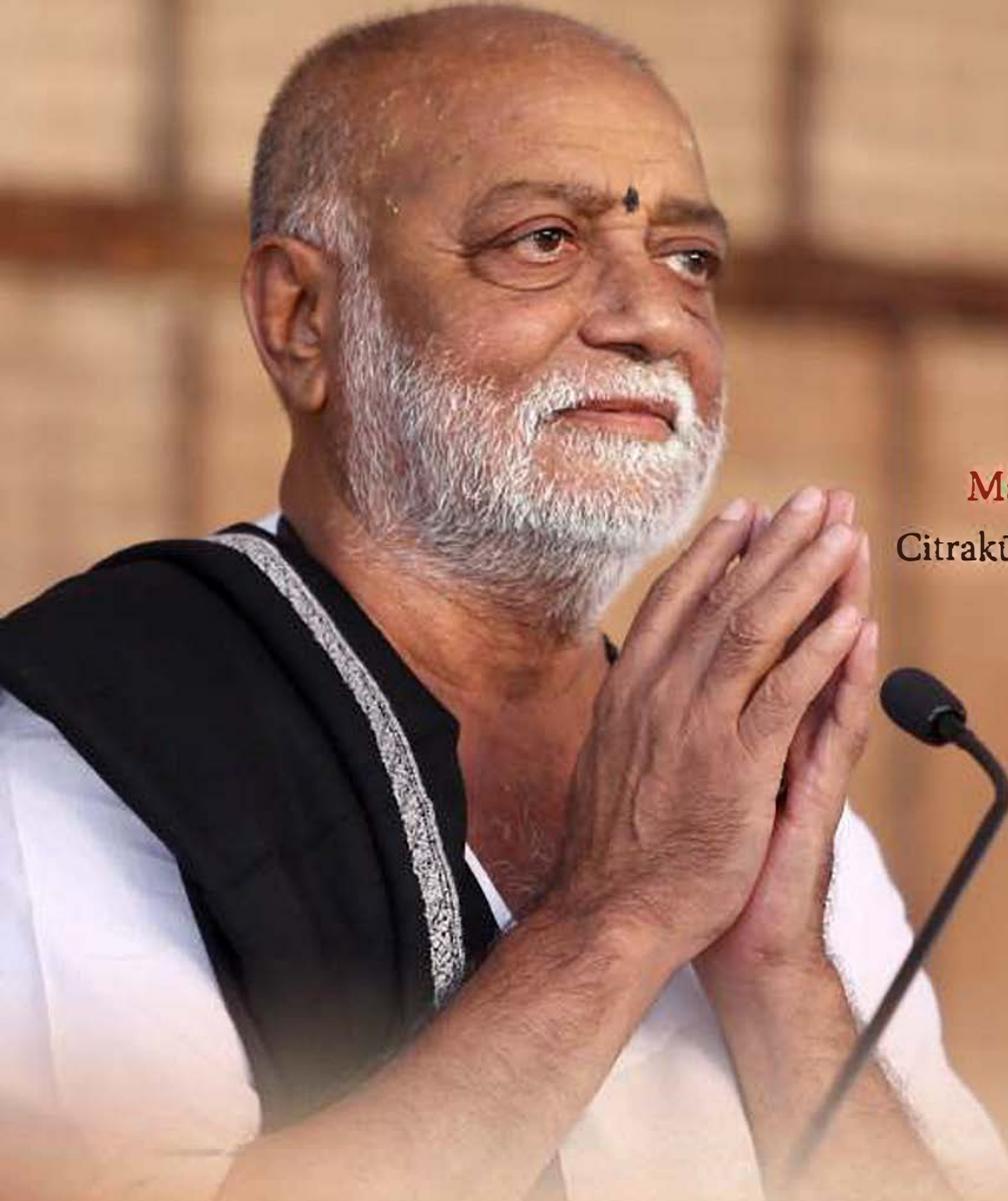


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# II RAMKATHA II

MORARIBAPU



Mānasa-Bharata

Citrakūṭa, Madhya Pradesh

प्रनवउँ प्रथम भरत के चरना। जासु नेम ब्रत जाइ न बरना।।  
राम चरन पंकज मन जासू। लुबुध मधुप इव तजइ न पासू।।



## II RAM KATHA II

Manas-Bharat

### MORARIBAPU

Chitrakut, Madhya Pradesh  
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### Editor

Nitin Vadgama  
nitin.vadgama@yahoo.com

To subscribe, please e-mail your  
name, address & preferred  
language to

ramkathabook@gmail.com  
+91 704 534 2969 (only sms)

### English Translation

Harini Rana

### Design

swar-animis

## PREM PIYALA

Morari Bāpu recited RāmaKathā in the utmost holy land of Citrakūṭa, Madhya Pradesh, from May 21, 2016 to May 29, 2016. Bāpu extolled Citrakūṭa not as the land of ascetics accomplished with supernatural powers, but as the land of pure souls. He introduced Citrakūṭa in the following words: "Citrakūṭa is the land of divine pastime, dispassion, discretion, faith and separation. While it's the land of divine pastime for Lord Rāma, it's the land of dispassion for the aspirants. This is the land of discretion for Lord Vaśiṣṭha, the sagely King Janaka, the finest ascetic Bharata and the sages. This is the land of faith. It is also the land of separation. Even though this land has witnessed the union of Rāma and Bharata, it's essentially the land of tears and separation."

Bāpu said that Citrakūṭa is the capital of 'Rāma Carita Mānasa'. This region is ruled by 'Rāma Carita Mānasa'. Where else can RāmaKathā be as glorified as in Citrakūṭa? Kashi is definitely one such place, but there 'Rāma Carita Mānasa' is discussed in pedantry way. Citrakūṭa is the only land where 'Rāma Carita Mānasa' is dealt with tears. 'Rāma Carita Mānasa' in Ayodhyā is yet again dealt with intellectual dominance. Note that Ayodhyā and Janakapura are the towns of intellectualism (buddhi). Daṇḍaka forest and Paṃcavaṭī are the regions of mind (mana). Laṃkā is the territory of pride (ahaṃkāra). Citrakūṭa is the region of subconscious-mind (citta)."

In this Kathā of 'Mānasa-Bharata', Bāpu highlighted Bharatajī's innermost nature and revealed Bharata's philosophy of righteousness (dharma), wealth or the meaning of life (artha), desire (kāma) and salvation (mokṣa) in a distinct manner. Bāpu elaborated Bharatajī's philosophy of righteousness by discussing Bharata's vow of truth, vow of silence, vow of celibacy, vow of not begging or asking anything from anyone and vow of love. He also pointed out that when Bharatajī left for Citrakūṭa, he made appropriate arrangements to manage Ayodhyā's economy. Bharata has a distinct philosophy for wealth or artha. Bāpu also interpreted artha as to realise the meaning of life from an Enlightened Being. While interpreting Bharatajī's philosophy of desire, Bāpu stated that Bharatajī disregards kāma, but seeks rati birth after birth. Lastly, while discussing Bharata's idea of salvation Bāpu quoted the verse 'Rāma Bhajata Soi Mukuti Gosāī' and said that Bharatajī has denied the idea of salvation. Bharata's philosophy is not oriented towards salvation. Bharata says that worship is the greatest salvation. In addition to these aspects, Bāpu also presented His personal thoughts about Bharata's philosophy of Truth, Love & Compassion.

In the Kathā of Citrakūṭa, the listeners also realised Bāpu's incessant reverence. Bāpu perceived the incident which occurred on the fifth day of the Kathā with a positive vision and said on the next day that "Yesterday, we experienced Lord's causeless and especial grace. 'Ati Bichitra Bhagavaṃta Gati', our intellect cannot work in it. However, I am happy that amid strong cyclonic winds and heavy downpour, even as the pandal was gradually collapsing, no one was hurt! This is the experience of Lord's especial grace in Citrakūṭa."

- Nitin Vadgama

Mānasa-Bharata : I



Citrakūṭa is the land of divine pastime, dispassion, discretion, faith and separation

Pranavau Prathama Bharata Ke Caranā I Jāsu Nema Brata Jāi Na Baranā II

Rāma Carana Paṃkaja Mana Jāsū I Lubudha Madhupa Iva Tajai Na Pāsū II BAK-16.02 II

Of Śrī Rāma's brothers, I bow, first of all, to the feet of Bharata, whose self-discipline and vow begs no description and whose mind thirsts for the lotus feet of Śrī Rāma like a bee and never leaves their side.

Bāpu, by Lord's unconditional and boundless grace we have once again obtained an auspicious opportunity to recite Lord Rāma's Kathā in the utmost holy pilgrimage of Citrakūṭadhāma. First of all, I offer my obeisance to the utmost holy land of Citrakūṭa. I bow from VyāsaPīṭha to all consciousnesses of this place right from the primordial age to 'Bhae Je Ahahi Je Hoihahi Āge' to the ones who shall be born in future. It was the wish of this family to organise a nine-day Kathā. Kishan always told me that Akhilesh has pushed everything on my shoulders and he always said that this is Kishan's Kathā. But the Kathā belongs to neither Kishan, nor Akhilesh, nor Morari Bāpu. This is the Kathā of Rāma. Lord makes some or other family a mere excuse to host a Kathā. It's only the good fortune of Akhilesh and his family. When I see the youngsters showing deep inclination for spiritual discourse, it fills me with distinct pleasure. As the younger generation draws towards listening to the spiritual discourse, contemplating over the aphorisms, performing the self-study of scriptures like 'Mānasa' and organising such discourses by contributing monetarily, mentally and physically, it's only a highly auspicious omen. By the divine grace I have once again obtained an opportunity to recite the Kathā on this utmost holy land. I consider myself extremely fortunate. I would like to offer obeisance to Pujya Mahantashri who is constantly engaged in spiritual penance. I have heard that he constantly stays in solitude without ever stepping out in crowd. But you graced this occasion by lighting the lamp and blessing us by your discourse. I offer you an obeisance. I have always known that the love which cannot break spiritual discipline is worthless. Love is the element which can also break one's spiritual discipline. You were kind to bestow grace on us. I am glad to see the great orator of 'Rāmāyaṇa' Panditji Maharaja also present with us today. I offer a bow to Umashankarji as well. I also honour the personalities from all walks of life who have kindled the lamp for this occasion. I also bow to the reverend saints of this place. Lastly, my obeisance to all of my listeners present here, Jaya SīyāRāma.

