuka Hou Yahi Rahani Rahoungo II VP-172.01 II*

Mīrā must be saying with staunch faith, 'Mere To Giridhara Gopāla, Dūsaro Na Koī'. This is dancing non-dualism. The doctrine of non-dualism should not become fetters, it should rather become anklets. It should become *ghūṃgharu*. Mīrā's feet don't have the fetters of non-dualism. Yesterday a renunciant studying philosophical erudition in Kailāsa Āsrama

came to me and said, "Bāpu, I have a great dilemma, what is bondage and what is liberation?" I was astonished, you are asking me! I felt strange! He insisted, "Bāpu, please don't put off the matter. I have no idea of bondage and liberation." I further said, what should I reply? You are studying the erudition of Brahama. It's clearly written in Upaniṣad and 'Gītā', the only reason of bondage and liberation is man's mind. There is no reason except mind. Only if mind gets eradicated! However, mind is longing to know everything one after another! Decide whether you want to reach there by knowing or by believing. Sāheb, know by grasping the mantra of believing. So, both paths are available. I would like to tell the followers of Osho that Osho himself said that in order to love or practice devotion, you will have to begin from believing. Forsake your mind and neither will liberation hold value, nor will bondage. But it's difficult to forsake mind. As easy it is to say that my mind has been eradicated, equally difficult it is to practice. Therefore, the path of devotion advises to hook mind at such a place where all dualisms of both bondage and liberation get effaced. Mīrā was the wayfarer of the same path and therefore, her words are extremely dear to me.

*Mere To Giridhara Gopāla, Dūsaro Na Koī I*

As I recall Narsinh Mehta, these words echo in my ears. He too was the knower of Brahma, who said,

*Brahma Laṭakā Kare Brahma Pāse I*

Gaṃgāsati's words,

*Jene Sadāya BhajanaNo Āhāra I*

Whose meal is nothing except worship, were her words.

So, Mahāvīra will say non-violence. Buddha will say, moderateness or 'Appa Dipō Bhava'. Catch hold of one and only phrase of 'Gītā', 'Māmekam Śaraṇam Vraja'. That's it! And if all realised men talk the same then no issues. However, if you hold reverence at one particular place then you will feel satisfied from others only if you hear the same words from them, else you may also be displeased. You may

also be depressed. I have some such experiences. Keep all the doors open. But grasp the words of some enlightened man as per your inclination. So, which are the words of 'Paramāratha'? What is its touchstone?

Bharata's every word in 'Rāma Carita Mānasa' is 'ParamārathaVacana' in one context. The way swan pecks the pearls, collect the words of Bharata. Śrī Lakśmaṇājī is the Preceptor, he is the Preceptor of a worldly soul, he is Rāma's younger brother, he uses the word 'Paramāratha' four times while talking to King Guha. Lakśmaṇājī alone has spoken these words. Even as you consider these words, they can act as touchstone to identify 'ParamārathaVacana'. The copāis of 'Rāma Carita Mānasa' are not difficult to understand, they are easy, yet you may also find it tough at the same time!

When Lord returned to Ayodhyā after wedding, the town of Ayodhyā was smeared with all joy. Read the concluding part of 'BālaKāṇḍa' to know this. Ayodhyā was beautifully decorated. When Kausalyā and other queens proceed to bed with the four daughters-in-law Goswāmījī says, the way serpents retire to bed clasping to their bosom the gems from their hood, analogously the mothers-in-law slept by enfolding the lovely brides in their arms. Here the mothers-in-law are simlised to serpents with gems in their hood! It is utmost impossible to interpret its meaning without Guru. It's about gem holding serpent. Such serpents may exist. I haven't seen as yet. This could be the fact of poetry, just like Kalpataru (*divine wish-yielding tree*) could be the truth of poetries, even as we haven't seen those practically. At times, my Tulasīdāsājī appears rationalist to me. People who haven't fairly evaluated Tulasī abuse Him time and again by stating that he is stuck in stereotyped rut! He is conservative, orthodox traditionalist! Oh gentlemen, He is an enlightened man! I have stated before you earlier that if any enlightened man has incarnated after Buddha then it is Goswāmī Tulasī. I am not saying this just because I have been reciting His scripture. Even I don't agree with many episodes of

Tulasī. I should have my own innateness. Just because I recite Tulasī doesn't mean I blindly agree to whatever He says! Every individual should have his own freedom. It's not about pride, but about one's innateness. Sometimes people tell me, Bāpu, You are Tulasī. I said, beware, don't you dare call me Tulasī! Tulasīdāsājī doesn't drink tea, I do. I and Tulasī may never match each other. It's impossible.

Young men and women, even you should not aspire to become someone else e.g. the wish to become Vivekananda etc. No, never! You must become yourself. You may definitely draw inspiration from them. No two individuals in this world can be same. No two leaves of Neem Tree are identical. One youth had written me a letter, I want to become Swami Ramtirtha. His intention is good, but it's impossible. First of all, read Swami Ramtirtha. Thereafter, try to comprehend how he was? His original name was Goswami Ramtirtha. He is a descendent of Tulasīdāsājī. And it's a matter of dignity that Swami Vivekananda had come to study at the place where I am currently staying. So did Swami Ramtirtha. He has been the student of a college in Lahore and later Swami Ramtirtha served as a professor in Forman Christian College, Lahore. He had children. One fine day during his earlier life, his wife was at home. Swami Ramtirtha was in Lahore. Swami Ramtirtha is the name of his renunciant life. Earlier he was known as Goswami Ramtirtha. The mother-in-law told her daughter-in-law to make dung cakes from cow-dung. The daughter-in-law said, Mother this dung stinks badly, I am having severe headache! After all mother-in-law is typically mother-in-law! She retorted, leave the home if you cannot bear the foul smell! Mother-in-law sent her in a train to Lahore! She leaves for Lahore along with her children.

She had no money! Hungry children, tearful eyes, where should I search you? Which college are you studying in? By divine coincidence she happened to reach the same educational institute! Children were tired. She was sitting beneath a tree all alone.

Coincidentally, sitting beneath a tree outside an educational institute with her children she was consoling them, “Your father stays here itself, we will meet him soon.” The recess bell rang. Goswami Ramtirtha came out and went to a canteen where he had *roti* everyday by paying One Paisa. The canteen owner was so attached to this young man that he would offer free *dal* to him and Swami Ramtirth would satisfy his appetite with this meal. Tirtharam stepped out in recess and to his surprise he saw...! And the woman rose!

As I remember such realised men, I also recollect the spiritual state of Gaurang Caintanya. These are the realised men who had left in quest of the Supreme Entity. When one man awakens in a family, the family members have to endure a lot. As I recollect Vishnupriya, my eyes brim over with tears! Caintanya Mahaprabhu's mother tells her son who was just initiated into asceticism, son, you are adopting renunciation, you are becoming a monk, but I have a

request, please meet Vishnupriya at least once. She rose! As the mother rose, the children stood up as well! “Mother, here is our father!” “Yes, children!” Goswāmijī saw them, his steps moved towards her, “Lady, you! I offer you a bow.” The children hugged their father. He lovingly rolled his hand over the children's head and embraced them. Ramtirtha asks the kids, “Kids, do you want to eat?” On that day Goswami Tirtharam had Two Paise. He approaches the canteen for *rotis*. He gave Two Paise at the counter. The rainbow of monkhood! Before any rainbow manifests in the sky, there are heavy thunder showers. Monkhood doesn't touch the peak without enduring suffering. “Come with me children.” He gave Two Paise and said, “Please give me two *rotis*.” Goswami Tirtharam said in routine course, “You anyways offer *dal*, you have been too generous.” But his eyes moistened, “Please give some more *dal* today. Kids are very hungry.” The canteen owner said, “Today *dal* is lesser than what I offer you every day! But there is



*roti*.” Children are eating dry *roti*. And Goswami Tirtharam looks at her wife and she looks at Tirtharam.

Those who have arrived on this earth in form of a preset arrangement of the Universe and adopted the path of renunciation, we cannot articulate their glory! But young men and women, there is no need to run away. Just wake up where you are. Those who have specifically renounced their householder's life could be the preset arrangement of the Universe. You need not become such Buddha that you have to renounce your Yashodhara or little Rahul and run away from home. Universe will pronounce a curse. The realised men who have left their homes must have reached certain spiritual state.

So, Goswami looked at his wife. His wife looked at Goswami. Kids behold their parents. He asked, “Lady, why did you come here with the kids?” She replied, “It's my mistake. When Mother asked me to make dung cakes, I refused by stating that I cannot stand the smell of cow-dung and my head starts aching severely! On hearing this, mother scolded me and left me in a train to Lahore!” “O silly lady, my education is still pending. I shall return only after completing. Apologize to the mother.” The woman returned with two children without uttering a single word. She reached the village and told the mother, “It was my mistake but Mother, at times even a mistake makes us attain God. I have returned after meeting my God.” This young boy was keenly interested in Vedanta. Whenever his fellow students asked, Tirtharam, what is your wish? He would reply, very firstly I shall earn and accumulate money and confer enough bliss to all members of my family. However, my root mantra is to spread the erudition of Brahama in the entire world free of cost. My objective is to establish Vedanta in each and every corner of the world like a loving mendicant.

So, while Tirtharam can become your ideal, you should maintain your own innateness. We must remain we. And the realised men who sacrifice their every possession to caution us and who instruct us by leading a dispassionate life from the mundane world

are the preset arrangement of the Universe. Hear the words from everyone, but bless your life by the words of that enlightened man in whom you cherish reverence. Else you will always be unstable! Therefore Kṛṣṇa says, '*SarvaDharmān Parityajya Māmekam Śaraṇam Vraja*'.

Regard him as an enlightened man whose words have emanated from the nectar of discretion, dispassion and devotion. Be it anyone. Words emanated from discretion are nothing but truthful and nothing but pleasant. Words uttered with discretion will be moderate and words uttered with discretion will not be lengthy. He shall speak only as much as needed. God is sitting on every turn, we are missing Him every moment! No turn of the world is empty where Lord is not waiting for us. The enlightened men are yelling at top of their throat, only if we listen! We are failing to hear! This is our very state of mind. So, words which emanate from discretion are 'ParamārathiVacana'.

Secondly, words that emanate from dispassion. '*Vairāga*' is an extremely lovely word. Goswāmijī writes,

*Kahia Tāta So Parama Birāgi I*

*Tṛna Sama Siddhi Tini Guna Tyāgi II*

Even though Upaniṣads have extolled the glory of sacrifice, but the composer of Upaniṣad says, the number of followers you have will never be the criteria of obtaining ambrosia. The volume of crowd with you will never be the criteria of attaining ambrosia. You will earn applaud, reputation and appreciation but eventually sometime or the other this triumph can become poison. Upaniṣad says, it's only by sacrifice alone that one can attain ambrosia. Upaniṣad extols a great glory of sacrifice. Swami Nishkulanandaji who hails from Swami Narayan Sampraday, Gujarat has composed a lovely verse,

*Tyāga Na Ṭake Re Vairāga Vinā I*

Sacrifice will endure only if it's backed by dispassion. All I would like to say: that which is renounced from hand is sacrifice and which is renounced from heart is

dispassion. Swamiji says, countless desires are gamboling from within, how will you free yourself from them? How will you sacrifice countless desires arousing from within? Nishkulananda says,

*Veṣa Līdho Vairāgano, Deṣa Rahī Gayo Dūrajī;*

*Upāra Veṣa Ācho Banyo, Māhi Moha BharaPūrajī I*  
Swami Nishkulanandaji says, though you have assumed the garb of dispassion, abundant infatuation has filled your inner realm.