So Bāpu! Yesterday when I left for Citrakūṭa, I was wondering which subject I should choose for the nine-day discussion by the Guru's grace. While taking a tip in Maṃdākinī today, I thought that let all of us

envisage the life of Bharata in this RāmaKathā. The exploits of Bharata is unfathomable. In fact, Tulasīdāsajī said while concluding 'AyodhyāKāṇḍa',

Siya Rāma Prema Piyūṣa Pūrana

Hota Janamu Na Bharatajī Ko I

Muni Mana Agama Jama Niyama Sama Dama

Biṣama Brata Ācarata Ko II AYK-Chaṁḍa-326 II

Dukha Dāha Dārīda Dambha Dūṣana

Sujasa Misa Apaharata Ko I

Kalikāla Tulasī Se Saṭhanhi Haṭhi

Rāma Sanamukha Karata Ko II AYK-Chaṁḍa-326 II

No doubt this subject is going to be serious, but it's utmost essential for all of us to understand Bharata's life on this holy land. By the grace of my Guru, the blessings of the saints and having listened to various realised men around the globe who have dedicated their lives for RāmaKathā by studying the scriptures, I and you shall try to understand Bharatajī during the next nine days. We shall envisage Bharatajī from every angle. I thought of naming this Kathā as 'Mānasa-Bharata'. You all know the two lines chosen for this Kathā. Goswāmijī cites these lines in the chapter of offering obeisance while rendering an obeisance to Bharatajī. I am informed that a couple of Kathās have already being recited on these lines. But 'Rāma Carita Mānasa' is new and novel each and every day. This scripture is daily anew. So, by the Guru's grace let's understand Bharatajī for the coming nine days on this holy land. I have therefore chosen the subject of 'Mānasa-Bharata'.

Come Bāpa! Since we have obtained the opportunity, let's understand Bharata on the basis of 'Mānasa'. In what words can we applaud the land of Citrakūṭa? Several years ago, a Kathā was once held in my birthplace. We wondered what we should name the venue of Kathā. At that moment, the first name that came to my mind was CitrakūṭaDhāma. Thereafter, we call the entire village of Talgājarḍā as Citrakūṭa. What more can we say about this land? More than the land of accomplished beings, this is the land of pure beings. Countless realised beings in present as well as past have contributed their bit towards everyone's welfare on the earth. Whom should I name? Let me recall Param Pūjya Punjabi Bhagvan. He has shown boundless love

for VyāsaPīṭha and RāmaKathā. Pūjya Ranchoddas-Bapu, a soul from this land, has made this place especially pure and undertaken several acts of service! Goswāmijī has enormous love towards Citrakūṭa! His love and attachment for this land is well-known. He has written wonderful verses in 'Mānasa' extolling this place,

Chitrakūṭa Ati Bichitra, Suṁdara Bana, Mahi Pavitra,

Pāvani Paya-Sarita Sakala Mala-Nikaṁḍinī

II GTV-AYK-XLIII-01 II

Who can extol the glory of Citrakūṭa? This is such a pure land. We all are highly fortunate to be here today. This is the land of penance. I would like to share with you whatever I have attained and understood by my Guru's grace. My Dadaji would tell me that Son, Citrakūṭa is the land of five aspects. However, I don't wish to confine Citrakūṭa only to these five aspects. Citrakūṭa is boundless, but we are bound within limits. There is a limit to our thinking, our understanding and our actions. We must accept this because we are insignificant souls. This land of Citrakūṭa is boundless. By the divine grace and having listened to the saints, I have realised that Citrakūṭa has been the land of divine pastime for Lord Rāma and Sitā. Lord has dwelt on this land for several years. Hence, Citrakūṭa is the land of Lord's divine pastime. Pūjya Maharajashree also mentioned the same in his discourse. While it's the land of divine pastime for Lord Rāma, it's the land of dispassion for the aspirants. Lord's divine pastime with Sitā must not be misinterpreted. For us, it is the land of dispassion. One can attain innate dispassion from this land. My Goswāmijī has said while recalling Bharata,

Bharata Carita Kari Nemu Tulasī Jo Sādara Sunahi I

Siya Rāma Pada Pemu Avasi Hoi Bhava Rasa Birati

II BAK-326 II

This is the land of dispassion i.e. birati, which is the second aspect. Thirdly, this is the land of discretion for Lord Vaśiṣṭha, the sagely King Janaka, the finest ascetic Bharata and the sages. This land manifests a sense of discretion within us. For all of us, this is the land of Lord's separation from Jānakī. If we are inclined towards the Supreme Spirit, this land can surely endow dispassion in us. Thirdly, this is the land of discreet-

thoughts. Fourthly, allow me to say, this is the land of faith. If your faith cannot fortify at this place then I am unsure if it can ever be fortified elsewhere! Fifth and last aphorism, this is the land of separation. Even though this land has witnessed the union of Rāma and Bharata, it's essentially the land of tears and separation. When Bharata takes his leave by mounting the pādukā on the crown of his head, you have witnessed in Kathā and heard about the pain of Rāma, Lakśmaṇa and Jānakī while parting from Bharata. When Lord Rāma misses Bharata, it reflects extreme pining of separation. Therefore, by my Guru's grace, I have no issue in stating that this is the land of separation. Do remember my listeners, this is the land of Lord's divine pastime. This is the land of dispassion. This is the land of discreet-thoughts. Enormous thoughts have been exchanged on this land. This is the land of faith. God willing, let's hope that the next nine days manifest a distinct faith within us and may we return from here as transformed individuals after beholding Bharata.

Bāpa! The two lines which my VyāsaPīṭha has chosen in this Kathā are extremely renowned. The first canto of 'Rāma Carita Mānasa' is 'BālaKāṇḍa'. Tulasīdāsajī begins this canto with seven mantras of opening invocations followed by five sorthas. In none of those verses has Goswāmijī clearly offered obeisance to anyone's divine feet. But when Goswāmijī began the chapter of offering obeisance to the divine feet, He foremost begins with the divine feet of Guru, 'Baṁḍau Gurū Pada Kaṁja'. After purifying His eyes by the dust of the Guru's divine feet, Goswāmijī starts offering obeisance to the whole Universe. Thereafter, He offered obeisance to the divine feet of the Brāhamaṇas, 'Baṁḍau Prathama Mahīsura Caranā'. When He first began to offer obeisance to the divine feet, He foremost mentioned the name of Bharatajī. Tulasījī offers obeisance to Bharata's divine feet. And I feel that our country has worshipped the feet of only those realised beings who have attained the state of being incessantly enamoured in Supreme Entity.

VyāsaPīṭha has thus chosen these two lines as the background, basis which we shall further our discussion. By surrendering to these mantric verses, we shall have a look at Bharatajī's life. 'Rāma Carita

Mānasa' is the ambrosia of five exploits. As per our tradition, it is utmost important to introduce the presiding scripture to the listeners on the first day of the discourse. My mindset doesn't relate this tradition with ordinary allurements which a scripture can provide as a reward of our worship.

I would like to ask my young listeners, don't you think that we need discreet-thoughts in our life? While we all can think, we lack discreet-thoughts. 'Mānasa' directs us towards discreet-thoughts. Thus, discreet-thoughts are extremely essential for the educated class. And 'Rāma Carita Mānasa' can bless us with the same. We are taught that faith is not required and it is blind. But look at 'Rāma Carita Mānasa'. It compares faith with Śaṁkara, 'BhavānīŚaṁkarau Vande ŚradhhāViśvāsaRūpiṇau' and Śaṁkara can never be blind. He has fifteen distinct visions. Do you know which fifteen eyes does faith has? There are a couple of perspectives, Sāheb! Faith is essential in young age. While I definitely don't accept blind faith, it's necessary to warn the intellectually driven world which condemns the very idea of 'Faith'. Faith is utmost indispensable. The younger generation needs faith and discreet-thoughts. They need virtuous pastime. They must go out, have fun, eat delicious food and wear good clothes. Tulasī has granted every freedom. However, virtuous pastime flanked with discreet-thoughts alone would make the entire journey fragrant. Pastime does not refer to the path that corrupts our mind and drives us to wrong path. Our life needs discreet-thoughts, faith and dispassion. Dispassion refers to the attitude of sacrificing or renouncing for others just like Bharatajī who left everything for Rāma. Dispassion is the need of the moment. We need dispassion in the following form,

Kaha Hanumaṁta Bipati Prabhu Soī I

Jaba Tava Sumirana Bhajana Na Hoī II SDK-31.2 II 'Mānasa' says there is no great misfortune than ceasing Lord's worship, forgetting Lord's Name and Lord's memory. In our philosophy when it comes to union and separation, the lovers have always chosen separation. Thus, while we need these five elements, 'Mānasa' fulfills this need.

'Rāma Carita Mānasa' contains five ambrosias or five exploits as enumerated by the saints. It contains the exploits of Rāma. Sītāji is no different than Rāma and therefore, the exploits of Sītā is included in the exploits of Rāma. Secondly, it contains the exploits of Śiva and Umā, both of whom are inseparable. The third ambrosia is the exploits of Bharata on whom we shall focus for next eight days. It is wonderful, transcendental and realisable. The exploits of Bharata is only of its kind that can bestow us with ascetism despite staying in this mundane world. The fourth is the exploits of Hanumaṃta, which Jāmavaṃtajī presents before the Lord. My VyāsaPīṭha feels the fifth and the utmost essential is the exploits of Bhuṣuṇḍi, which is a panacea of all issues faced by the sensuous beings, the seekers and the accomplished.

My listeners, to introduce this scripture I would like to say that this is the supreme scripture.



Many people may think that I am exaggerating because I recite this scripture! But this is what I have been experiencing. 'Rāma Carita Mānasa' is the last and ultimate arrangement of the world. If someone is already biased then no one can convince that person. A new scripture can arrive in a new form, but today we have a great scripture of 'Rāma Carita Mānasa' which blesses the mankind with absolute fulfillment and supreme peace. 'Rāma Carita Mānasa' contains five aforementioned ambrosias. As you all know, it contains seven cantos. Tulasī calls them as sopāna (steps) and Vālmikijī calls them as kāṇḍa (cantos). They are 'Bāla', 'Ayodhyā', 'Araṇya', 'Kiṣkindhā', 'Suṃdara', 'Laṃkā' and 'Uttara'. These are the seven steps. Goswāmijī begins this scripture with seven mantras in Saṃskṛta. He performs the opening invocation in seven mantras. The opening invocations are traditionally recited, but here it refers to practicing the seven mantras. The recitation that is practiced is best in nature, else it has no meaning. Let's quickly recite a couple of them,

VarṇāNāmArthaSaṃghānaṃ  
RasāNām ChandaSāmapī I  
Maṅgalānām Ca Karttārau  
Vande VāṇiViṇāyakaḥ II BAK-Śl.01 II

The first mantra offers obeisance to the Goddess of words and Lord Viṇāyaka. Thereafter, Lord Śiva and Pārvatī, who are the dense form of faith and reverence respectively, are offered obeisance. Lord Śaṃkara is offered obeisance in the form of the Guru of the three spheres. Tulasīdāsajī considers Vālmikijī and Hanumānajī as the scientists with pure intelligence. They are intelligent beings, but endowed with pure intelligence. Science and scientists are essential in today's age. Lord has said that more than the man of knowledge, I love the man of wisdom with pure intelligence. Scientists are required for new discoveries. But Tulasī makes a wonderful statement by saying that the scientists must be endowed with pure intelligence. Science must be pure in nature. These two personalities of 'Mānasa' are scientists endowed with pure intelligence. By the divine grace, I was invited to speak in ISRO. I was glad when they

insisted that I should address the scientists once. I said, I am not highly learned, what can I speak among the scientists? They still insisted me to come. I asked them the reason. What do you mean when you say that I must come? They said, Bāpu, even though we are scientists, we recite 'SuṃdaraKāṇḍa' every Saturday. I was more than convinced to go there. This is the real incident. I was delighted to be there. The recitation of 'SuṃdaraKāṇḍa' completed, āratī was performed and everyone took prasāda. They were among the finest scientists. When it was my chance to speak, I said that 'Mānasa' contains many scientists, but predominantly there are two viz. Vālmikijī and Hanumānajī. I wish to speak on 'Mānasa-Vijñāna' once. If Lord gives me an opportunity and if my Guru blesses me with His especially touch of grace, then I wish to speak on it.

The primordial poet Vālmiki and Hanumāna are the scientists with pure intelligence. Think about it my listeners, who can discover energy except scientists? Emotionally subdued beings cannot discover or search the lost energy. We need the consciousness of scientist for such discoveries. They can best determine where is the energy present, in what quantity, how is it engulfed and how to manifest it? There were several monkeys in Lord's service, but Hanumānajī specifically was chosen for Jānakī's search. Jānakī is the very form of energy. Jāmavaṃta invoked Hanumāna. And Hanumāna grew to the size of a mountain. Lord as well chose Hanumānajī to hand over the signet-ring. He indirectly hinted Hanumānajī to search for Jānakī because Sītā is the great divine feminine energy in one context. No one except a scientist can search the supreme energy like Jānakī. The task of searching Jānakī was entrusted to Hanumānajī as He is the scientist endowed with pure intelligence. Later when Jānakī was conceiving, She was sent to the woods because of public slander. Many seers and sages would be dwelling in and around the vicinity of Ayodhyā, but why did Lord Rāma choose none other than Vālmiki while sending Jānakī to the woods during Her second abandonment? Why was Jānakī sent to the hermitage of Vālmikijī and no one else's? The reason is that when energy becomes mature, it stays safe only in

the hands of the scientists. Otherwise a fool can misuse it to cause explosion and destruction. Thus, while Jānakijī was conceiving, she was kept safe with a scientist endowed with pure intelligence like Vālmiki.

While offering obeisance to Vālmiki and Hanumānajī, Goswāmijī uses an especial word 'ViśuddhaVijñāna' i.e. scientists with pure intelligence. They were offered obeisance. Lord SītāRāmajī were offered obeisance. Tulasī ends the seven mantras by writing that I am about to recite the ballad of the Lord of Raghur for the sake of my self-bliss. He then resolved to versify the story in native dialect so that even the last man could understand this scripture. Tulasīdāsajī decided to compose this scripture in rural language. The greatest realised men have always chosen to speak in ordinary language. Tulasī descended the great Gaṃgā of Kathā on the earth. If this scripture was written in Saṃskṛta, the last men would have been left deprived. Tulasī has bestowed immense grace for such people by composing this scripture in a rural dialect. Tulasī thus composed this supreme scripture in native dialect, so that the śloka can reach out to the ordinary masses. Five sorthas were written,

Jo Sumirata Sidhi Hoi Gana  
Nāyaka Karibara Badana I  
Karau Anugraha Soi Buddhi Rāsi Subha Guna  
Sadana II BAK-Sorthā-01 II

The five deities namely Gaṇeśa, Viṣṇu, Śiva, Durgā and the Sun God were recalled in five sorthas. The saints have advised the adherents of Hinduism, the timeless religion, to worship these five gods as prescribed by Lord Shankaracharya. Goswāmijī is uniting everyone. Therefore, we worship Gaṇeśa, Śiva, Durgā, Viṣṇu and the Sun-God. I would request youngsters that it's good if you can worship Gaṇeśa, but Gaṇeśa's worship refers to living our life with discretion. The Sun God can be worshipped by offering water or sun-salutation, but if you cannot do so then the resolution of living in light is the worship of the sun-god. Stay away from the dark aspects of life as far as possible. The resolution of keeping life untarnished is the worship of the sun-god. We may not be able to perform Śiva's anointment every day. Śiva means

welfare. 'Sarve Bhavantu Sukhinaḥ', thinking good of others and doing good for others is Śiva's anointment. Durgā's worship refers not losing our reverence. Living with incessant reverence and keeping our reverence intact is Gaurī's worship. Viṣṇu's worship refers to keeping our heart generous. Thinking with broad mind and forsaking narrow-mindedness is Viṣṇu's worship. Goswāmijī then begins 'Rāma Carita Mānasa' by offering obeisance to the Guru which my VyāsaPīṭha considers as 'Mānasa-GuruGītā'.

The first chapter is about offering obeisance to the Guru. Young listeners, we need someone in life after speaking with whom we can ward off our guilt, get our questions answered and obtain reconciliation to various doubts in our life. I personally feel that it's utmost essential to surrender to an Enlightened Being around whom we can experience a sense of purity in our surrounding. If someone believes that s/he does not need a Guru then it's their choice. As for people like us, who other than the Guru is our wealth? Everything that we possess is only and only by the virtue of the Guru. India is the country of pure and dynamic tradition of Guru. I sometimes think that if the Guru is not with us then we have nothing with us. Rajesh Reddy, who composes couplets in Urdu and Hindi, have written a renowned couplet,

Āpa Cāhe To Mere Hātho Kī Talāshī Le Le I  
Mere Hātho Mein Lakīro Ke Sivā Kucha Bhī Nahī I  
The one who reads our palm-lines is our Guru. Nārada had read Pārvatī's palm-lines and forecasted that she would obtain Śiva. In absence of Guru, we are nothing. It's the Guru who transforms our palm-lines and makes us attain Śiva. We thus need a Guru. The need of Guru has been questioned in the Twentieth Century and Twenty-First Century! The Gurus were abused. They were compared to agents and brokers! Anyways! It's their thought! But people like us do need a Guru. But I would like to state humbly and it has been my belief that any tradition must be dynamic and not rigid. The tradition of Guru is extraordinary, Bāpa! Tulasī begins the first chapter of RāmaKathā with GuruGītā. Let us recite a couple of lines,

Baṃdau Guru Pada Paduma Parāgā I  
Suruci Subāsa Sarasa Anurāgā II BAK-00.01 II

By purifying my eyes and blessing them with discretion by the dust of the Guru's divine feet, I am about to describe 'Rāma Carita Mānasa', proclaimed Tulasī. First and foremost,

Baṃdau Prathama Mahīsura Caranā I BAK-01.02 I  
Tulasī offered obeisance to the Brāhamaṇas, followed by the virtuous beings, further followed by the assemblage of the monks. Tulasī compared the assemblage of monks with Prayāga, the moving king of pilgrimage places, he offered them an obeisance. Goswāmijī offered obeisance to the evils, the wicked, the demons, the devils, the good and the bad, because His eyes were sanctified. The evidence of the purity of our eyes is when we cannot perceive anyone worthy of criticism. Then comes the most renowned line,

Sīya RāmaMaya Saba Jaga Jānī I  
Karau Pranāma Jori Juga Pānī II BAK-07.01 II  
Goswāmijī offers obeisance to the whole world by recognising the entire creation as full of Sītā and Rāma. Goswāmijī introduces everyone's while offering obeisance to the royal family. He offers obeisance to Daśarathaji, Mother Kausalyā, Janakaji, Bharataji, Śatrughna, Lakśmaṇaji etc. In the same course, Hanumānaji was offered obeisance. It is deemed as utmost inevitable obeisance of all.

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

Śrī Hanumānaji is offered obeisance. Before concluding today's Kathā, I would like to tell you that Hanumānaji's obeisance is utmost essential. Hanumānaji is the element of vital force of life. He has saved five lives in 'Rāma Carita Mānasa'. My listeners, you may belong to any religion, it doesn't matter. You may have been initiated in any sect, I agree. But if you seek progress in your spiritual penance or your journey towards divinity then forsake the rigidity of mind and biases and surrender to Hanumāna. No one's spiritual penance can progress without Hanumāna, as the force of life cannot gain momentum without Him.