So, my point is that 'ParamārathāVacana' and its touchstone is the words emanated from wisdom, the words emanated from discretion. The words that Rāma's younger brother spoke before King Guha are 'ParamārathāVacana', this is its foundation. Lakṣmaṇajī is usually extremely aggressive, but he is mild as he addresses Guha in this episode. Rāma and Jānakī have fallen asleep. This is the first night in Śṛṅgaverapura. Supreme Being is sleeping and worldly being is awake. People of deprived class are observing vigil to guard the surrounding. King Guha had deployed tight security in all the directions and Lord Sītā and Rāma are sleeping right in the center on the bed of grass. The man who was to be enthroned the next morning was already decked in the attire of a recluse! His Name can become the greatest mantra in the world who stands on the foundation of sacrifice and dispassion. King Guha broke down on beholding Sītā and Rāma sleeping on the ground! Today amid the inhabitants of Śṛṅgaverapura, a harmonious dialogue between Lakṣmaṇa and King Guha commences in form of 'LakṣmaṇaGītā'. The name of this 'ParamārathāVacana' is 'LakṣmaṇaGītā'. 'Rāma Carita Mānasa' contains five 'Gītā' and 'LakṣmaṇaGītā' is one of those. In Paṁcavaṭī, Rāma answers Lakṣmaṇajī's five spiritual questions which is called as 'RāmaGītā'. When Siyajū visited Sage Atri's hermitage, Mother Anasūyā explained Her few principles about the duty of a chaste woman which is called as 'AnasūyāGītā'. Garuḍa asked seven questions to Bhuṣuṇḍijī and Bhuṣuṇḍijī talks in response to the seven questions, widely known as 'BhuṣuṇḍiGītā'.

Bāpa, 'Gītā' has commenced right at the midpoint, where 'ParamārathāVacana' have been spoken. Today Lakṣmaṇajī is speaking gentle words. Niṣāda is gripped with affliction on beholding Rāma sleeping on the ground and Lakṣmaṇajī enquired, Guha, what is the matter? At times affliction makes us devoid of discretion. Words emanated from incessant discretion are called as 'ParamārathāVacana'. Guha subdued by afflictions starts blaming others, what has Kaikeyī done? She made Rāma and Jānakī suffer when it was time to enjoy bliss! He is gripped with affliction. At that moment, Lakṣmaṇajī spoke sweet words wherefrom commences 'LakṣmaṇaGītā', which is fraught with 'ParamārathāVacana'. This discussion continued till dawn. Goswāmījī writes few lines of this episode,

*Bole Lakhana Madhura Mṛdu Bānī I*

*Gyāna Birāga Bhagati Rasa Sānī II*

Lakṣmaṇajī spoke gentle and sweet words on hearing Niṣāda's affliction and Tulasījī says, he spoke words imbued in the nectar of wisdom, dispassion and devotion. My point is, the touchstone of 'ParamārathāVacana' is when words emanate from discretion. Words which emanate from the profound depth of truth are called as 'ParamārathāVacana'. Secondly, words which emanate from dispassion. Words which emanate from the nectar or aesthetic sentiment of dispassion, not from lips. Although dispassion is not an aesthetic sentiment of literature. Meditation is also not the aesthetic sentiment of literature. Tulsi has created these aesthetic sentiments of spirituality. Literature only contains nine aesthetic sentiments namely: the aesthetic sentiment of wrath, valour, horror, disgust, marvel, humour, pathos, quietism and erotism. You will find many instances in 'Rāma Carita Mānasa' where Tulasīdāsajī exhibits all nine aesthetic sentiments.

So, first is sweet words, second is gentle words, third is words emanated from wisdom, fourth is words emanated from dispassion and fifth is words emanated from love are the 'ParamārathāVacana' of

Lakṣmaṇajī. In this episode, Lakṣmaṇa appears in a different *mudrā*. Our philosophy has several *mudrās* – there is a *mudrā* of Preceptors, there is a *mudrā* of Guru, there is a *mudrā* of an enlightened man.

*Imdrī Dvāra Jharokhā Nānā I RCM.UTK117.06 I*

When the flame of wisdom kindles in someone's life, the selfish deities sitting on the doors of our organs of senses open the doors of our organs to let in the wind of sensuous pleasures; they make frequent attempts to extinguish the our inner flame of wisdom! My Tulasī said, manifest the jewel of devotion for it is self-illuminating. Love is a self-illuminating jewel. Stop knowing, start believing.

*Nahi Kachu Cahia Diā Ghṛta Bātī II*

Today this incident has occurred right at midpoint in Śṛṅgaverapura. It's especial. There is no fraud. It's sweet, gentle and dispassionate. "King Guha, please don't blame my Mother Kaikeyī." Observe, today Lakṣmaṇa appears completely different! "Guha, don't blame my mother. Because no one in this world is the source of another's bliss or sorrow. Everyone is only reaping the fruit of their own karma. We only blame others because of our nescience and foolishness. O Guha, these are the snares of delusion."

*Dekhia Sunia Gunia Mana Māhī I*

*Moha Mūla Paramārathu Nāhī II RCM.AYK-91.04 II*

O Guha, the world is dualistic. Everything is the root of delusion and lacks 'Paramārathā'.

*Sapane Hoi Bhikhāri Nṛpu Raṁku Nākapati Hoi I*

In dream, a king becomes a pauper and a pauper becomes a king, but after waking up neither does pauper enjoys the bliss of a king, nor does king suffers the sorrow of pauper. This game continues only until one is asleep. Everything ends as soon as one wakes up! There is nothing to worry after we wake up. So, who has woken up in the world?

*Paramārathī Prapaṁca Biyogī II RCM.AYK-92.02 II*  
O Guha, he alone has woken up in this world who is Yogi. 'Bhagavad Gītā' stamps as well, he alone wakes up who is Yogi. What is the definition of Yogi? He who is 'Paramārathī' and detached despite staying right amidst this mundane world. Guha further asked, Sire, how can people like me understand the idea of waking up? Lakṣmaṇa pointed Guha towards Sītā and Rāma, he said look at Rāghava who is sleeping, cultivate love in His divine feet. This is the only supreme 'Paramārathā' in the world.

*Sakhā Parama Paramārathu Ehū I*

*Mana Krama Bacana Rāma Pada Nehū II*

Love in Rāma's divine feet in thoughts, words and deeds and if you get a question about who is Rāma then,

*Rāma Brahma Paramārathā Rūpā I*

*Abigata Alakha Anādi Anūpā II RCM.AYK-92.04 II*

Śrī Rāma is no other than Brahma (God), the supreme Reality. Lakṣmaṇa has uttered the word 'Paramārathā' four times before Guha. Today's Kathā concludes here.

*Regard him as an enlightened man whose words have emanated from the nectar of discretion, dispassion and devotion. Be it anyone. Words emanated from discretion are nothing but truthful and pleasant. Words uttered with discretion will be moderate and words uttered with discretion will not be lengthy. He shall speak only as much as needed. God is sitting on every turn, we are missing Him every moment! The enlightened men are yelling at top of their throat, only if we listen! Words which emanate from discretion are 'ParamārathāVacana'. Words emanated from incessant discretion are called as 'ParamārathāVacana'.*



Read 'Māhābhārata' to understand ethics and  
read 'Rāma Carita Mānasa' to understand love

### Mānasa-Paramāratha : VIII

In 'Mānasa-Paramāratha' we have discussed 'ParamārathaPaṁtha' 'ParamārathaGāthā' and yesterday we discussed about 'ParamārathaVācāna'. Although we also had some discussion about 'ParamārathaVāda' in earlier days. It's however difficult to anticipate when ism can get subjugated to selfish-interests. All isms across the world get distributed into confined groups some day or the other, they turn narrow and parochial. There is only one ism as an exception which Goswāmiji calls 'ParamārathaVāda'. The followers of isms eventually form a group. They get confined within a boundary. And even the desirers of liberation start experiencing bondage. Although in 'Gītā', ism is termed as Lord's divine manifestation. Walking on the footsteps of Nārada, he clarifies in 'NāradaBhaktiSūtra' that man should not seek support of ism. It contains logic and speculation.

Poet Rabindranath Tagore has composed an extremely renowned poetry in 'Gitanjali': where wisdom is free, where an individual's head is held high in dignity, where this world is not broken down into narrow fragments by tiny domestic walls, where the word uttered by an individual's lip comes out from the profound depth of truth. Tagore supplicates, O Lord, please betake me in such independent heaven.

So, my brothers & sisters, 'ParamārathaVādī' has seven points.

*Aja Mahesa Nārada Sanakādī I*

*Je Munibara Paramārathabādī II RCM.LNK-104.01 II*

Ism contains a number that denotes the count of people in their group! There can be seven, seven hundred, seven thousand or even seven lakhs. Nonetheless, it's limited. But this 'ParamārathaVāda', though it's inappropriate to term it as an ism, yet it's necessary to use this word for the sake of identifying. 'ParamārathaVādī' is far from sophistry. Goswāmiji has indicated the following for sophistry,

*Bālaka Bhramahi Na Bhramahi Gṛhādī I*

*Kahahi Paraspara MithyāBādī II RCM.UTK-72.03 II*

For example, consider one ism related to Kuru i.e. Kuruvāda and another related to Paṁḍava i.e. Paṁḍavavāda. Even though deep down they are one and the same, but they were split into two to recognise the isms. Kuruvāda consisted of Hundred people. Paṁḍavavāda consisted of five. This ism procreated the struggle of 'Māhābhārata'. Despite the Supreme Godhead Kṛṣṇa - the very form of 'Paramāratha', being completely on the side of Kurus, what was the ultimate accomplishment? Because ism causes separation.

Support of gross aspect is invariable in order to explain the subtle aspect. If I want to alight from VyāsaPīṭha, I cannot step down flying. I will have to take support of the base only then can I alight. Indra is selfish, he is not 'ParamārathaVādī'. Lord accepted an exile into the woods for his clan. Consequently, a fierce war begins with Rāvaṇa. Yet this man is not offering his chariot! My Lord is bare-footed! It was good that Lord established the chariot of righteousness. Lord descends a spiritual chariot. The chariot of righteousness has incarnated in the battlefield of Laṁkā in 'Rāma Carita Mānasa',

*Sauraja Dhīraja Tehi Ratha Cākā I*

*Satya Sila Dṛḍha Dhvajā Patākā II RCM.LNK-79.03 II*

The chariot of righteousness means the chariot of truth. The chariot of righteousness means the chariot of love. The chariot of righteousness means the chariot of compassion. It refers to the righteous virtue of that religion which is free from all labels and flanked with the lofty level. Monk in this country is not identified by label, but by a distinct level. How mature is his worship? In 'Māhābhārata', Kṛṣṇa became the charioteer of Arjuna's chariot. This is Kaliyuga, Kṛṣṇa doesn't seem to be the charioteer of the chariot of our life. Who is it then? Tulasī has addressed this in a lovely manner, in Kaliyuga the charioteer of the chariot of our life is,

*Īsa Bhajanu Sārathī Sujānā I RCM.LNK-79.04 I*

You may choose to chant 'Namaḥ Śivāya', 'Gayatri Mantra', 'Hari Hari' etc. as part of worship, but Śiva's worship will become the charioteer of the spiritual seeker's chariot of righteousness in Kaliyuga.

*Kavaca Abheda Bipra Gura Pūjā I*

*Ehi Sama Bijaya Upāya Na Dūjā II*

*Sakhā Dharmamaya Asa Ratha Jāke I*

*Jitana Kaha Na Katahu Ripu Tāke II*

So, Lord has no chariot. He is bare-footed.

Selfish Indra is not offering his chariot! But the moment he realised that the war has become one-sided and if the war ends without any support from my end, I will be embarrassed! Therefore, selfish Indra sends the chariot driven by his charioteer from the heaven in the battlefield. Goswāmiji describes this chariot with due respect,

*Teja Puṁja Ratha Dibya Anūpā I*

*Haraṣi Caḍhe Kosalapura Bhūpā II RCM.LNK-88.02 II*

A king mounted (the chariot). Since Rāma was living with the vow of indifference, He was prohibited from sitting in the chariot and therefore, note how carefully Tulasī chooses His words! An emperor of emperors, a monarch mounted the chariot. Observe the extent till which a virtuous poet keeps his discretion intact! Talking about Nitinbhai, wherever RāmaKathā takes

place its brief summary is distributed to everyone in form of RāmaKathā booklet as a gracious offering. When I glance through it once, I realise that the matter is being compiled with utmost discretion. Else swapping even a single word can cause a big mess. Therefore, may Nitinbhai and his entire team obtain loads and loads of Mother Gaṁgā's blessings! Everyone is working without any intent. Composer also has his own discretion. And look at Lord Rāma's discretion as well! He never argued that why didn't you send the chariot earlier? He pleasingly accepted. I was telling you that, both Kuruvāda and Paṁḍuvāda had approached Kṛṣṇa - the very form of 'Paramāratha', before the commencement of war. However, Duryodhana chose Lord's army and Arjuna chose Lord Śrī Kṛṣṇa Himself. Osho had beautifully interpreted this incident which I had read, he said that Arjuna sat in Lord's divine feet and Duryodhana sat near Lord's head. Kṛṣṇa was fast asleep. As Lord Kṛṣṇa woke up, His first sight fell on Arujna. Arjuna had won the war then and there. It was only formality that was left. When a man surrenders, he wins his life. What is left then is only the formality of eating, drinking and sleeping. People embodied in physical body have to fulfill the duties of physical body.

So, my brothers & sisters, what was the ultimate accomplishment of the war of 'Māhābhārata'? I would say as far as I understand that read 'Māhābhārata' to understand ethics and read 'Rāma Carita Mānasa' to understand love. 'Rāma Carita Mānasa' is the scripture of love.

*Puṇyam PāpaHaram Sadā ŚivaKaram*

*VijñānaBhaktiPradam*

*MāyāMohaMalāpahaṁ Suvimalaṁ*

*PremĀmbuPūram Śubham I RCM.UTK-Śl.01 I*

*ŚrīMadRāmaCaritRāmaānasaMidam*

*Bhaktiāvagāhanti Ye*

*Te SaṁsāraPatamgaGhoraKiraṇair-*

*Dahyanti No Mānavāḥ II RCM.UTK-Śl.130 II*

As a rule, any scripture or volume has to establish the main theme of the scripture in the beginning, middle

and end. The main quintessence and the main essential element of 'Rāma Carita Mānasa' is Love. Therefore indeed I call RāmaKathā as the Yajña-of-Love and not the Yajña-of-Wisdom. I want to ask you, what was the ultimate accomplishment? Please be cautious that you don't lose the core essential element in the endeavour of knowing everything. It will fill your life with immense sadness. If we staunchly grab one aphorism, living the remaining life becomes a mere formality. The matter ends then and there.

One listener has asked a question, “Bāpu, what is the supreme meaning of Brahma? What is the supreme meaning of ethics? What is the supreme meaning of love? And what is the supreme meaning of self-interest?”

*Nīti Prīti Paramāratha Svārathu I*

*Kou Na Rāma Sama Jāna Jathārathu II*

Being engrossed in the dualisms of these isms, we are missing the element of 'Paramāratha' that stands right in the center of the isms. He who wants to attain the highest nectar in this very life,

*PremaRasa Pāne Tu Moranā PicchaDhara!*

*TattvaNu ṬūPaṇu Tuccha Lāge I*

Therefore, I call my Kathā as the Yajña-of-Love. I wanted to tell you, what was the ultimate accomplishment? What did they achieve in the end?

There is a couplet by *Masoom Ghaziabadi*,

*Kabhī Tūphāna, Kabhī Kaṣṭi,*

*Kabhī Majhadhāra Se Yārī,*

*Kisī Dina Leke Ḍūbegī Terī Ye Sabhī Hoṣiyārī I*

So, what was the ultimate accomplishment? Are we missing the root element? So my brothers & sisters, the Supreme Godhead who is the very form of 'Paramāratha' is being contemplated over from diverse angles by the men of wisdom, the followers of 'ParamārathaVādī', the adherents of dualism, non-dualism and qualified non-dualism. These are extremely difficult and intricate discussions, whereas we are only sitting amidst the Yajña-of-Love.



*Rāma Bhajata Soi Mukuti Gosāi I*

*Anaicchita Āvai Bariāi II RCM.UTK-118.02 II*

Liberation will follow him like a shadow who worships God. However, engaging ourselves in ism or dispute will only waste our time!

*Bālaka Bhramahi Na Bhramahi Grhādī I*

*Kahahi Paraspara MithyāBādī II RCM.UTK-72.03 II*

*Bālaka* means sun. Tulasī says, they dub one another a liar. Such people are of the opinion that it is the sun that rotates. The planets and asterisms don't rotate. They are stationary. These statements are only made by liars. Tulasī has presented a highly scientific aphorisms several years ago, which is one of Tulasī's aphorisms,

*Nija Sukha Binu Mana Hoi Ki Thīrā I*

This is a spiritual aphorism which states that an individual's mind will not come to rest until he finds his self-bliss. Attain yourself to self-bliss and mind will come to rest automatically.

*Parasa Ki Hoi Bihīna Samīrā II RCM.UTK-89.04 II*

Can one person touch another in absence of air?

Cessation of air makes the sense of touch impossible. Therefore, people float in space. This is scientific truth.

So, my brothers & sisters, the essential element of 'Paramāratha' is the supreme element. The realised believers of this theory are called as 'ParamārathaVādī'. It is certainly not about isms or disputes as known in the current era. Yet ism is an ism after all. Sāheb, elephant cannot be proven by perceiving its one limb. It's the decision of blind people! Some may say, it's like a pillar! Others may say, it's like a trunk! Decision cannot be made based on segregated perceptions. The decision of essential element can only be made if one has the complete understanding of entirety. It can only be proven then. This is my experience. So, isms have procreated immense struggle. Whom can he oppose who essentially experiences this world fraught of the Supreme Godhead? Narsinh Mehta says,

*Sakala LokaMā Sahune Vaṃde*

*Nimḍā Na Kare Kenī Re...*

So, the realised men dedicated to 'ParamārathaVādī' are engaged in deciding the nature of the essential element. Their soirees have one and only subject to decide upon the nature of the Supreme Entity, proving the nature of Supreme Element. So, Rāma is Brahma (The Supreme), Brahma means the ultimate essential element. And those who have known It, have stopped talking! Tulasī has said, few people have spoken even after knowing It, as they could not resist without talking.

The supreme meaning of self-interest is written in 'Rāmāyaṇa',

*Svāratha Sāca Jīva Kahu Ehā I*

*Mana Krama Bacana Rāma Pada Nehā II*

The greatest supreme selfish-interest of a worldly soul is having our mind fixed in Rāma's divine feet in thoughts, words and deeds. There is no greater selfish-interest than this, this is one's highest selfish-interest. And the supreme meaning of 'Paramāratha',

*Sakhā Parama Paramārathu Ehū I*

*Mana Krama Bacana Rāma Pada Nehū II*

O friend, the supreme 'Paramāratha' is Rāma's Name in thoughts, words and deeds. If everyone adamantly holds on to their isms then it will only result in opposition! And with whom will they oppose who have known Rāma's divine feet? There is a *dohā* by Rahim,

*Rahimana Doṣa Na Dijie Koī Kahe Kyū Hai?*

*Haskara Uttarā Dijie, Ha Bābā, Yū Hai!*

Another line of 'Mānasa',

*Nīti Prīti Paramāratha Svārathu I*

*Kou Na Rāma Sama Jāna Jathārathu II*

Goswāmījī says, whether it's ethics, love, self-interest or 'Paramāratha', because the decision about the essential element should be utmost aright no one knows these as aright as Rāma. Rāma is the only one who knows ethics utmost aright. So, first aphorism is that Lord Rāma could know ethics utmost aright. Which ethics did Rāma know aright, which ethics did Rāma support, for which ethics did Rāma intervene – this becomes extremely comprehensive subject to compile the principles of ethics.

Young ladies and gentlemen, I would request you to read following three Indian scriptures if it comes in your hand. 'ViduraNīti' contained in 'Māhābhārata', so that we come to know what ethics are. If you observe Rāma after understanding ethics from this scripture, you shall realise that Rāma knew all ethics utmost aright. Secondly, read 'NītiŚataka' authored by the realised man of Natha Sampradaya Bhartruhari. Read 'VairāgaŚataka' and 'ŚṅgāraŚataka' little carefully. Bhartruhari says, only two places in the world are the source of restfulness. One being the bank of Gaṃgā, Mother Gaṃgā is the dispeller of pain. And secondly, the discussion of erotism is not necessary. The bounds of propriety might be breached. However, read through if you possess right consciousness. Of course, if you possess right consciousness then 'Kumāra Saṃbhava' is also worth reading. Provided, you possess right consciousness.

Pointing the third scripture, 'CāṇakyaNīti'. '*Dharme Tatparatā Mukhe Madhuratā...*', eleven traits of ethics have been cited. Compare 'CāṇakyaNīti' with Rāma. How many ethics did Rāma know? Cāṇakya states in his book of ethics that an ethical man possesses these eleven ethics. First trait, he is earnestly eager for righteousness, he is not indolent or heedless. Indolence is synonym to death. Bharatajī is earnestly eager to see Rāma. Let the discussion of throne be deferred. At dawn I wish to leave for Citrakūṭa to behold Rāma's divine sight. Earnest eagerness for righteousness. Lord knows this ethic utmost aright, He practices it as well. The author of ethics says, '*Mukhe Madhuratā*', he whose words are sweet. He who utters honeyed-words that adds nectar to our ears. Whenever Lord Rāma has spoken, He has smiled first. Be zealous in offering charity to others. The donor should be filled with zeal. Rāma has always been zealous in offering benefaction to others. Bāpa, I have nothing that I cannot offer you. Please ask, with no delay. '*Dāni Siromani*', the Crest Jewel of Donors said Tulasī.

What is RāmaKathā? RāmaKathā is the meal of all living beings. All dishes are being served in this feast – at times of essential element, at times of truth, at times of ethics, at times of love, at times of 'Paramāratha', at times of self-interest, at times of Saṃkhya, at times of justice. All the dishes. This is the sumptuous feast of fifty-six delicious dishes. However, it's our tradition to offer *dakṣiṇā* after eating. So, you are served meal as you sit in Kathā, Kathā is the 'Mahaprasad' but *dakṣiṇā* is the devotional hymn (*saṃkīrtana*) sung for a minute in the end of Kathā. As Kathā concludes, *saṃkīrtana* begins, don't leave without offering this *dakṣiṇā*.