Hanumānaji is the son of the wind-god. And wind is

not secular. Wind belongs to no country, no caste, no community, no language and no religion. Wind belongs to everyone. Goswāmijī invokes Hanumānaji with the verse, 'Pranavau PavanaKumāra'. Hanumānaji belongs to one and all. If anyone does not agree because of preconceived notions then VyāsaPīṭha would not argue with him/her. But we all must surrender to Hanumānaji. To gain entry into RāmaKathā, Rāma worship, Rāma mantra and spiritual realisation, Hanumānaji is indispensable. It's impossible without Him. All genders including male and female can seek Hanumānaji's shelter. If any rules are to be followed for specific rituals then we all must abide by it; apart from this, Hanumānaji is universal and He belongs to everyone. Therefore, Hanumānaji's shelter is extremely necessary. We usually continue the first day Kathā till Hanumānaji's obeisance. Come, let us offer our devotion in Hanumānaji's divine feet through the words of 'Vinaya',

Maṃgala-Mūrati Mārūta-Naṃdana I  
Sakala-Amāṃgala-Mūla-Nikaṃdana  
II VP-XXXVI.1 II  
Pranavau PavanaKumāra  
Khala Bana Pāvaka GyānaGhana I  
Jāsu Hṛdaya Āgāra Basahi Rāma Sara Cāpa Dhara  
II BAK-17 II

The abridged exposition of 'Rāma Carita Mānasa' is 'BhuṣuṇḍiRāmāyaṇa'. The abridged exposition of 'BhuṣuṇḍiRāmāyaṇa' is 'Hanumāna-Cālisā'. Tulasī begins 'HanumānaCālisā' with 'Baranau Raghubara Bimala Jasu', where He highlights not the glory of Hanumāna, but the glory of Raghubīra. 'HanumānaCālisā' is brimming over as brief RāmaKathā. My listeners, I would be happy if anyone informs me otherwise, but as far as I know Goswāmijī is the first individual to compose a hymn of fourty couplets i.e. 'Cālisā'. Many others have followed Him later. I would welcome and accept if it's not so. Everyone, regardless of gender, can recite 'HanumānaCālisā'. If you recite 'HanumānaCālisā' once during the day then your recitation of 'Mānasa' will stand done. It doesn't mean that you must not recite 'Mānasa'. But let us not ignore this faith. I would

specifically request the youngsters to please recite 'HanumānaCālisā' once in the morning, once in the noon and once in the evening. You shall be blessed with strength, intelligence and erudition. The youth needs strength. But strength bereft of intelligence becomes destructive. Therefore, we need intelligence to decide where and how to use our strength. Intelligence will bind an individual. Our eventual goal is salvation. More often than not, erudition gives us salvation. Therefore, we need erudition (Bidyā), intelligence (Budhi) and strength (Bala). Hanumānaji or 'HanumānaCālisā' can bless us with these three aspects. Bala Budhi Bidyā Dehu Mohi, Harahu Kalesa Bikāra  
II HC-Do-II II

So, seek the shelter of 'HanumānaCālisā'. I usually insist to recite 'HanumānaCālisā' eleven times. But if you cannot then please recite it nine times or seven times or five times or thrice or once. Even if you cannot recite once then please recite 'Jaya Jaya Jaya Hanumāna Gosāi I Kṛpā Karahu Gurū Deva Kī Nai'. If you cannot do even this, then please don't criticise those who are reciting 'HanumānaCālisā'. Let them do who are doing. Goswāmijī thus offered obeisance to Hanumānaji. I usually pause the first day Kathā after offering obeisance to Hanumānaji.

*While Citrakū a is the land of divine pastime for Lord Rāma, it's the land of dispassion for the aspirants. One can attain innate dispassion from this land. Thirdly, it's the land of discretion for Lord Vaśī ha, the sagely King Janaka, the finest ascetic Bharata and the sages. This is the land of discreet-thoughts. Fourthly, allow me to say that this is the land of faith. Fifth and last aphorism, this is the land of separation. Even though this land has witnessed the union of Rāma and Bharata, it's essentially the land of tears and separation.*

## One whose is constantly engrossed in worship is Bharata

Venerable Goswāmīji introduces Bharata by offering an obeisance to his divine feet foremost and says that “Bharata's self-discipline and vow begs no description, his mind constantly thirsts for the lotus feet of Śrī Rāma like a bee and never leaves their side. I offer him an obeisance.” With these lines as the core focus, we are having a conversation in the presence of the saints and the abbots on this utmost holy land. I would like to tell my young listeners that the word 'Bharata' is a noun. Let us first understand its meaning. Today a young man has written to me that Akhilesh and his family could host this Kathā only because of the meritorious deeds of their ancestors. Even I am of the opinion that our ancestors are instrumental when we get an opportunity to organise a spiritual discourse. While this is true, I also feel that the Supreme Personality of Godhead makes someone or other instrumental in organising the spiritual discourse in order to awaken the new consciousnesses. The three words of 'Rāma Carita Mānasa' can be written either horizontally or vertically, one below another from top to bottom. In vertical format, it can become a metaphoric ladder of three steps. As we climb this ladder bottom-up, the first step is 'Mānasa', followed by 'Carita' and lastly come 'Rāma'. The first step of 'Mānasa' aims to make our mind and heart as much humble and fearless as possible by means of its discourse or virtuous discussions. The second step of 'Carita' refers to manifesting virtuous conduct in ourselves. The third step 'Rāma' refers to attaining the divinity of Lord Rāma. Therefore, seeking the blessings of the elders, I look forward to speak for the youngsters more than ever. Recall the verse when Vāśiṣṭhājī names Kaikeyī's son as Bharata. I can simply narrate this line, but I would be happy if you can sing with me as well,

*Bisva Bharana Poṣana Kara Joī I*

*Tākara Nāma Bharata Asa Hoī II BAK-196.04 II*

My listeners, please understand the glory of Bharata. The glory of reciting 'Rāma' with or without reverence or with good or evil intentions knows no bounds. However, uttering the word 'Bharata' regardless of our intentions, emotions or reverence, destroys our sins and deceits at once. I am living my life with staunch faith on this belief. The initiation of mantras can be given by scriptures, Guru, Enlightened Being or Sadguru. 'Rāma Carita Mānasa' initiates the mantra of Bharata such that whoever utters this name shall be freed from sins and deceits. One who utters the name Bharata will attain glory in this world and bliss in the other world. Therefore, Rāma Himself chants the mantra of Bharata.

*Bharata Sarisa Ko Rāma Sanehī I*

*Jagu Japa Rāma Rāmau Japa Jehī II AYK-217.04 II*

Lord Vāśiṣṭha, an ocean of discretion and capable of changing our destiny, must have named Kaikeyī's son as Bharata with many objectives in mind! We would fall short to interpret the name Bharata. All we can do is try and gain basic understanding about Bharata. What does Bharata mean? Bharata is the name that Lord Rāma chants. Chanting his name will destroy the repository of all inauspicious elements.

So, what does Bharata mean? One saint is of the opinion that Bharata is the one whose heart is constantly engrossed in divine worship. An individual who is constantly enamoured in worship is called Bharata. 'Bha' stands for *bhajana* or worship and 'rata' means being infatuated, enamoured or smitten. One who cannot tolerate separation from worship even for a single moment is Bharata. I would say to an extent that an individual incessantly soaked in worship must be called Bharata without any hesitation, whatsoever. Even if such an individual has a different name, s/he is Bharata from spiritual perspective. Now you may ask me, especially the youngsters, that what does it mean to be enamoured in worship? What does worship mean? Saṃskṛta literature says, '*Bhaj Dhātu Sevāyām*'. The real meaning of the word *bhaj* i.e. worship is *sevā* i.e. service. An individual who is constantly soaked in service is blessed with the disposition of Bharata. I would not say that such an individual possess Bharata's traits and virtues, but s/he definitely gets endowed with a disposition of Bharata.

You must have probably read Poet Ravindranatha Tagore's opinion about Bharata. Tagore says, an individual who is incessantly engrossed in karma is Bharata. It sounds a bit strange to associate Bharata with karma! Although, being constantly engrossed in service is the state of Bharata. Service is nothing but karma in one context. When I read this opinion of Tagore, I wondered about his intention for a moment? The reason being, he associates Bharata with the state of incessant activity. Although our Bharata is active and he has not overlooked any of his responsibility. Bharata has fulfilled each and every duty. Bharatajī is definitely as being devout in his karma. Thus, Tagore said that one who is constantly engaged in karma is Bharata. When Tagore was in Japan, many students approached him for an autograph and requested him to write something for them. Tagore thus wrote something or other in English

with his signature. For one of the Japanese students he wrote the definition of Bharata, “One who is constantly engaged in karma is Bharata. Be Bharata!” Gurudev Tagore signed this statement. When I read this, I was forced to think as to in what form does Tagore envisages Bharata? I thus recall Lord Vāśiṣṭhājī, because the source of my answers is 'Rāmāyaṇa'! Any reciter of RāmaKathā or any individual who regards RāmaKathā as their all-in-all possession obtains evidence only from here. There is no other option! When 'Mānasa' provides the evidence, it's ultimate. So Bāpa! We will have to ask 'Mānasa' as to why Tagore has called Bharata a devout in karma? Bharata is a detached soul. Even though he manages Ayodhya's state affairs extremely proficiently, he is dispassionate from within,

*Tehi Pura Basata Bharata Binu Rāga I BAK-233.04 I*

If you collate and recite the verses of 'Mānasa' containing the word Bharata, you shall obtain an extraordinary energy. These verses can be called as 'Bharatāyana'. There was a time when I experimented over it. During those days, I had plenty of spare time for self-study and hence, I would keep searching such lines for recitation. I soon realised that 'Rāma Carita Mānasa' contains a minor 'Bharatāyana'. It also contains 'Sītāyana', 'Śatrughnāyana' and 'Lakṣmaṇāyana'. What does it not contain? It contains thousand million scriptures in itself. We need not search elsewhere. If we are blessed by the Guru's grace, we would realise that this single scripture contains thousand million scriptures in itself. This has been the experiences of all realised men who recite RāmaKathā. People sarcastically ask me, where can they find thousand million scriptures of 'Rāmāyaṇa'? I tell them that this scripture itself stands for thousand million scriptures. You must first read this one scripture to the end and then talk about searching other thousand million! And if you fall in love then I bet that you won't be able to move beyond a single line! One single line will hold you there. You won't be able to read any other word further, because your eyes will be filled with the tears of affection.

My young listeners, read 'Rāmāyaṇa', sing 'Mānasa'. Never mind even if you cannot read, but do keep the scripture of 'Rāma Carita Mānasa' in your bag, it shall reflect your identity of being an Indian. This

scripture is the penance of the saints. It's the conferment of the realised souls. They have recited and studied the scripture of 'Mānasa' to such a great extent. This is the fifth Veda for me. All said and done, I am bound to ask this fifth Veda about how a realized man can describe Bharata as being a devout in karma? I thus recall Lord Vaśiṣṭhaji.

*Bisva Bharana Poṣana Kara Joī I BAK-196.04 I*

Can the one who sustains and supports an individual, a family, a village, a state, a nation or a country be called devout in karma? How devout would s/he be? Mind you, I am not associating this thought with the idea of activism. But how arduous would that individual be?

One meaning of the word Bharata is the one who is constantly engaged in worship. Gaṃgāsati was a realised and enlightened woman from Gujarat. She said in one of her psalms, '*Jene Sadāya BhajanaNo Āhāra*', one who constantly survives on the meals of worship or one who is incessantly worshipful is Bharata, '*Jiha Nāmu Japa Locana Nirū*'. It's not that one's finger or rosary are the only elements that chant Lord's name. But such a person's eyes would chant the name, the lips would chant the name and each and every hair of the body would stand erect when overwhelmed with emotions. Each and every pore of the body would experience a deluge of worship. Such a realised man is no lesser than Bharata.