When Kathā happens in village, the plate of *āratī* is circulated in the end. Everyone offers One Paisa or Two Paise in it. A greedy man was once sitting in the assembly, he had no zeal of offering donation. Apparently, the priest had preached on donation for

three hours on the same day. The greedy man thought of offering donation of One Rupee. He removed One Rupee from his pocket and held in his hand. He was sitting far. The plate of *āratī* finally reached near him. Ten minutes elapsed. It was summer. His fist was sweating. As the plate of *āratī* reached him, the coin was wet because of perspiration. The greedy man thought, oh, poor coin is weeping as he will soon be separated from me! Let me not give it away. He dropped the coin back into his pocket! Donation doesn't only mean money, giving a virtuous thought to someone is also donation. Do not worry if you cannot donate, but be cautious of not misusing the money received for righteous activities.

*Jisa Diye Me Ho Tela Khairāta Kā,*

*Usa Diye Ko Jalānā Nahī Cāhiye I*

Zeal in donation. Rāma offers even before Bharata can ask.

*Prabhu Kari Kṛpā Pāvārī Dīnhī I*

*Sādara Bharata Sisa Dhari Līnhī II*

Khalil Gibran was asked, what is the best donation in your view? He said, the best donation is offering one's own self. What did Rāma do? He gave the *pādukā*, He gave His own self. His friendship has no deceit, such was Rāma's friendship. When Lord befriended Sugrīva, He did not employ deceit, He rather extolled '*Mitrāṣṭaka*' (*the ethics of friendship*). Traits of friend were cited in eight lines. He befriended Vibhīṣaṇa. He befriended the crown prince (Aṃgada). He expressed entreaty in Guru's divine feet. Observe Rāma's love in Guru's divine feet in 'Mānasa'. When Guru Vaśiṣṭha arrived to inform Rāma about His coronation being scheduled the next day, Rāma's devotion towards Guru has manifested. Sire, a master's visit to his servant's house! I am your servant. And a master's arrival to his servant's house is always the fountain of all auspicious. Devotional faith in Guru, well behaved conduct and purity in daily social dealings are reflected in Rāma's conduct. Being

inclined towards virtuous traits; Sabrī said, I have no good trait. I am an outcaste. I am vile. But Rāma said,

*Kaha Raghupati Suni Bhāmini Bātā I*

*Mānau Eka Bhagati Kara Nātā II RCM.ARK-34.02 II*

Cāṇakya says, he is the knower of scriptures. Rāma knows all scriptures,

*Beda Purāna Basiṣṭa Bakhānahi I*

*Sunahi Rāma Jadyapi Saba Jānahi II*

Beauty; O look at Rāghava's beauty!

*Kaṃdarpa Agāṇita Amita Chavi,*

*NavaNila Nirada Sumdaram I VP-45.02 II*

*NavaKaṃja-Locana, Kaṃja-Mukha,*

*Kara-Kaṃja, Pada-KaṃjĀruṇaṃ II VP-45.01 II*

*ŚivaBhajanatā*, worshipping Śaṃkara. My Rāma worships Śiva. So, everything gets proven in Rāma. And Rāma alone is the knower of love. Rāma knows love. He is the very form of 'Paramāratha'. What more does He know, read few *dohās* of Dohāvalī to know this.

So, no one knows these four aspect as much and as aright as Rāma. Which means that he who decides about 'Paramāratha' irrespective of whether it's Rāma or any of Rāma's surrendered seeker, will know ethics and love utmost aright, he also understand self-interest and he would understand 'Paramāratha' equally alike.

Rāma had lunch in Mithilā. He rested in the noon. In the evening, boys of same age as Rāma eagerly await Rāma's sight. Lakṣmaṇa is the preceptor of worldly souls. He realised the state of their mind. Lord Rāma thought, these people cannot enter the royal premises, hence I Myself will have to step out. Lord Rāma formed a tactic. He requested Viśvāmitrajī, '*Nātha Lakhanu Puru Dekhana Cahahī*'.

Both brothers step out for town sightseeing. Here three types of beholders are observed. The children are anyways with Rāma and the males of Mithilā are endowed with spiritual wisdom. The women of Mithilā are beholding Rāma from the attics. I have heard from the saints, the men who are beholding are the very form of spiritual wisdom, hence

they are quite. Patient and serious! The women are the very form of devotion. Therefore, they discuss internally. Devotion will cause to sing and discuss mutually. Women, the very form of devotion, are deeply interested in Rāma's sight. They throw flowers from attics aiming at Rāma with the hope that may Rāma look up and may we get to behold His holy sight. Flowers were the means of inviting Him to look up. One saint is of the opinion that it was not a flower, it was their virtuous mind (*sumana*). Lord Rāma inundated the whole town of Mithilā in His Name and beauteous Form and arrived in the arena where bow-sacrifice ceremony was to be held. Lord Rāma returned after satisfying the boys of His own age. The discussion about Brahma took place. In order to demonstrate devotion towards Guru to the world, the Supreme Spirit is offering the service of massaging Guru's feet. The next day Rāma and Lakhana go to Janaka's PuṣpaVāṭikā to pluck flowers for Guru's worship. Jānakī arrives there to worship Gaurī. One companion happens to discuss about Rāma. Following the companion, Sītā beholds Rāma. She then enters Gaurī's shrine to sing the hymn of praise.

Pārvatī got subjugated by love. The idol smiled. The garland dropped in form of grace and the idol spoke, "Siyā, the suitor who is set in Your heart

shall be Yours." Sītā returns home after attaining Gaurī's blessings. On the other hand, Rāma and Lakhana return with flowers for Guru's worship. Thereafter, the bow sacrifice ceremony took place. Lord broke the bow in middle of a moment. Jānakī adorned Lord with the victory wreath. Sire Paraśurāma arrived. On witnessing Lord's glory, Paraśurāma attained repose. The messengers went to Ayodhyā with the letter. King arrived with the wedding procession. The four brothers married the four royal girls. The wedding procession stayed back in Mithilā for extended length of time. It finally took leave. Encamping on the way, the wedding procession reached Ayodhyā. Days began to elapse. Guests took their leave. Final farewell was given to Viśvāmitra. The Sire left. The whole family stood on the bank of Sarajū,

*Nātha Sakala Saṃpadā Tumhārī I*

*Main Sevaku Sameta Suta Nārī II RCM.BAK-359.03 II*

"O Lord, all this wealth is Your benefaction. I am Your mere servant with my family." Tulasī is showing to the world, what we should beseech from a saint, "If you find time amid your worship and spiritual practice and if you recollect us then be kind to bless us with your divine sight." An untrue monk causes pain on arrival, a genuine monk causes pain on departure.



The yoga of VyāsaPīṭha is the Yoga-of-Love

Mānasa-Paramāratha : IX

Today (is 21<sup>st</sup> June), the whole world knows this day as 'International Day of Yoga'. On the occasion of this glorious day, I offer my bow in the divine feet of the one whom we call as Yogeśvara (Lord of Yogis) – Lord Śiva, the Lord of Kailas, the supreme Yogi Lord Māhādeva who is the Guru of three spheres. Thereafter, we also call Jagatguru Śrī Kṛṣṇa as Yogeśvara (Lord of Yogis) who has gifted RājaYoga to the world, on today's holy day I express my love in Lord Kṛṣṇa's divine feet. In the same tradition, let me also make obeisance to the main pioneers of this field like Supreme Yoga Guru Lord Patanjali and all those who have been born starting from Śiva, regardless of whether they are renowned or not, all those who have been born till date and who shall be born in future – I offer a bow to one and all from VyāsaPīṭha.

The encyclopedia 'YogaVishwakosh' of Reverend Ramdevbaba and Preceptor Balkrishnaji was launched yesterday in Delhi. Therefore, I would like to remember Yogaguru Baba Ramdevji from here and offer a bow with all honours, Sādhu. In the same sequence, I also congratulate India's Prime-Minister Honourable Modi Sāheb, the man who proposed the idea of 'Yoga Day' in UNO and inspired the world to join it. Today is the day of great glory for all of us, Bāpa! And we also call Śaṅkara as father. I offer obeisance to all monks starting from Lord Śiva.

This is not the day of a specific country, it's the day of our Śiva. I request all my countrymen, if you are unable to participate in this event today for any reason then do contemplate over this day and do celebrate Yoga Day, if not today then may be after a month! You cannot change that fact that you hail from our civilisation. If you deny cooperating in the service of Gaṅgā, if you refuse to support the service of cows, if you decline to cooperate in the service of Yoga and BrahmaVida then you are harming yourself by your own hands! Let us ignore the minor controversies! Since you have obtained life in India, be proud of India. I thank foreign men and women as well! 'Yoga Day' has been celebrated in several countries today. There are two points to be happy about, it was my wish to shelter cows in the President House, you found out and got the news that they are sheltering ninety cows. I had talked about sending five cows from Gir on my behalf, by your blessings I have been informed just now that five cows have already entered the President House. And today those cows are grazing in the lawn of President House. I thank the ruling authority from my VyāsaPīṭha. We are deeply thankful. You accepted the idea of mendicants like us. Indian civilization will endure for eternity. Another matter of happiness; I called up in our 'Kailāsa Gurukul' and asked Jayadeva, do you know Yoga? He said, I do know few āsanās. I told him that tomorrow at 'Kailāsa Gurukul', please teach yoga to all our students for five minutes, as much as you know. I as well tried yoga

*The essential element of 'Paramāratha' is the supreme element. The realised believers of this theory are called as 'ParamārathaVādī'. It is certainly not about isms or disputes as known in the current era. Elephant cannot be proven by perceiving its one limb. It's the decision of blind people! Some may say, it's like a pillar! Others may say, it's like a trunk! Decision cannot be made based on segregated perceptions. The decision of essential element can only be made if one has the complete understanding of entirety. It can only be proven then. This is my experience. So, isms have procreated immense struggle. Whom can he oppose who essentially experiences this world fraught of the Supreme Godhead? The realised men dedicated to 'ParamārathaVādī' are engaged in deciding the nature of the essential element. Their soirees have one and only subject to decide upon the nature of the Supreme Entity, proving the nature of Supreme Element.*

this morning for a minute. Though I don't know much but I requested Hanumānājī, please consider this done! Today is the day of great glory for my country.

The nation whom the world calls as Superpower, one of the Honourable Presidents of such a Superpower keeps the picture of Hanumānājī in his pocket, Barack Obama. I have read this in newspaper. Who except Him can give us power? Who except Him can give us erudition? Who except Him can give us intellect?

*Bala Budhi Bidyā Dehu Mohi I*

*Harahu Kalesa Bikāra II HC-Do.2 II*

Indian man should be fearless. We are sitting on the bank of Gaṃgā. I fail to understand, for how long we would continue to live in deceit and veil! Anyways, may the Supreme Godhead grant opportunity to everyone! Bāpa, even yesterday I said in Delhi that whether it's mental anxiety, physical malady or worldly troubles – Yoga is panacea of everything and it helps us attain the ultimate state of *samādhi*. This is no exaggeration at all. *Samādhi* means reconciliation. An individual obtains the complete answer from within, we experience a satiation burp, a sense of contentment. The way Tulasī says,

*Pāyo Parama Bīśrāmu Rāma Samāna*

*Prabhu Nāhī Kahu II RCM.UTK-130 II*

So, 'Mānasa-Paramāratha', today is the last day, let's briefly glance through the Kathā. Sometimes sit near some enlightened man, sit there in absolute, pin drop silence for five minutes. And while leaving you will feel as if you have taken a bath! What does yoga do? It purifies the heart, it purifies the body and it purifies our mind as well. And today I am feeling that if this continues in similar fashion then pleasure, health, erudition, power, intellect will soon become easily attainable only by means of yoga - '*Sambhavāmi Yoge Yoge*'.

Second canto is 'AyodhyāKāṇḍa'. Goswāmijī writes,

*Yasyāṃke Ca Vibhāti Bhūdharasutā Devāpagā Mastake  
Bhāle Bālavidhurgale Ca Garalam Yasyorasi Vyālarāṭ I*

I have heard from the saints that if 'BālaKāṇḍa' is believed as an individual's childhood, 'AyodhyāKāṇḍa' is the youth. Brahmālina Pūjya Dongrebapa is also of the opinion that 'AyodhyāKāṇḍa' is the canto of youth. Young men and women, when you reach the young age specifically, when the second canto of your life begins make sure to sing Śiva's hymn of praise. Śiva is utmost needed to control the virtuous conduct in young age. Therefore, Tulasī has sung Śiva's hymn of praise. But the hymn doesn't contain Śiva alone, various aesthetic sentiments have been added in one śloka! Perhaps Tulasī wants to indicate, O youth, you will get married in young age and as your wife will be sitting near you, lead an ideal married life like Śiva and Pārvatī. O youth, hold the Gaṃgā of discretion on your head in youth. Don't miss discretion. Śaṃkara's brow is adorned with a crescent moon. O youth, may your forehead be equally radiant and glorified. The crescent moon of the second day is taintless. It's the full-moon which contains blemishes. Your thoughts, your contemplation should be taintless and pure.

Māhādeva holds poison in His throat. O youth, you will have to consume the venom of defamation in young age itself. And on the basis of 'Rāma Carita Mānasa' I can say that venomous situations arriving in our life are nothing but venom. And one can digest this venom just like Śaṃkara if we conjoin it with Rāma: Viṣa+Rāma=Viṣaram (poison). I have no insistency specifically for Rāma. Rāma means any Supreme Entity or as you may like to call it. So, if you are forced to consume venom, recall Māhādeva.

Wear beautiful ornaments, but O youth, be cautious that these ornaments don't become serpents! Beware that these ornaments don't sting you like a serpent. Be mindful that wealth doesn't turn into adversity. May exorbitance not devour you. There is a line in Gujarātī,  
*Je Poṣatu Te Māratu Evo Dise Krama Kudaratī I*  
The poetry of Poet Kalapi. The element which nourishes is the same that kills man after reaching an exorbitant degree. Lord has smeared ash on body! Youth, spray perfume on your body, you may enjoy all beauty products but do remember that one fine day this very body is going to turn into ashes, persist this remembrance.

Second mantra: Lord Rāma is going to be enthroned, Lord was not pleased hearing this news and when the matter of exile in the woods was discussed the following day, Lord was neither dismayed by this proposal. His pleasure stayed intact in both the situations. O youth, neither be overjoyed when you pass the test, nor feel dismayed if you fail. Victory and defeat are part of life. Discretion will manifest by spiritual discourse. Third mantra,

*NīlambujaŚyāmalaKomalāṅgaṃ*

*Sītāsamāropitavāmabhāgam I*

*Pāṇau Mahāsāyacakārucāpaṃ*

*Namāmi Rāmaṃ Raghuvamśanātham II*

Third mantra contains the obeisance to Rāghava and then commences 'AyodhyāKāṇḍa',

*ŚriGuru Carana Saroja Raja I*

*Nija Manu Mukurū Sudhāri I*

*Baranaū Raghubara Bimala Jasu I*

*Jo Dāyaku Phala Cāri II RCM.AYK-00 II*

All I want to say is that at the onset of youth bear the dust of some enlightened man's divine feet on the crest of your head. Stay amid the guidance of the shelter of some enlightened man. We need some Guru

who keeps our mind aright, who develops our intellect and adeptness and after doing all this, he who stays cautious that we don't become proud of this. Guru's obeisance was made. Then comes the first line of 'AyodhyāKāṇḍa' in form of a copāi,

*Jaba Te Rāmu Bhyāhi Ghara Āe I*

*Nita Nava Maṃgala Moda Badhāe II*

*Ridhi Sidhi Saṃpati Nādī Suhāi I*

*Umagi Avadha Aṃbudhi Kahu Āi II*

Every since Rāma has returned after duly married, shower of bliss is constantly raining in Ayodhyā. Rain is good, but exorbitant rain causes destruction. The same Ayodhyā will shortly experience the pain of Rāma's exile into the woods. Daśaratha witnessed his grey hair in the mirror and took the decision. Guruji agreed in affirmation and Rāma's royal coronation for next day was announced. The deities convinced Sarasvatī. Sarasvatī fouled Maṃtharā's intellect and eventually Rāma's coronation was cancelled and Rāma was pronounced an exile into the woods for fourteen years.

Rāma, Lakṣmaṇa and Jānakī left with the vow of indifference. The whole town of Ayodhyā is following them. They reached the bank of Tamasā River. Everyone fell fast asleep in the night. Lord escaped with the chariot. They reached Śṛṅgaverapura. As the townsmen of Ayodhyā woke up in the morning, they wept inconsolably and returned back. King Guha honoured them in Śṛṅgaverapura. They stayed for one night. The next day Lord matted the hair on his head. The ferrymen were called. Kevaṭa laved Lord's feet and offered a ride in the ferry. Kevaṭa said, Lord our generations have passed away on the bank of Gaṃgā but none of Your so-called priests belonging to the upper class of the society have turned up to perform the rituals of our forefathers! Please do it for us. Tulasī writes,

*Pada Pakhāri Jalu Pāna Kari Āpu Sahita Parivāra I  
Pitara Pāru Kari Prabhuhi Puni Mudita Gayau Lei Pāra II*

This was a revolution. Therefore, the scholars of 'Rāmāyaṇa' are of the opinion that Rāma's reign was already established in Śṛṅgaverapura. The auspicious commencement had taken place there itself. Lord crossed the Gaṅgā. Reached Bharadvājajī's hermitage. Furthering the journey through Vālmikijī's hermitage and seeking his guidance, Lord arrived at Citrakūṭa. The entire town of Ayodhyā is immersed in the pain of separation. Sumaṅta arrived and narrated the story.

*Rāma Rāma Kahi Rāma Kahi*

*Rāma Rāma Kahi Rāma I*

*Tanu Parihari Raghubara Biraha*

*Rāu Gayau SuraDhāma II RCM.AYK-155 II*

Tulasījī says, King Daśaratha utters the word 'Rāma' six times before passing away. Why? It's believed, it was the sixth day in Rāma's separation hence he uttered six times. Another saint is of the opinion that no, Daśaratha had reached the sixth state of spiritual enlightenment, hence he uttered six times. Yet another saint said, Rāma's Name is the quintessence of all six scriptures, hence it was repeated six times. His consciousness departed on the sixth utterance of the word 'Rāma'. Vaśiṣṭhajī arrived. King's body was kept in the boat of oil. Because no son was present for performing obsequies. Messengers were sent to pick up Bharata. The messengers reached, Bharata was informed. Bharatajī arrived, met Kaikeyī. And when everything was revealed to him, Bharata's lamentation and anger were indescribable! Mamtharā is standing all adorned!

Young men and women, no worries if you cannot attend spiritual discourse, but Tulasījī has said, don't engage in vile company. Beware! Bharata wept inconsolably. Father's last rites were performed on the bank of Sarajū. Ayodhyā's ministry met. Who should

take over the throne? Several discussions took place. Finally, Bharatajī's idea that let us first visit Citrakūṭa and then do as my Lord says, was agreed upon. I am not the man of sovereignty, I am the man of truth. I am not the man of designation, I am the man of someone's pādukā. I cannot sit on the royal throne.

The whole town of Ayodhyā reaches Citrakūṭa. King Janaka reached Citrakūṭa as well. They mourn the king's death. Eventually the decision was made for Bharata to stay in Avadha and Rāma to stay in the woods for fourteen years. Both should abide by the father's order. After fourteen years, both are free to decide as they wish. It's the painful moment of farewell. Rāma-Lakṣmaṇa-Jānakī bid farewell to the people of Avadha and Janaka. Bharatajī is standing still, with tearful eyes. Bharata needs something. He could not ask. I want some support with which I can live.

*Prabhu Kari Kṛpā Pāvārī Dīnhī I RCM.AYK-315.02 I*

He took the pādukā on the crest of his head. They returned to Avadha. Pādukā was installed on the royal throne. One fine day, Bharata approached Lord Vaśiṣṭhajī and offered a bow, "Lord, if you permit it's my wish that although I shall run Ayodhyā's state-affairs but I wish to do so by adopting the vow of indifference and by staying in the hut-cottage." Vaśiṣṭhajī said, "Bharata, although it is us who have defined righteousness, but whatever you are thinking, saying and doing is not righteousness but the very quintessence of righteousness. You may proceed, but do take Mother Kausalyā's permission. She is living only for you." Bharatajī approached mother Kausalyā. He could not speak that may I adopt renouncement? "Do you want to say something, Bharata?" "Yes, mother. Mother, I am only born to cause you pain! Was I not born, Rāma wouldn't have gone to the woods, neither would have my father passed away, nor would you have been widow. Ma, if you permit may I

stay at Naṃdīgrām?" Kausalyā, Rāma's mother alone knows what she must have gone through! Nonetheless she is endowed with discretion. She responded, "If you can stay pleased by staying in Naṃdīgrām with the vow of renouncement then please go ahead Bāpa!" During this incident, there is one individual who is absolutely silent in 'Mānasa' and he is Śatrughna - he is weeping, mother goes near him, holds his hand and consoles him to calm down.

My young men and women, it's easy to perform solemnization, it's easy to do yajña, it's easy to recite Kathā, listening to Kathā is also easy, practicing penance is easy as well, though it's not very easy but it's relatively easy, however it's difficult to love. I call RāmaKathā as the Yajña-of-Love. The yoga of VyāsaPīṭha is the Yoga-of-Love (Prema-Yoga). If there is no one who can support each other then Lord's Name comes to rescue. All Śatrughna said by placing his head on Mother Kausalyā's shoulder, "Ma, my father is in heaven, Rāma-Lakṣmaṇa-Jānakī are in the forest, my brother Bharata is going to Naṃdīgrām, please tell me where should I go? What is your command for me?" Mother said, "Śatrughna, you are the descendent of solar dynasty and we are born to burn." Even the greatest realised souls were abashed on witnessing Bharatajī's way of life. Tulasī writes, if Bharatajī had not been born who would have diverted the mind of a wicked being like me towards Rāma?

'AyodhyāKāṇḍa' concludes. In 'Araṇya-Kāṇḍa', Lord migrates from Citrakūṭa. He arrived in Sage Atri's hermitage. Atri sang Lord Rāma's hymn of praise.