'Śrīmad Bhāgvataji' also contains Bharata, but in form of JaḍaBharata; whereas, Bharata of 'Mānasa' transforms inanimate beings into animate beings and vice-versa. JaḍaBharata of 'Bhāgvata' is the man of wisdom, whereas Bharata of my 'Mānasa' is a lover. And Bharata of Śakuntalā is a hero. These three Bharata have made our country shine globally. My young listeners, the first meaning of Bharata is the one who is enamoured in worship or devotion. Lord has explained nine types of devotion to Sabrī. One in whom you witness all nine types of devotion on the basis of 'Mānasa' is blessed with the disposition of Bharata. There can be no second Bharata, pay attention. Bharata is Bharata. He is peerless, incomparable, without a second. Nonetheless, we can witness a tinge of Bharata in the realised beings. The first meaning of Bharata's name is the one who is enamoured, engrossed and smitten in devotion. One who is engaged in devotion is Bharata.

Another saint is of the opinion that the letter '*Bha*' signifies wisdom. One who is engrossed in wisdom is also called as Bharata. What is Bharata's wisdom? What is Bharata's discretion? Lord Rāma provides countless endorsements for Bharata in 'Mānasa',

*Bharatu Haṃsa RabiBaṃsa Taḍāgā I*

*Janami Kīnha Guna Doṣa Bibhāgā II AYK-231.03 II*

*Sagunu Khīru Avaguna Jalu Tātā I*

*Milai Racai Parapaṃcu Bidhātā II AYK-231.03 II*

As per another saint's opinion, one who is constantly engrossed in wisdom or discretion is Bharata. One who is engaged in karma is Bharata. One who is incessantly engrossed in worship is Bharata. You may find the opinion of yet another saint a bit strange, but he says that one who is inclined towards *bhava* is Bharata. *Bhava* means mundane existence. The religious men instead teach us to step out of the mundane world and liberate ourselves from the cycle of transmigration. But here one who is inclined towards *bhava* is called as Bharata. How? '*Janama Janama Rati Rāma Pada*', Bharata is the one who does not seek salvation, but solicits love to Rāma's divine feet in each and every lifetime. It doesn't refer to being obsessed or fed-up by the mundane world. Bharataji solicits the love in Rāma's divine feet in each and every lifetime.

Another monk interprets Bharata as follows. He said, '*Bha*' signifies fear. He associates '*Bha*' with fear. One who is gripped by fear, one who is always inundated in fear, one who is constantly fearful is called as Bharata in the opinion of another monk. How can a worshipper be fearful? How can a man of wisdom be fearful? How can a saint be fearful? I often say in Gujarātī that, '*Bive Ae Bāvo Nahī*', s/he is not a monk who is fearful. Why fear? Seek the shelter of Hanumāna, you shall never be fearful. I fail to understand how a devotee can ever be fearful. Yes, the only fear of a devotee is committing an offence of his Master. A devotee fears losing the trust of the Master. A devotee fears damaging his/her reverence. A devotee fears being disloyal or unfaithful towards the master! A devotee fears wandering and getting lost haywire! A devotee fears transgressing from the core values and moving away from the roots by allurements or glory. A devotee constantly stays in this fear. In our culture,

staying slightly fearful from the Enlightened Being is treated as the key of being fearless. A genuine Guru will not scare anyone. Nor will s/he speak curseful words which arouse fear in the devotees. If a disciple faces downfall after attaining a Guru then the seat of disciples will get blemished. Why fear?

Bharataji is constantly engrossed in fear. He is constantly fearful. Observe Bharataji's journey right from Ayodhyā. He is in the state of a great dilemma en route to Citrakūṭa. At times he walks too fast, at times he feels slack! Sometimes he calls out Lord's name! At one point in time, Bharata thought that what if Rāma, Lakṣmaṇa and Jānakī leave Citrakūṭa on hearing the news of his arrival to avoid meeting him. What if they go away far too further? This was Bharata's state of mind. Nanda has left Mathurā in the same state. After observing Kṛṣṇa's body language, Nanda was anxious out of fear since two days. He could not sleep in the night when he realised that Goviṃda's behaviour had changed after coming to Mathurā and that He may now never return to Gokula! A sense of fear gripped him, for he saw a completely transformed Kṛṣṇa! Neither could Nanda talk to Kṛṣṇa about it, nor could Kṛṣṇa speak with Nanda about it! This state eventually befalls in the path of love and in the course of devotion! Bharata was as well going through the same state. Listen to a renowned couplet of SharafSāheb,

*Phale-Phūle Kaise Ye Guṃgī Mohabbata,*

*Na Hama Bolate Hai, Na Vo Bolate Hai I*

*Mohabbata Kā Kāno Mein Rasa Gholate Hai I*

*Ye Urdū Zūbā Hai, Jo Hum Bolte Hai !*

Sharaf Sāheb says that he speak Urdu, which is too pleasant to ears. I told Śarad Sāheb, that since I recite 'Mānasa', may I alter this line if you don't mind,

*Mohabbata Kā Kāno Mein Rasa Gholate Hai I*

*Ye Tulasī Zūbā Hai, Jo Hum Bolte Hai !*

These are Tulasī's words. This country holds glory for the words of Tulasī, the words of Sūra, the words of Mīrā, the words of Ekanātha, Tukārāma and Narsiṅh Mehtā. When I see this state of Bharata, I recall the state of Nanda. Soon arrived the moment which Nanda had never wished. The same moment arrived in Citrakūṭa which Bharata had never wished. It was the moment when it was decided that Bharata would have to leave. Destiny cannot be changed, Bāpa!

I am speaking of fear experienced by the monks like Bharata. This fear is about, '*Kahī Cala Na De Hame Choḍakara, Mere Hamasaphara, Mere Hamasaphara...*'. This was the state of Bharata. Love is always filled with this kind of hesitation and a sense of fear. The intellectually dominant people are sparing no opportunity in criticising 'Mānasa'. They just want to get hold of 'Mānasa' and condemn it in whichever way possible! Few people catch the line '*Bhaya Binu Hoi Na Prīti*' and criticise Tulasī for writing this! Tulasī says that there can be no love without inspiring fear. Whereas they are of the opinion that that fear-borne love is worthless. How can we explain them that 'Mānasa' can be understood not by reading it from an almirah, but by sitting in the feet of some Enlightened Being. We need to surrender to someone to understand 'Mānasa' in true sense. No love manifests



without fear. The point that I wish to convey is that where there is love, there is always a sense of hesitation and fear of blemishing the image of our lover and losing Him forever.

Young listeners, a sense of fear always prevails in love. Once as you fall in love, you shall always fear of committing an offence! Love is not beautiful because of fear, but once we are in love, a vice like fear also appears beautiful instead of gruesome. A vice transforms into a virtue. A devotee's faith remains incessant in the course of love, devotion and worship, but sometimes the thought of our wrongdoing can make us feel unconfident and withdrawn. However, on recalling our master's compassion, we feel reassured that our master cannot renounce us. My young listeners, don't fall in love out of fear or allurements. But once you fall in love with the Lord, a sense of fear shall prevail. Do remember that one must be cautious of not committing a mistake or taking a wrong step. One of the monks interprets Bharata as the one who is constantly engrossed in fear. It's natural. Bharata is an embodiment of love.

Yet another monk attempts to define Bharata by associating him with the word *bhartā*. *Bhartā* means wife. *Bhartā* means one who protects and sustains us. Bharata means a personality who naturally fills us with love and sacrifice. One who fills us with sacrifice and love is Bharata! The greatest advantage of Bharata's exploits is that we shall feel satiated every day and experience a deluge of love within us daily. While sacrifice would make us empty from within day by day, love shall simultaneously fill us up daily to the brim. Yet another monk says that one who carries our burdens is Bharata. Pay attention, Bharata is a Sadguru. Bharata and Bhuṣuṇḍi are the topmost Enlightened Beings of 'Mānasa'. There are several Enlightened Beings, but they are the utmost superior. They are the Enlightened Beings near whom a surrendered disciple becomes absolutely burdenless. This is another meaning of the word 'Bharata'. So my listeners, 'Rāma Carita Mānasa' contains a hidden 'Bharatāyana', the hidden exploits of Bharata. We shall thus gently try to touch upon its few aspects with utmost discipline and caution of not misunderstanding or offending the divine exploits of Bharata.

We are thus discussing 'Mānasa-Bharata'. During these nine days, I plan to present Bharata's vision about the four pursuits of human existence viz. righteousness (*dharma*), wealth (*artha*), desire (*kāma*) and salvation (*mokṣa*) on the basis of 'Mānasa'. I wish to speak about Bharata's vision of righteousness. I wish to share Bharata's philosophy of wealth. I also want to convey Bharata's idea of desire, even though he is a completely desireless individual. This individual lives on the idea of '*Aratha Na Dharama Na Kām Ruci Gati Na Cahau Nirbāna I*'. We shall also discuss about Bharataji's understanding of salvation. As the fifth aspect, my VyāsaPīṭha is keen to speak about Bharata's idea of truth. In what way does Bharata view truth? We shall also contemplate about Bharata's understanding of love and compassion. In this Kathā I want to touch upon the above seven points on the basis of 'Mānasa'. It can bless our life. Bharata envisages these seven aspects from a distinct viewpoint in 'Mānasa' and we shall attempt to view them through the eyes of Bharata.

Before we proceed with 'Rāma Carita Mānasa', please give me two to five minutes. Panditji always said that many people take a pill to arouse hunger. Once hungry, they eat to their heart's content. Thereafter, they take one more pill to digest the food. The same holds true for Lord's Kathā as well. The pill of Lord's Name is taken foremost to arouse curiosity, thirst and hunger for the divine discourse. The aspirants then enjoy the discourse to their heart's content, post which they once again take the pill of Lord's devotional hymn to aid digestion. Come, let us sing the devotional hymn for few moments,

*Śrī Rāma Jaya Rāma Jaya Jaya Rāma, Jaya Jaya Rāma*  
I

Acharyacharana Madhusudan Sarasvatī had said, '*Vyārtha Kālatvam*'. I have been constantly telling the younger generation in the Kathās that I don't advise you to forsake your job, education or responsibilities. You must do everything. I would also not tell you to keep listening to the Kathās one after another. Listen to it whenever you get a chance. All that I demand from the youth of my country is to give nine days once in a year to my VyāsaPīṭha and my VyāsaPīṭha shall give you a new life. Acharyacharana

has said that when we are done with everything for the day like watching television, reading, browsing etc. and when we have nothing to do except going to bed and if we are not feeling sleepy then Acharyacharana suggests that we must not waste those few moments. Be it for five minutes or ten, chant the name of your cherished god, chant the mantra or the Name given by your Guru. You may belong to any religion or sect, but chant Lord's Name in those few moments. Chanting round the clock is only possible for the realised ascetics. Being worldly people, we ought to be practical. But an individual must chant Lord's Name even if it's for two to five minutes; because Tulasī says while extolling the glory of Lord's Name,

*Nahi Kali Karama Na Bhagati Bibekū I*

*Rāma Nāma Avalambana Ekū II BAK-26.04 II*

This is Kaliyuga, Bāpa! Goswāmīji writes the entire chapter glorifying Lord's Name in nine dohās; nine being a complete integer. He says that we would fail to flawlessly follow the discipline of karma, wisdom or devotion in Kaliyuga. Hence, the discipline of chanting Lord's Name is the only support in Kaliyuga. All in all, Goswāmīji recommends chanting Lord's Name. It could be the name of Rāma, the name of Kṛṣṇa, Durgā, Śiva, Allah or any Name of your choice. You are also free to chant the Name of Buddha, Mahāvīra or whoever you love.