*Namāmi Bhakta Vatsalaṃ I*

*Kṛpālu Śīla Komalaṃ II*

*Bhajāmi Te PadĀṃbujaṃ I*

*Akāmināṃ Svadhāmadaṃ II RCM.ARK-04 II*

Mother Anasūyā and Jānakī meet each other. They discuss the duty of a chaste, faithful wife. Lord furthered the journey thereon. Meeting Sutikṣaṇa etc. on the way, Lord arrived in Kuṃbhaja's hermitage. After befriending Jaṭāyu, Lord began to dwell in Paṃcavaṭī on the bank of Godāvārī. One fine day, Lakṣmaṇajī asked five questions to the Lord. Lord Rāma answered five questions associated with essential reality, which the realised men of 'Mānasa' term as 'RāmaGītā'. Thereafter, Śūrpaṇakhā arrived. She was punished. KharaDūṣaṇa were instigated. They attacked and attained a heroic death. Rāvaṇa was provoked and he plans Sītā's abduction. On the other hand, Lord resolved to enact the lovely human sport. Rāvaṇa abducts Jankji with Mārīca's assistance. Jaṭāyu attains martyrdom. Rāvaṇa abducts Jānakī and keeps Her safe-guarded in Laṃkā's AśokaVāṭikā. On the other hand, Rāma moves ahead in Jānakī's quest. Jaṭāyu is conferred divine state. Afterwards, Kabaṃdha is emancipated. Lord entered Sabrī's hermitage. Extolled nine types of devotions. Sabrī merged herself in Lord. Lord arrived at PaṃpāSarovara Lake. Met Nārada. 'AraṇyaKāṇḍa' concludes.

In 'KiṣkindhāKāṇḍa', Rāma and Sugrīva befriended each other with the help of Hanumānajī. Vāli was given nirvānā. Aṃgada was appointed as the crown-prince. Lord observed religious austerities in the holy month of Catura. Then commenced the campaign of Sītā's quest. Monkeys and bears were dispatched in all directions. And Hanumānajī's group went to the southern quarter. Lord hands over the signet-ring to the Hanumānajī. They reach the shore of ocean while searching Sītājī. SvayaṃPrabhā guided them. Thus concludes 'KiṣkindhāKāṇḍa'. 'SuṃdaraKāṇḍa' begins,

*Jāmavaṃta Ke Bacana Suhāe I*  
*Suni Hanumamṭa Hṛdaya Ati Bhāe II*  
*Taba Lagi Mohi Parikhehu Tumha Bhāi I*  
*Sahi Dukha Kaṃda Mūla Phala Khāi II*

Sire Śrī Hanumānaji takes a flight to Laṃkā. Overcoming the obstacles on the way, Hanumānaji enters Laṃkā. Met Vibhīṣaṇa. Vibhīṣaṇa revealed the tactic to meet Jānakī and Hanumānaji finally reaches Ma Jānakī. Rāvaṇa's incident occurs in between. Śrī Hanumānaji drops the signet-ring. He appeared and introduced Himself. Mother and Hanumānaji met each other. Received the blessings. Had sweet fruits. Uprooted few trees. Akśaya was killed. Indrajit captures Hanumānaji and presents Him in Rāvaṇa's court. Finally the attempt to burn Hanumānaji failed. Laṃkā was burned upside down. Hanumānaji took a dip in the ocean and returned to the mother. Mother gave *cuḍāmaṇi* (lotus-shaped hair ornament). Everyone returned to Rāma's surrenderance with mother's message. Lord camped on the shore of ocean. On the other hand, Rāvaṇa abandoned Vibhīṣaṇa. Vibhīṣaṇa resorted under Lord's surrenderance. Lord sheltered the surrenderee. Lord fasted before the ocean for three days. Ocean did not budge. Lord exhibited some fear. Ocean surrendered. It was decided to bridge the ocean. And here concludes 'SumḍaraKāṇḍa'.

In the beginning of 'LaṃkāKāṇḍa', the ocean was bridged. As per Lord's desire, Śiva's emblem was installed. Thereafter, Lord camps on Mount Subela. Aṃgada went with the proposal of treaty. The treaty failed. War became inevitable. Fierce battle is fought. People attain heroic nirvānā one after another. Rāvaṇa's arms and head were cut by thirty arrows. Finally, thirty-first arrow was shot in the navel. Rāvaṇa collapsed while uttering the word 'Rāma' for the very first and the very last time in life. Rāvaṇa's radiance got

blended in Rāma's countenance. Maṃdodarī arrived. She sang Lord's hymn of praise. Rāvaṇa's obsequies were performed. Vibhīṣaṇa was enthroned. Jānakīji was informed. Sitā and Rāma were reunited. Puṣpaka was prepared. Lord begins the journey to Ayodhyā by taking close friends with Him. Jānakī was shown the bridged ocean through the skyway. Meeting the heroes like Kuṃbhaja etc. on the way, Lord sends Hanumānaji to Ayodhyā to give the message. Puṣpaka aircraft descends at Śṛṅgaverapura. The entire society of Niṣāda and King Guha rushed upfront! Lord told Kevaṭa, please tell me what toll should I give you now? He then said, Sire this was only an excuse to see You one more time. If You wish to give a toll, I had offered You a ride in ferry, please take me to Ayodhyā in Your aircraft! Lord betakes Kevaṭa in the aircraft.

Beginning of 'UttaraKāṇḍa' describes Bharata's state of separation. He received the news of Lord's arrival. The entire town of Ayodhyā was overjoyed! Aircraft lands on the holy land of Ayodhyā. Lord offered a bow to His motherland. Offered obeisance to Sarajū. Throwing the weapons away, Lord Rāma bowed prostrate in Vaśiṣṭhaji's divine feet. Rāma and Bharata were reunited.

*Amita Rūpa Pragaṭe Tehi Kālā I*

*Jathā Joga Mile Sabahi Kṛpālā II RCM.UTK-05.03 II*

Every individual experienced personal meeting with the Lord. Lord first went to Kaikeyī's chamber. Warded off mother's hesitance. He then clasped Mother Kausalyā's and Sumitra's divine feet. Jānakī offers a bow in mothers-in-law's divine feet. Vaśiṣṭhaji said, let us perform the coronation ceremony today itself, without trusting tomorrow. The royal attire and ornaments that were to be decked fourteen years ago were worn after fourteen years. Divine throne arrived. Offering a bow to the earth,

offering a bow to the sun-god, offering a bow to the direction, offering a bow to the public, offering a bow to the mothers, offering a bow to the Guru, offering a bow to His ancestors, offering a bow to His beloved subjects – Rāma took on to the royal throne. Deities rained down flowers. Vaśiṣṭhaji applied the royal coronation mark on Rāma's forehead,

*Prathama Tilaka Basiṣṭa Muni Kīnhā I*

*Puni Saba Bipranha Āyasu Dīnhā II*

The reign of Rāma, the reign of Love was acclaimed across the three spheres. Four Vedas arrived. Lord Śaṃkara arrived. Six months elapsed. Everyone was given farewell except Hanumānaji. Goswāmīji has described wonderful reign of Rāma. Jānakīji gave birth to two sons at the end of stipulated time-span, Lava-Kuśa. Likewise, all three brothers were blessed with two sons each. Citing the names of the heirs of Raghu's race, Tulasīdāsaji concludes the story of Raghu's race here. Tulasī did not write the story of slander because Tulasī wishes a harmonious dialogue.

Thereafter, 'UttaraKāṇḍa' contains the exploits and philosophy of Sire Bhuṣuṇḍi. In the end, Garuḍa asks seven questions and KāgaBhuṣuṇḍijī answers those. KāgaBhuṣuṇḍi concluded the Kathā

before Garuḍa. Lord Śiva concluded the Kathā before Pārvatī. Whether or not Yajñavalkyaji concluded the Kathā before Bharadvājaji is unknown. And Goswāmīji concludes the RāmaKathā being recited to His own mind. Sitting beneath the blessed shade of these four preceptors on the bank of Gaṃgā in this holy land, at this moment while I am moving ahead to conclude this nine-day RāmaKathā, Tulasī says in 'Barvai-Rāmāyaṇa' that there is one remedy for our selfish-interests and 'Paramāratha',

*Svāratha Paramāratha Hita Eka Upāya I*

*Sīya Rāma Pada Tulasī Prema Baḍhāya II*

Saints engaged in 'Paramāratha' for others while loving in Lord's divine feet are indeed blessed. I devote this nine-day RāmaKathā of 'Mānasa-Paramāratha' on the day of International Day of Yoga to Māhādeva.

*Abbreviations: BAK - BālaKāṇḍa, AYK - AyodhyāKāṇḍa, ARK - AranyaKāṇḍa, KKK - KiṣkindhāKāṇḍa, SDK - SumḍaraKāṇḍa, LNK - LaṃkāKāṇḍa, UTK - UttaraKāṇḍa, BR - BarvaiRāmāyaṇa, DHV - Dohāvalī, Do - Dohā, HC - HanumānaCālisā, NBS - NāradaBhaktiSūtra, PM - Pārvatī-Maṃgala, RCM - Rāma Carita Mānasa, Śl.Śloka, So - Sorthā, VP - VinayaPatrikā*

*Indian man should be fearless. We are sitting on the bank of Gaṃgā. I fail to understand, for how long we would continue to live in deceit and veil! Even yesterday I said in Delhi that whether it's mental anxiety, physical malady or worldly troubles – Yoga is panacea of everything and it helps us attain the ultimate state of samādhi. Samādhi means reconciliation. An individual obtains the complete answer from within, we experience a satiation burp, a sense of contentment. Sometimes sit near some enlightened man in absolute, pin drop silence for five minutes. And while leaving you will feel as if you have taken a bath! What does yoga do? It purifies the heart, it purifies the body and it purifies our mind as well.*

## कवचिदन्यतोऽपि

No dialogue can begin without harmony and end without monkhood



Morari Bāpu's inspirational address on the sacred occasion of 'Gītā-Jayaṃtī'

Bāpa, on the sacred occasion of 'Gītā-Jayaṃtī' by offering a bow in the lotus-feet of the Lord of Yogis Kṛṣṇa, making obeisance to the Universal Holy Scripture 'Bhagavad Gītā' (I recall those) who have dispassionately sown the seeds in this fertile land of 'Gītā Vidyālaya' as a result of which 'Gītā' is being studied here till date. My obeisance to all the students, youths and Gurus of 'Gītā Vidyālaya' who have attained success in diverse fields of the society. Reverend ShastriBapa just now remembered Babulabhai. I offer my homage as well. I also offer a bow to Viragmuni. Post his bodily departure the one

who has been constantly giving affection to 'Gītā Vidyālaya' - Reverend Bholedasji Bāpu, Reverend ShastriBapa, Reverend Labhudada, both Vinubhai, the native villagers, all my Venerable Kathā reciter men and women, present saints and abbots and you all.

Yesterday we were talking on the way, in which year is this celebration of 'Gītā-Jayaṃtī' entering? We had no idea, but we were informed after reaching here that it's the Forty First Year. I enquired, has it ever happened that I may have missed one of the celebrations? Vinubhai replied, No. I have come here even if it may be for two short hours. Call it as hesitance

or sweet pain of my mind that I could not attend this event for two or three days on this occasion. I feel sorry for the same. I could have come even for two days. It's not that I am too busy, neither it's that I don't like coming here. The word 'Niyati' is good in our philosophy for the sake of reconciliation. It must be the call of 'Niyati' (destiny). I have been coming here since last Forty One Years. I also missed being part of Trivenī, God knows why! I am never destined to miss anything. Please give your best wishes so that I may not miss this life. Because,

Phero Re Phale To Ā Phero Kāmano,  
Nahī To Phere Re Phere Jhājho Phera  
Eka Re PherāMā MīrāBāi Ujalā...

I feel good that I could come here. Attribute it to my busy schedule or mere coincidence, nonetheless there is a sweet pain of not being able to come here and coming here also confers me equal joy. I am seventy. My eyes may be weak, but I can see from within. The radiance of Vidyālaya has grown slightly. As I state this, the onus lies with villagers and students. Our leading personality Reverend Bāpu who is busy travelling in India and across the world does manage to come here amid his busy schedule even if it's for eight days or five days. Labhudada is always nearby. We constantly obtain his guidance. Even after reciting ślokas of 'Gītā' in large numbers doesn't constantly augment radiance then we have failed to aptly understand 'Gītā'. Today as I am here, I am not referring to this brightly lit surrounding as I talk about radiance. The cleaner the chimney, the more will radiance augment. Let's thus follow this. This institute has sought nothing from the village. Neither has Viragmuni. Their only demand is that children should come here from this as well as neighboring villages, with the only intent of reciting 'Bhagavad Gītā' or 'Mānasa'. So that everyone feels content in life. The institute of 'Gītā Vidyālaya' runs with this only objective, I supplicate in Lord Yogeshvar's divine feet for the progressive development of this institute.

Many discourses have been delivered on 'Gītā'. Plenty expositions has been given. Much has been written down. It is translated in several international languages. Parallel verses have also been composed. Enormous thoughts have been put into 'Gītā' in several languages. It has been contemplated and reflected over as well. The realised men competent of perceiving metaphysical aspects have also expressed their philosophy on 'Gītā'. 'Gītā' has also been sung in various tunes. It has been performed on daises as well. People have danced and acted too. 'Gītā' has touched all erudition. It has floated several messages. It has relayed admonitions too. Authoritative individuals have also passed orders through 'Gītā'. 'Gītā' is universal. I have been requested since last Forty-One Years to pass the message of 'Gītā' from here. One such title is decided. A lot has been thought and contemplated over 'Gītā'. And it shall continue. This is such a Holy Scripture. What message should I give for this year?

Is Rāz Ko Kyā Jāne Sāhil Ke Tamāsāi,  
Hum Dūbke Jāne Hai Sāgar Terī Gaharāi I

The poet says, how will the bystanders standing on the bank know the mystery? We can know the depth of ocean only if we dive. Several realised men have given us messages and admonitions by diving into 'Gītā'. What more can we add? We are the people who like splashing water on the bank, we liked doing it in our childhood. We have grown only by age, else none have become old. Splashing water now looks childish because of age. But beholding anything virtuous from the bank feels equally good.

What is it that I need to do? ShastriBapa rightly said, 'Kariṣye Vacanaṃ Tavaṃ' all that was said in six cantos about karma, wisdom, devotion etc. was summarized in single phrase in the eighteenth chapter as 'Kariṣye Vacanaṃ Tavaṃ', I am pleased. Bāpā, what message should I give? Let me begin from where Bāpā left. He laid a beautiful foundation. I heard this for the first time. I accept honestly. I am accepting this new

thought gladly. It's grace for us. 'Kariṣye Vacanam Tavaṃ', 'Gītā' runs with an agenda Sāheb! Gunvant Shah has said so. He sent me the first copy of his exposition of 'Māhābhārata'. I was glancing through the preface and few other chapters, 'Manav Swabhav Nu Mahakavya'." He said, 'Gītā' contains one and only agenda: Dispelling the decline of religion or righteousness, destroying evil attitude and wickedness, protecting the monks and establishing righteousness in original form. We all know this agenda of 'Gītā'. 'Yadā Yadā Hi Dharmasya GlānirBhavati Bhārata', we all know this. Righteousness is in the center. I accept it as well. I humbly wish to add a fifth point to this agenda. I shall call up Guvantbhai today itself that I have shared your thoughts today on the day of 'Gītā-Jayaṃtī' for my happiness. But the decline of righteousness should be dispelled. Wickedness should be destroyed. Monks should be protected. Religion or righteousness should be established. The fifth point in this original agenda is: Attaining enlightenment. 'Naṣṭo Mohaḥ', isn't this enlightenment? Isn't this the definition of enlightenment? When someone is unfazed, he may say in the joy of mendicancy that my infatuation is destroyed, not just for the sake of it but he may genuinely announce that I have climbed Patamjali's seventh step of meditation. Whoever may have claimed so...! But when an individual can clearly claim that my infatuation has dispelled,

Gayau Mora Saṃdeha Suneu Sakala Raghupati Carita I  
Bhayau Rāma Pada Neha Tava Prasāda Bāyasa Tilaka II

First trait of enlightenment is: abandonment of infatuation. This is Morari Bāpu's fifth opinion. Please understand, it's only for me. This is not an admonition. It's neither my capacity. It's my thought that the last agenda of 'Gītā' is that may Arjuna attain enlightenment.

By Guru's grace if we see from the viewpoint of essential reality we realise that both 'Māhābhārata' and 'Rāmāyaṇa' contains the process of becoming

enlightened through war. The ultimate goal of both the scriptures is enlightenment. Stories of war are charming, states our literature. Can the story of war ever be so charming? Either people saying so are untrue or MorariBapu is wrong. Or the listeners have falsely understood so. Why should I prove others wrong? Can the stories of war be charming? But it's indeed said so. It's true because only that which is charming is worth remembering. Any conflict may take you to enlightenment. Someone can show you the path of surrenderance through any struggle. Therefore, I am adding this fifth agenda. These four are indeed in place. 'Gītā' is a harmonious dialogue. It's the dialogue between Kṛṣṇa and Arjuna. Any dialogue begins from harmony. My brothers & sisters, no dialogue can begin without harmony and end without monkhood. We can begin dialogue only because of our harmony. We can beget controversial unrest because we lack mutual harmony.

Lately I said in Ahmedabad Kathā that Kṛṣṇa's cows were not killers, but this man turned out to be a killer! His cows were wise. They never attacked anyone with their horns. This cowherd born Five Thousand Years ago has killed us, His pain is still fresh with us. Our eyes moisten on uttering His Name even today. Dwarkadhish flashes in our memory. We feel like going to Vraja mentally. My Tharo Bhagat says, 'Śyāma Vinā Vraja Sūnu Lāge...'. When our utmost beloved person departs, we either wear white clothes or black clothes. This monk has worn black and white clothes in Kṛṣṇa's memory. He has not worn for the sake of good contrast. I went for conferring Narsinh Mehta Award. All chairs were alike expect mine which was covered by white cover. The table in front of my chair was covered by black cloth. I told them, this combination of black and white looks matching! My mother SavitriMa wore white saree during her last phase. My grandmother AmrutMa always wore black saree. This is my memory 24x7. Even I was equally unaware of this mystery. We realise when such

mysteries reveal itself, 'Śyāma Vinā Vraja Sūnu Lāge...'. 'Sūnu' cannot be translated. He alone can know who has endured dead silence. How can sūnu be translated?

Sūnu means solitude. Seclusion. Sāheb, such are these words. Sūnu is a realisation, unlike experience. Experience can be articulated, but not realisation. Tulasī says, 'Nija Anubhava Aba Kahau Khagesā'. When Bhuṣuṇḍi narrated his experience, he had spoken, he resorted to words, 'Umā Kahau Mai Anubhava Apanā'. But realisation cannot be told. 'Mādhava Kyāya Nathi MadhuvanaMā', this man is a killer! He has killed us by His ever enchanting personality. He has killed us by His gracious satires. He has left us spellbound by His ślokas of 'Gītā'. He has given us profoundly mysterious pains. Kṛṣṇa has grown peculiar immortality in us that even the spirit of time cannot kill us. This entire process is of enlightenment. The reason MorariBapu feels the stories of wars to be charming, only if it can confer enlightenment. 'Naṣṭo Mohaḥ', the first trait of enlightenment. How can we say this? It's extremely difficult. He has always enounced fearless proclamations flanked by mendicancy. This is the first trait of enlightenment.

Second trait of enlightenment, 'Smṛtirlabdhā'. To recollect whatever we say. It comes to our memory. Perhaps we may even recollect seven hundred ślokas. Someone may probably recall it in seven years. It's possible that one may recall it in the seventh month while in mother's womb. It can be recalled not by attempts, but by grace. Therefore I say in Kathās, Tulasī writes 'Binu Prayāsa' for all the acts my Rāma has done in 'Rāmāyaṇa'. No attempts at all, it has descended through grace. When a spark ignites within us and our past memory is recalled, don't we claim to have regained our memory? Which memory did Arjuna recall for him to realise that Kṛṣṇa is my relative? He rather recalled that He is the Lord of Yogis, whose colossal form he saw few moments ago. Which memory did he recall, is yet a mystery. This mystery can be understood only when Guru's grace gets bestowed. He

obtained 'Prasāda'. Do remember this word Bāpu. 'Rāmāyaṇa' contains two words 'Prabhu Prasāda' and 'Guru Prasāda'.

Second trait of enlightenment is regaining memory. Dadu was working with animal skin. Kabīra's son Kamal arrived. Since Dadu was engrossed in his task, Kamal did not wish to disturb him. He stands there quietly. He observes the work of this enlighten man. Shortly Dadu saw him, "Oh! Kabīra's son, please welcome. I am too busy. My house is messed up as well. An animal skin is lying here, please have a seat. I have nothing else to offer you a seat." Kamal said, if an enlighten man like you looks at me, welcomes me, offers a seat and requests me to sit down then the sitting mat need not be seen. This incident is refreshing one of my memories. I have attained Lord's grace. I recall that one fine day may my master arrive uninvited. But since I was too engrossed in my work to give an apt sitting mat to my master, I just offered whatever was at hand then. My master who is within me, steps out every day for couple of moments because I never see within. Therefore, he stepped out. Two moments of spiritual discourse with you has helped me recollect this memory of mine. Regaining memory is the second trait of an enlightened man. 'Smṛtirlabdhā', along with this one should also be conscious of having understood the mystery of countless lifetimes with this memory. This memory is the result of someone's grace. This is the third trait of enlightenment. It's absolutely not the result of my spiritual disciplines. My Tulasī bluntly denies this.

'Yaha Guna Sādhana Te Nahi Hoī', this doesn't manifest by our spiritual disciplines Sāheb! Spiritual disciplines have an age. They may turn old and weary. They may become unusable as per time and place. The spiritual discipline of Satayuga was meditation. The spiritual discipline of meditation could accomplish everything for us. The current spiritual discipline for us is Lord's Name. It will never get old. 'CahuŚruti Nāma Pratāpo', my Tulasī says the

glory of Name is reputed in all four Vedas, across all four ages. This spiritual discipline will never turn old, Sāheb! The more you chant, the more radiantly will your rosary of Rudrākṣa glow, even if you turn it casually. Whatever the world may say, but when rosary comes in your hands, Lord will come to know that he is at least not counting money. We may well not chant Lord's Name, but we will indeed momentarily recall that rosary exists for chanting. The job is done. We must remember that it's someone's grace, the third trait of enlightenment.