My dear listeners, if your Guru has given you a mantra or a Name then you must hold on to it. But if not, then you can catch hold of the universal mantra 'Rāma'. Anyone can chant the greatest mantra, Rāma. All names are great. Every name has its own specialty, but nothing can be compared with Rāma's Name. I accept all the names. I recite Rāma's Name, I recite the name of Allah, I also sing '*Buddhaṃ Śaraṇaṃ Gacchāmi*', nonetheless, Rāma's Name is our root. The world is born from Rāma's Name, the world is running by Rāma's Name and when the world will have to be dissolved for recreation, Rāma's Name would be used. This is the glory of Lord Rāma's Name. Therefore, one must surrender to Lord's Name. You can chant any Name with devotional sentiments. Even if devotional sentiments don't arouse in you then just chanting 'Rāma Rāma' mechanically in anger or indolence can equally bless you. Irrespective of your feelings and state of mind, chant Lord's Name.

After seeking the shelter of Lord's Name and attaining blessings of the Name-God, Tulasīdāsajī talks about the history of 'Rāma Carita Mānasa'. Lord Śiva foremost composed 'Rāma Carita Mānasa'. Vālmīkijī is renowned as the primordial poet. He has composed 'Vālmīki Rāmāyaṇa'. It's the glory of the Poet Vālmīki who transformed his grief into ślokas to compose a poetic epic. Therefore, we call Vālmīkijī as the primordial poet. But Lord Śiva composed 'Rāma Carita Mānasa' and treasured in His heart. Therefore, the saints call Śiva as the timeless poet. While Vālmīki is primordial poet, Śiva is timeless poet. '*Raci Mahesa Nija Mānasa Rākhā*', Mahādeva treasured RāmaKathā in His heart and recited the same before Pārvatī at the right opportunity. RāmaKathā then travelled from one peak to another, where it was given to Bhuṣuṇḍi, who in-turn recited before Garuḍa. The Kathā furthered from the peak to the plain land of Prayāga. It became more and more easily accessible to everyone. Yajñavalkya recited this Kathā before Bharadvājajī. Then Goswāmīji says, my gracious Guru recited this Kathā to me again and again and it was then that I could understand something. The moment I understood, I instantly resolved to versify the story in form of a scripture, '*BhāṣāBaddha Karabi Mein Sōi*'.

*One saint is of the opinion that Bharata is the one whose heart is constantly engrossed in divine worship. An individual who is constantly enamoured in worship is called Bharata. 'Bha' stands for bhajana or worship and 'rata' means being infatuated, enamoured or smitten. One who cannot tolerate separation from worship even for a single moment is Bharata. I would say to an extent that an individual incessantly soaked in worship must be called Bharata without any hesitation. Even if such an individual has a different name, s/he is Bharata from spiritual perspective.*

Many people say that the every Kathā is about the same story of Lord Rāma, the listeners are almost the same in every Kathā, the story remains the same in every Kathā then don't people feel fed-up of Kathā? Our experience is completely contradictory. No one is fed-up as yet! In fact, more people have started attending the Kathās. Many people also say that what is the need to listen to the same Kathā again and again after hearing it once? But Tulasī says, the Kathā needs to be heard again and again. Isn't everyone aware of the story of Rāma's life? Gandhiji was of the opinion that an individual who is clueless about RāmaKathā and 'Māhābhārata' has no right to be an Indian. This was Gandhi's stern statement. Who is unaware of Rāma? Yet RāmaKathā needs to be heard again and again, only then shall we understand sometime. I feel that this is not Kaliyuga, but Kathāyuga. Has anyone seen such huge pandals in Kaliyuga? Irrespective of the reciter, thousands of people gather to listen to Lord's Kathā. This is not Kaliyuga, at all. And after listening to the Kathā, please don't seek heaven, because even if you attain heaven, it has no Kathā there. Kathā is present in Citrakūṭa. Kathā is present only on earth. Goswāmījī says, I thus decided forthwith,

*BhāṣāBaddha Karabi Mein Soī I*

*More Mana Prabodha Jehi Hoī II BAK-30.01 II*

Goswāmījī decided to compose the story into a scripture, which was launched in the year Vikram Samvāt 1631 on the day of Lord Rāma's birth anniversary. It's believed that when Lord Rāma was born in Tretāyuga on the ninth day of the bright half of the holy month of Caitra, the same almanac consisting of the position of the sun and the moon, the zodiacal sign into which the sun had entered, the position of the seven other planets, the day of the week as well as the of the lunar month (*yoga, lagana, graha, vāra and tithi respectively*) had manifested in Vikram Samvāt year 1631 and at that moment, Goswāmījī published the holy scripture of 'Rāma Carita Mānasa'. Thus, Lord Rāma's day of advent is also the day of advent of 'Rāma Carita Mānasa'.

My listeners, Tulasī formed four ghats for this Kathā. He gave the metaphor of Mansarovar Lake to this scripture. He described them as the ghat of wisdom, the ghat of worship, the ghat of karma and the ghat of surrender. The reciter of the ghat of wisdom is

Māhādeva and the listener is Pārvatī. The reciter of the ghat of karma is Yajñavalkya and the listener is Bharadvājajī. The reciter of the ghat of worship is Bhuṣuṇḍi and the listener is Garuḍa. The reciter of the ghat of surrender is Goswāmījī Himself, who recites the Kathā to His own mind or to the assemblage of the saints. Goswāmījī begins the Kathā from the ghat of surrender and takes us to the ghat of karma in Prayāga. What does this mean? People tend to believe that once we surrender there is no need to do anything! Definitely, a surrendered disciple need not do anything, it is absolutely true. But even after attaining this state, a surrendered disciple is never inactive or indolent. And the karma that manifests from surrender has a distinct radiance, because surrender means pridelessness. Tulasī describes the domain of karma to us in an amazing manner by emphasizing that we must not become indolent after surrender. Kathā thus begins from the ghat of surrender and moves to the ghat of karma in Prayāga where Tulasī takes us. During the concluding ceremony of the holy congregation of one such Kumbha in the King of Pilgrimage Places Prayāga, the realised men were taking their leave. The host was Bharadvājajī, who was giving farewell to everyone. But when supremely discreet Yajñavalkya was about to take his leave, Bharadvājajī clasped his feet and insisted him to stay back. He said, holy sir, a grave doubt has gripped my mind, please explain me clearly what is the element of Rāma? Sire, who is Rāma? You are the abode of truth and an omniscient soul. Sire Yajñavalkya said with a smile, you are well aware of Lord Rāma's prowess. But you are asking me this question like an ignorant being, because you wish to listen to Lord Rāma's esoteric exploits! However, if I have a listener like you then I shall definitely recite RāmaKathā. Yajñavalkya commences RāmaKathā before Bharadvājajī. The question was about Lord Rāma, but the Kathā began from Lord Śaṃkara. The exploits of Śiva were sung foremost because one cannot obtain the right to the exploits of Rāma without gaining the right to Śiva's exploits. Śiva is the gateway to Rāma. The exploits of Śiva are utmost indispensable in obtaining access to Lord's sanctum sanctorum. It becomes the door. One can enter RāmaKathā only through Śiva's exploits. Therefore, a uniting bridge was formed between Śiva and Rāma; Yajñavalkyajī thus began the exploits of Śiva.



### Bharata's toughest vow is that of love

'Mānasa-Bharata' is the core theme of this nine day RāmaKathā. In this Kathā, we are trying to contemplate and understand Bharata from all perspectives. Goswāmījī says, I bow, first of all, to the feet of Bharata, whose self-discipline (*niyama*) and vow (*vrata*) begs no description and whose mind thirsts for the lotus feet of Śrī Rāma like a bee and never leaves their side. Goswāmījī is of the opinion that Bharatajī's self-discipline and vow cannot be put into words,

*Jāsu Nema Brata Jāi Na Baranā II BAK-16.02 II*

Every religion has prescribed its respective self-discipline (*niyama*) and vow (*vrata*). What is Bharata's idea of righteousness (*dharma*)? Before we begin with the discussion, I would like to express my pleasure for yesterday evening's dance performance presented on the holy dais of RāmaKathā beneath the blessed shade of VyāsaPīṭha. A youth from Banaras performed with his team for about 90 minutes. I truly bow to his erudition. Such performances must be performed in Citrakūṭa because this is the land of separation for the Lord. Lord Rāma had secretly rehearsed the divine *rāsa* on this land and the live performance was held during Kṛṣṇa's incarnation. When people come to know, it's called as program, but what stays hidden is progress or internal development. You can host a program by advertising it, but one's inner progress stays hidden. Lord had rehearsed the performance on this land secretly. I really liked the idea of hosting a performance on this land beneath the blessings of VyāsaPīṭha. There is an aphorism in ŚivaSūtra, 'Ātmā Nartakaḥ'. Lord Śiva says that our soul is a dancer. A dance is performed in three ways. Dance can be performed physically, which holds immense glory. Dance can also be performed by mind, 'Lachimana Dekhu Mora Gana Nācata Bārīda Pekhi', in 'Mānasa' the peacocks dance at the sight of monsoon. Zaverchand Meghani is a national poet who has translated the song 'Mana Mora Banī Thanagāṭa Kare...' in Gujarātī, which Tagore had originally composed in Bengali. The Gujarātī translation has turned out to be one of the finest pieces. After reading the translation, it appears as if it was originally composed in Gujarātī and was translated in Bengali by Tagore! Dance can be performed in a physical body. Dance can be performed by mind. And as Lord Śiva says in ŚivaSūtra 'Ātmā Nartakaḥ', dance can also be performed by soul. An individual's soul starts dancing.