“Sthito'smi”; now I have settled down at one place. Now I am calm. Now I am “Śivo'ham”. Arjuna sits down twice. Firstly, he sits down in the chariot when his body trembles as he starts lamenting the consequences of war. Right? I have also shared this in Kathā: I feel that he was stunned after beholding Lord's colossal form and thus he has sat down. He is not seen anywhere. He then stood and said, this is enough, you may take away everything from me but this is enough. This is a wonderful form. He may have sat down probably. We don't know. He returns in the end, “Sthito'smi”; now I would like to settle down. He may have not sat down physically, but he is certainly settled from within. Sāheb, this is the trait of enlightenment. Man gets involved in countless experiments of rituals, karmas, thoughts, contemplations etc. Eventually he starts withdrawing himself from these activities and settles down gradually, 'Aba Mai Bahuta Nācyo Gopālā'. He realises the more we get involved, the more we are entangled! Just yesterday I was stating in Kathā, don't create too many circles, else we will lose our way from the center. We will have to run away if we form too many circles from the center. Oh, look at their expanse! Countless surrenderers! Countless followers! Countless disciples! Grand buildings of the hermitages! Countless activities! Eye donation camps, teeth donation camps...! Plethora of activities! The group may be small, but at least it's closer to the center. This itself is the main point, the center. Do not drift. I

would also advise the Kathā reciters that even if you are forced to erect new pavilions to accommodate large crowd, please be mindful of not missing the center. Because the Holy Scripture of Vyāsa that we have, there is nothing as vast as this in this entire world. Sāheb, that point should be grasped by the center-point. Sitting down from within, becoming calm from within is the trait of enlightenment. It's believed that when Buddha attained enlightenment, he was silent for several days. He was absolutely calm, he was stark silent.

“Sthito'smi” is the trait of enlightenment. Man can rise beyond virtues. Only then will the word “Sthito'smi” succeed. 'GataSandehaḥ', now all doubts, suspicions, delusions have dispelled. For instance, I want to ask this, I want to know this, I doubt this etc. etc. We all are the embodiments of doubts. Our body contains nothing except doubts. But it's about those whose doubts are dispelled and the topmost trait of enlightenment, 'Kariṣye Vacanaṃ Tavaṃ', I shall do exactly as you say. Which are those words? Which words it indicates? It's a matter of great glory that eighteen chapters are contained in these divine words. If I have to think beyond this, I would like to think which are those words? The day we can vouch for these five words, our enlightenment will be blessed. When lotus blooms in sludge, the mysteries will start getting revealed i.e. lotus blooms in sludge, bumblebee hums in lotus, but what is the humming of bumblebee? These mysteries are revealed later. Initially, one can clearly see the blooming of lotus when sunrays fall on it. But what does the humming of bumblebee indicate? Who has placed hand on the melody? Who has tuned in the melody to start the humming? We conveniently believe that the humming is ours. It's in fact the humming of our ego. What else could it be? This is where the inner-journey of a spiritual seeker restarts. But which are these words?

Bāpa, 'Kariṣye Vacanaṃ Tavaṃ', what I have understood is... I travel every now and then only for my inner development and restfulness, Sāheb. There is

no other intent except inner development. May our inner openness expand and may it confer us rest. We cannot sleep in too much light. We need optimum light for us to rest. I progress on the track of restfulness and development with 'Rāmāyaṇa'. By your blessings when I think from my viewpoint, it's not at all difficult for us if we understand these five words. It's easy and simple. If you see a serpent, trust Māhādeva will also be present behind the serpent. But we usually runaway on seeing the serpent and we must. Why stand there just because Morari Bāpu has said so?

Bāpa, five words. First, the words of truth. I am not conjoining the word 'pleasing' with truth. In my view, the words of truth are nothing but pleasing. Regardless of the source or the person from whom we hear the truth. The day I hear the words of truth I am all for it, 'Kariṣye Vacanaṃ Tavaṃ'; for the time being you are my Lord of Yogis, Kṛṣṇa. One should upfront accept the words of truth. I have said umpteen times, many people might be uttering truth but they seldom accept others' truth. People of few fields don't accept it at all! Acceptance of truth is difficult for them. Few people find out microscopic insects even from milk. How can we reconcile with them? You only play in literal words! They can write impressive articles in paper! But it has no gist at all! When we shall proclaim like Arjuna that I will speak nothing but truth, that day enlightenment will mount on the peak. Truthful words include pleasing words as well.

Secondly, words of Vedas or Vedic verses should be accepted. Vedas is the scripture of the society. I am not saying in this context. If you know anything worth knowing in the world, you are Vedavid. Vedas is not the name of one single scripture parochially. Words of Vedas,

Beda Bacana Muni Mana Agama Te Prabhu Karunā Aina I  
Bacana Kirātanha Ke Sunata Jimi Pitu Bālaka Baina II

First, words of truth. Second, words of Vedas. Third, words of religion– be it any religion or any discipline of worship; words of religion are those

virtuous words that are obtained from any religion in my view. Fourth, words of lord. These are the words emanated from Lord's holy lips. The words of God, the words of my Master – which are uttered from Lord's holy lips. The words of the Supreme Godhead, the words of my Lord. But the paramount among all are the words of Guru.

Baṃdau Gurū Pada Kaṃja  
Kṛpā Siṃdhu NaraRūpa Hari I  
MahāMoha Tama Puṃja Jāsu  
Bacana Rabi Kara Nikara I BAK-So.05 I

Lord, Guru, Scripture, Vedas, Truth and Religion – the words of these five elements. Religion means adjective free religion! The religion of Truth, Love & Compassion. Initially, Truth being solid appears harsh. Love is unripened. Completely ripened love is not good. Keep it unripened. It's not too solid as well. Total liquefied state is called Compassion. Religion means Truth, Love & Compassion. Everyone accepts it. How can we convince those who are adamant? The statement “I don't believe this” only means that it's yes from within but your ego stops you from accepting. Your inner realm agrees in affirmation, but your ego keeps you far from accepting.

Lord, Guru, Scripture, Vedas, Truth and Religion – the religion for the establishment of which Lord Kṛṣṇa adopted the path of activity. Guru's words means 'Kṛṣṇaṃ Vaṃde JagatGurum', whatever He speaks is the truth. It's supreme truth. Kṛṣṇa is supreme love. Kṛṣṇa is supreme compassion. Understand these five words while staying in this mundane world. Worldly life is good. Earth and this creation are lovely. Even today NASA is researching on earth. Which vibrations are playing role at 04:30 AM at dawn? The scientists are wondering as well! Dawn is India's gift to the world. Why the sage of this country advises to wake up at dawn? I had casually stated that, dawn begins when we wake up. Experts are researching till this extent. NASA has recorded the

sound waves emanating from Sun's orbit. We can hear it as 'Om, Om, Om'. Probably that day is not too far when we will be able to hear Kṛṣṇa's voice. We may though not live to hear it. Our future generations will hear Kṛṣṇa and Arjuna talking in their tone. The way science is progressing in this age, looks like it will accomplish everything.

I shall believe those five words to be these: the words of Truth, Lord, Guru, Vedas and Religion. This is 'Kariṣye Vacanam Tavam'. Can religion or righteousness ever face a decline? I have this question. But when countless religions arise in the name of religion then religion itself causes downfall of religion. For protection of monks and saints, to destroy the evils – Lord has incarnated. Earlier I used to use the word 'Nāśa' but now I dislike the words like 'Nāśa' and 'Vināśa'. I always say that Lord has not destroyed Rāvaṇa, Rāvaṇa was liberated. Violent words like 'Nāśa' are out of my dictionary. What is this? Sāheb, please forget this terminology. Therefore, I had stated in Chotila Kathā, 'Yā Devī SarvaBhūteṣu, Ahimsā Rupeṇa Saṁsthitā', now a new Goddess needs to be established whose name is Non-Violence. We want to reach this state.

Bāpa, these four objectives are already present in 'Gītā'. In my personal faith, the fifth objective is enlightenment. "Sthito'smi Gata-Sandehaḥ", we start recollecting everything after infatuation is destroyed. No worries if we cannot recollect each and every thing. But please do remember these five words. Let me sing this line of Bhagat Bāpu Kaag,

Ene Bharose Rahevāya Jī...

Bharose Rahevāya, Paṇḍanu Ḍahāpaṇa No Ḍolāya...

I have cited this illustration umpteen times. Nizamuddin Auliya is sitting. It's dusk. Amir Khusro forgot to add frankincense in the dhupa. Suddenly, the fragrance of frankincense was sensed. Amir realised that he has forgotten! My Master had to do this job for

me! He clasped his Master's feet with tears in his eyes. He confessed, I missed my duty. You had to do the job on my behalf. The Master said, I have not stood from my seat at all. This is not the frankincense bought from the shop, it's the frankincense of trust. 'Bharose Rahevāya, Emā Bahu BuddhiNā Ḍahāpaṇa No Ḍoholāya', if Guru says something, please don't add your smartness – Why did he say this? Can this be said? Please let me clarify that He should be genuine Guru.

Many people ask me, Bāpu, were you part of bhavāi initially? You dare not say it again! Why would I work in bhavāi? This is my innate nature. Dada had said, Son, life should be simple and nimble. Don't sit stiff. I have obtained the freedom to recite Kathā. I have heard the voice, you can recite. Such are these mysterious words. Finally, last three days were left. Then I asked, how should I recite? He said, talk in simple and nimble way. Sāheb, this is a play. He is making me act in this play innately. This is my dance. This is my Katthak. Don't put too many thoughts into what did he say, why did he say, etc. etc. Keep trust. This is the frankincense of trust Sāheb! This is the cassollette of trust. And finally,

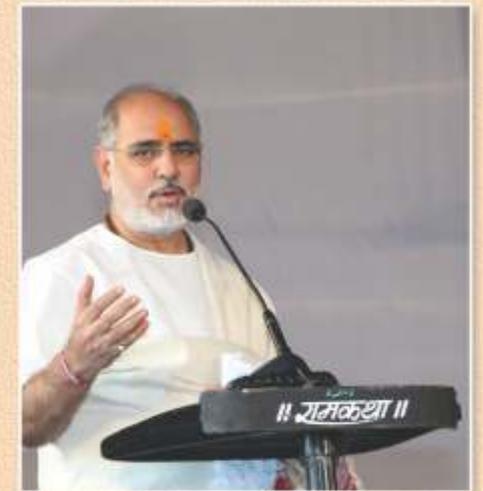
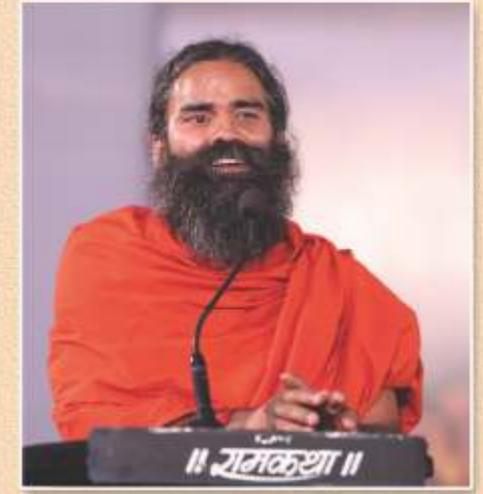
'Kaag' Saghalā Roga Nāse, Kidhu Ema Khavāyajī,  
Vaidya GharaNā Vāṭelā Te Osaḍa Kema Olakhāya?  
Dissolve it thoroughly before consuming. The physician and Kabīra have crushed it, but no one is aware about it! However, we can live on the trust of those realised men who have known their aphorisms and who have freed all their lifetimes from the ailments.

Maṁtra Jāpa Mama Dṛḍha Bisvāsā I  
Paṁcama Bhajana So Beda Prakāsā II

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Eka Bharoso Eka Bala Eka Āsa Bisvāsā I  
Eka Rāma Ghana Syāma Hita Cātaka Tulasīdāsā II

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On the occasion of 'Gītā-Jayantī', 21-12-2015, Morari Bāpu's exposition at Jodiyadham (Gujarat)





II JAI SIYARAM II