*Māgau Bhikha Tyāgi Nija Dharamū I*

*Ārata Kāha Na Karai KukaRāmaū II AYK-204 II*

A royal mendicant is beseeching in the King of Pilgrimage Places, Prayāga. Even though this is Kaliyuga, right now we are in Citrakūṭa and this place is relatively spared by the spell of Kaliyuga. Take yourself in the past and visualise the sight of Tretāyuga. The citizens of Ayodhyā are standing scattered on the bank of Trivenī - the mothers, the

Gurus, the Brāhamaṇas, the ministers, the citizens of Ayodhyā and a royal prince, Bharata, has abandoned his prescribed course of conduct of a prince and is begging by spreading his two hands before the holy confluence. Bharata says, I am aware that the course of conduct prescribed for the men of warrior lineage does not permit one to beg, for we are naturally disposed to giving, instead of taking. But today I am here to beg alms. I have abandoned my course of conduct. Look at the righteous justification of Bharata! Bharata is the knower of righteousness. Eventually Gurudeva Vaśiṣṭhājī also endorsed Bharata as the knower of the quintessence of righteousness! I wanted to discuss Bharata's idea of righteousness with you. In this incident, Bharata appears to abandon righteousness i.e. Dharama.

*Aratha Na Dharama Na Kāma Ruci  
Gati Na Cahau Nirbāna I  
Janama Janama Rati Rāma Pada  
Yaha Baradānu Na Āna II AYK-204 II*

He says that he seeks no righteousness. There is a couplet by Rajesh Reddy,

*Dila Eka Bacce Ki Mānimda Aḍā Baiṭhā Hai I  
Yā To Usako Saba Kucha Cāhiye  
Yā To Kucha Bhī Nahī II*

Bharat either needs the whole quintessence of righteousness or no righteousness at all.

*Jimdaḡī Tune Lahu Leke Mujhe Diyā Kucha Bhī Nahī I  
Tere Dāmana Mein Kyā Mere Vāste Kucha Bhī Nahī I*

Therefore, Kabīra says that you must either attain in entirety or not at all, 'Kaha Kabīra Mein Purā Pāyā'. My Tulasī says, 'Pāyo Parama Biśrāmu'. Bharata's idea of righteousness is utmost extraordinary. Even the greatest religious preceptors find themselves lost in Bharata's idea of righteousness! So, every religion has prescribed its own self-discipline (*niyama*) and vow (*vrata*). We must bask in the glory of our Hindu religion, which is timeless in nature. And mind you, Hinduism does not belong to a particular group of people, it's a universal religion. It has always proclaimed the slogan of 'Sarve Bhavantu Sukhinaḥ', it speaks in universal context.

I sang on the first day, I sang yesterday too and I shall sing today as well, because singing 'Mānasa' brings me a distinct joy, Sāheb! These children have resolved to keep 'Mānasa' in their school bags; they must read it as well. If you cannot read 'Mānasa', do

sing and recite its verses. The college students must also keep 'Rāma Carita Mānasa' with them. I am not insisting you to apply *tilaka* or wear *dhofī*. Enjoy as you are, but please don't forget 'Mānasa'. This is my only expectation from you. Reciting the verses of 'Rāma Carita Mānasa' plays a wonderful role. Satyananda Maharaja has played a big role in spreading the glory of 'Mānasa'. He shared one such experience with me. He said that, he went to a village to distribute 'Rāma Carita Mānasa' and gave one scripture in each home, regardless of whether they would read it or not. He came across a woman who was busy in making cow-dung cakes. He asked her, would you like to study, so that you can read and write? She said, what is the use of studying? Ultimately, I am supposed to clean the floor, wash the clothes and cook food for the family. This is my only life. Swamiji said, never mind. Would you like to keep 'Rāma Carita Mānasa' with you? She said, yes, if you say so. She took the 'Mānasa' in her hands, bowed her head and kept with her.

One year later, when Swamiji passed through the same place, the woman was reading 'Rāmāyaṇa'! She started studying so that she could read 'Mānasa'. The government can give 'Rāma Carita Mānasa' in each and every home to motivate people to pursue education. The rest of the job shall be managed by us. No scripture is as non-communal as 'Rāma Carita Mānasa'. Few people who don't understand this scripture, shall never will. 'Rāma Carita Mānasa' is a universal scripture. 'Rāma Carita Mānasa' contains every topic under the sun. When the government officials approach me to spread the word about various national campaigns (like education, cleanliness etc.), I inform them that I have been speaking about these points since a long time now. You have woken up now! I do emphasize on women empowerment and women awareness. I request people who condemn Tulasī on a couple of verses to listen to the whole 'Mānasa' at least once by sitting in an Enlightened Being's divine feet and then apply logic, if they wish!

My young listeners, there are two words '*niyama*' and '*vrata*'. There is a difference between them. They merge into one after reaching the culmination of spiritual penance. Initially they are two, in the end they merge into one. '*Niyama*' refers to self-discipline adopted by us at our own discretion e.g. not eating anything without bathing, not going to office

without reciting our Holy Scripture, eating only restricted diet etc. etc. They are personal to every individual. In the opinion of a monk, '*niyama*' or self-discipline is that which we adopt or which the namesake religious preceptors impose on us. Whereas *vrata* can neither be adopted, nor imposed, they arouse naturally from within us. *Vrata* is an inner-manifestation, *niyama* are superficially imposed. Both are essential. *Niyama* are easy to follow, but *vrata* are extremely acute. Let's have a look at the acute *vratas* of Bharata's righteous life. By speaking on it, I wish to reaffirm my belief and by listening to it, you can self-introspect as well. There are five *vratas* or vows in our lives that are considered acute in nature.

Young listeners, the first vow is the vow of truth. The vow of truth is utmost acute. Respected Mahadevbhai, who constantly accompanied Universally Revered GandhiBapu, once said that staying with GandhiBapu, who lives by the vow of truth, is like staying in the midst of a live volcano! The vow of truth is the toughest of all. It's extremely difficult to practice. My ultimate gist of 'Mānasa' is Truth, Love & Compassion. 'Mānasa' begins with truth. The middle of 'Mānasa' is love. 'Mānasa' concludes in compassion. We all know about Truth, Love & Compassion. The vow of truth is utmost acute and the toughest, it's not easy. Nonetheless, it can become easy as well, just like lies have become easy for us! People like us lie very conveniently and naturally! If lies can become so easy in an aspirant's life then truth can become equally easy as well! Nonetheless, the vow of truth is the toughest.

My VyāsaPīṭha believes that truth has three eyes. Righteousness, often depicted as Śiva, has three eyes viz. Truth, Love & Compassion. Truth is three-fold. It includes truth in thoughts, truth in words and truth in deeds. This is Śiva's *tripuṇḍa*. There are many people who speak truth even today, but fail to accept others' truth. They are jealous of others' truth! They feel the pinch of others' truth! Despite knowing that the opposite person is correct, they simply cannot accept the other person's truth! While they would acknowledge the deceased who have passed their life in speaking truth, they would not acknowledge the living souls who are speaking the truth, because of jealousy, hatred and pain! I have experienced this around the world! While they speak the truth, accepting others' truth is an acute vow. And those who don't accept your

truth will naturally harbour hatred towards you; please don't mind it.

Young listeners, please understand this point! Regardless of whether or not we can practice truth, we must be serious about it and also contemplate to realise that the vow of truth is extremely acute. This is Kaliyuga, Sāheb! I usually say in Kathās that we cannot speak 100% truth in our lives. It's easier said than done. But the more closer we are to truth, the more blessed our lives shall become. If not 100% then let's practice as much as we can. The closer we stay to truth, the more would we be able to gradually abide by the difficult vow of truth. Bharata practices the vow of truth in his life.

*Dharamu Na Dūsara Satya Samānā I*

*Āgama Nigama Purāna Bakhānā II AYK-94.03 II*  
King Manu has enumerated ten traits of righteousness. The virtue of righteousness, often depicted as a bull, stands on four limbs or four pillars. Goswāmījī describes them as mercy, charity, purity, penance etc. etc. Now, if you perceive Bharata through the lines of 'Mānasa' then Bharata contains every virtue of righteousness. Bharatajī is the fountain of every virtue of righteousness. Bharatajī has only one aim in life, '*SarvaDharmān Parityajya Māmekam Śaraṇam Vraja*'. So my listeners, the vow of truth his extremely toughest and it can become easier by practice. By speaking truth for considerable period of time, the saints realise that whatever they speak eventually becomes the truth. The spiritual world calls it as the power of *vacana-sidhhi*.

The second tough vow is the vow of silence. It's is extremely difficult to stay silent. Initially, you must observe silence in form of self-discipline, later may it become your vow. It's about innate silence. Lao Tsu was a great Chinese philosopher of Buddha's era. He would go for morning-walk every day. I observe many people going for a walk early morning here. But while circumambulating, you must either chant Lord's Name or observe silence. The vow of silence is difficult. Many people blabber for no reason! They would talk about every random person and every random event in the world! It's better to worship the Lord instead. As much as possible, keep your speech moderate. Silence is extremely lovely. It shall aid extensively to the one who wishes to turn inwards. When you observe silence, you will initially hear too much outer noise. As you speak, the outer noise reduces. During the initial stage

of silence, there will be too much outer noise. As we progress further, our inner noise will sound louder than the outer noise. In the end, both inner and outer noise will stop and an aspirant will experience pin-drop silence. This is the epitome of silence. If a seeker does not find an able Guru in this stage then s/he can possibly turn mad. Therefore, the Guru keeps the switch in His control, because we are not habituated to tolerate pin-drop silence. We are instead used to calamor. We are used to live in chaos! We are used to live in noise!

My listeners, the second vow observed in the life of Bharata, who is the knower of righteousness, is the vow of silence. You can also know in which incidents of Bharata's life he has practiced these five vows. I was speaking about Lao Tsu. When Lao Tsu was in middle of a morning-walk, he was approached by a man who asked him if he and his friend could walk along with Lao Tsu in the morning. Lao Tsu said, your friend can accompany me only if he agrees to remain silent. If he wants to speak during morning-walk, you and he better walk alone. The man confirmed that he and his friend would remain silent. He informed his friend as well. The walk stretched the route of two to three miles with Lao Tsu. They were just five minutes away from concluding the journey and the man's friend spoke, "Lao Tsu, it's such a beautiful day!" Lao Tsu chose to remain silence. After returning to his cottage, Lao Tsu told his disciple to not bring his friend again for morning-walks with them because he is habituated to speak a lot. The disciple said, he spoke only one sentence about beautiful morning. Lao Tsu responded by saying that the morning was indeed good, but there was no need to speak about it, he could have rather enjoyed the morning. This is acute vow of silence.

I don't tell the youngsters to observe silence, but I do tell their parents who have almost reached fifty or sixty years of age to observe silence once in a week. In the beginning, you must be practical enough to break the vow on need basis. Bharata has also broken his vow. Don't be rigid. We are worldly people! If there is a demanding situation at home that requires you to speak then please break the vow. I would say to an extent that even if you have an incessant vow of silence but if a small child comes in your lap smiling innocently and wishes you to speak then speak with the

child. You are speaking not with a child, but the Supreme Spirit. Why did Tulasī choose the child form of Rāma?

Today someone has asked me a question, do you believe in Rāma as a Supreme Spirit or do you worship Rāma as Daśaratha's son? I want to bluntly tell the world that I strongly believe that Daśaratha's son Rāma as the Supreme Spirit. The Supreme Element, who is Śaṅkara's Lord and Bhuśuṅḍi's Lord, is my Lord as well. When Pārvatī requested Śaṅkara for the recitation of RāmaKathā, whom did Lord Śaṅkara recall foremost? '*Maṅgala Bhavana Aṅgala Hārī*'. Did He recall Rāma in form of the Supreme Element? Did He recall Rāma as the Supreme Spirit? Did He recall Rāma as worshipped by the Vedanta followers? No! '*Dravau So Dasaratha Ajira Bihārī*', Rāma is the formless Supreme Element. But we worship the child form of Rāma who is the Supreme Element or the Supreme Spirit. He is the God of the gods. If a child talks with you then don't be rigid with your vow of silence; speak with the child instead. My listeners, many aged people ask me, Bāpu, what should we do on our birthday? Cutting a cake would not suit their age. They instead need to cut off anger. Prior to your birthday, observe silence for as many days or as many hours as you have aged. Schedule it in such a way that it ends on your birthday so that you can talk with everyone on that day. Everyone will be happy. The vow of silence is extremely difficult. Like Bharata, you may also observe silence during a situation when everyone is opposing you.

The third toughest vow of Bharata is celibacy. Even if people claim to be celibate, they are in fact unmarried. My Hanumāna is a celibate. Paraśurāma was a celibate of Tretāyuga. Nārada is a celibate. '*Brahmacarya Brata Saṅjama Dhīrā*', Patriarch Bhīṣma was a celibate in Dvāparayuga. There have been several celibates in Kaliyuga as well. Vinobāji once said that his vow of celibacy has been intact. I have no issue in agreeing to the words of a great sage like Vinobā. Gandhiji performed a stern experiment of self-restrain on himself to test his vow of celibacy. The divinity like Kṛṣṇa can claim that he is a childhood celibate, despite staying amid thousands of queens! Durvāsā can claim that he is fasting even after having food to his heart's content. Only the realised souls can practice these vows, otherwise it's difficult for people like us.

The fourth vow is the vow of not begging or asking anything from anyone. It's equally difficult. It's the vow of not seeking anything from anyone or not even getting such a thought. Even though we don't beg from anyone, we tend to accept things other way round! Kṛṣṇa's childhood friend Sudāmā had this vow, because of which he did not ask anything from Kṛṣṇa. But as you know the story, when Sudāmā returned home, his home was filled with riches. This is the transcendental duty of my Rāma and my Kṛṣṇa, '*Kara Binu Karama Karai Bidhi Nānā*'. When Sudāmā returns home, he is in awe to witness his poor house transformed into grand palaces! Kṛṣṇa's companion can never remain poor.

Young listeners, Bharata's fourth vow is not begging for anything from anyone. He begs from the King of Pilgrimage Places Prayāga, but in Goswāmīji's words the pilgrimage is replete with the four pursuits of human life '*Cāri Padāratha Bharā Bhaṅḍārū*' i.e. righteousness, wealth, desires and salvation. No Enlightened Being will ever ask anything from anyone, but when an Enlightened Being asks something from you then realise that salvation has become the matter of your hand. On that day, salvation becomes the slave of your order. The vow of not begging for anything is an equally difficult vow.

*Siya Rāma Prema Piyūṣa Pūrana*

*Hota Janamu Na Bharatajī Ko I*

*Muni Mana Agama Jama Niyama Sama Dama*

*Biṣama Brata Ācarata Ko II AYK-326 II*

The last and toughest of all is the vow of love, '*Raghupati Bhagati Karata Kaṭhināī*'. The most acute is the vow of love. Please don't forget yesterday's aphorism my listeners: don't worship out of fear, but once you get blessed with devotion, stay fearful of not tarnishing your master's image. This is a contradictory aphorism. Make sure it does not slip your mind. The vow of love is the most difficult to observe. In the tradition of Kṛṣṇa, Gopis are considered as the flag of love. But the wind required to hoist the flag is Bharata from 'Rāmāyaṇa'. It's Bharata by virtue of whom the flag of love blows freely in the air and without whom the flag would be stuck on the pole. Bharata from 'Rāma Carita Mānasa' has conferred the finest love to this world. He is the vower of love. '*Pulaka Gāta...*', this one line contains the entire formula of love. The entire literature of love is contained in this single line.

How is the vower of love? How is his/her state? 'Mānasa' says, Bharata's vow of love was tested when he returned with *pādukā*. He deployed the *pādukā* on the royal throne and carried out the state affairs after asking the *pādukā* at each and every step. He sought permission from Lord Vaśiṣṭhājī by bowing to his feet, "Gurudeva, may I reside in Naṁḍigrāma, if you permit?" "Bharata!" "Yes, my Lord!", he asked. Vaśiṣṭhājī said, "Bharatajī, we have defined righteousness. We have created the laws of righteousness. We have composed the scriptures describing righteousness. But today for the first time we realised that whatever you do, whatever you say and whatever you think is not righteousness, but the quintessence of righteousness. Therefore, your thoughts, your contemplations and your words are the very essence of righteousness." But my VyāsaPīṭha feels that Bharata's real ordeal of love comes when Vaśiṣṭhājī said that Bharata, there is no restriction from my end. You may live an ascetic's life in Naṁḍigrāma, but please seek blessings and

*Let's have a look at the acute vows of Bharata's righteous life. The first vow is that of truth. Whether or not we can practice truth, we must contemplate to realise that the vow of truth is extremely acute. The second toughest vow is the vow of silence. It's extremely difficult to stay silent. Many people blabber for no reason! The second vow observed in the life of Bharata, who is the knower of righteousness, is the vow of silence. The third toughest vow of Bharata is celibacy. It's indeed a difficult vow. Even if people claim to be celibate, they are in fact unmarried. Bharata's fourth vow is the vow of not begging or asking anything from anyone. The last and toughest of all is the vow of love. The vow of love is the most acute of all.*

permissions from Lord Rāma's mother. Bharata, I would like to tell you that if Rāma's mother is not happy with you staying in Naṃdigrāma then please don't migrate, because disobeying her wish will not succeed your devotion to Rāma. You should know, Bharata, that Rāma's mother is now living only and only for you." Everyone has their own opinion about this incident. Everyone has their own Bharata and they must. The way Vālmiki has his own Bharata, so does 'Rāma Carita Mānasa'. I can have my own Bharata. This is our right.

I had once said in a gathering of litterateurs that my Śatrughna is silent in 'Rāma Carita Mānasa', can someone please make him speak! You all are the finest litterateurs, someone please write a poetry on Śatrughna! Please make him speak, please break his silence. So, yesterday a young poet came from Delhi who had recited few of his compositions amid few of the senior composers in the mushaira of Ghaziabad. Everyone had given him a big round of applause. He suddenly came to meet me yesterday evening. He said, Bāpu, as you had said I have made Śatrughna speak. He gave me a long poetry. I cannot agree with everything he had written, because I have my own Śatrughna. Nevertheless, he worked on my thought. "Bharata, this is the test of your devotion. You may proceed only if Mother Kausalyā permits you to go. You are well aware of the life of Rāma's mother."

Śrī Bharatajī approaches the mother and makes an obeisance. "Son", she welcomes him. She asked the first question, "Has the King of Guhas sent a message about the well-being of the three children? How are they doing? Bharata, do we have any news for today?" "Mother, they are doing fine. I am suffering." "Bharata, when will you stop speaking in this manner?" "Mother, I want to tell you something." "Please, go ahead." "Mother, I don't know how will you feel if I tell you this but I have been born to hurt you." "Oh, please don't say this again." Mother! I want your blessings, our Guru has given me his permission, may I go and stay in Naṃdigrāma if you allow? If my Lord, my Mother Jānakī and my brother Lakhana stay in the woods, then how can I stay in a palace?" This is the acuteness of the vow of love. Now look at the mother's maturity. Kausalyā is Kausalyā. My Goswāmijī gives a wonderful justification. He does not introduce Kausalyā as a woman, but Tulasī says,

'Baṃdau Kausalyā Disi Prāchī', Kausalyā is the eastern horizon. She is not an individual, but the light of the eastern horizon. Kausalyā is 'Ugamanā Oraḍāvalī'. She is primordial SonalMa. She is the glory of womanhood. Kausalyā is not only a woman. She is the eastern horizon whence arose the lovely moon in the shape of the Lord of Raghus.

*Baṃdau Kausalyā Disi Prācī I*  
*Kīrati Jāsu Sakala Jaga Mācī II BAK-15.02 II*  
*Pragaṭeu Jaha Raghupati Sasi Cārū I*  
*Bisva Sukhada Khala Kamala Tusārū II BAK-15.03 II*

The discretion of a civilized person is different from the discretion of a surrendered ascetic. The discretion of civilized person says that if someone offers you water, you must first offer it to the person sitting next to you. But the discretion of a surrendered devotee would make the devotee drink the poison before it's passed to someone else. When it's poison, a devotee will not offer it to the person sitting next to him/her, because it doesn't demonstrate the discretion of an ascetic. Kausalyā decided in her mind that if I don't let Bharata fulfill his wish, I may lose him forever. When Rāma would ask me about Bharata after fourteen years when He returns to Ayodhyā, what would I answer? In order keep alive Bharata, who is the vower of love, I ought to let him do as he wishes. "Bharata, my son, if you would feel good by living an ascetic's life in Naṃdigrāma then please go ahead."

*Khuśa Raho Hara Khuśī Hai Tumhāre Lie I*  
*Choḍa Do Āsūo Ko Hamāre Lie II*  
 "May your devotion to Rāma succeed." Bharata obtained the permission and the blessings. This was Bharata's ordeal of the vow of love. Bharata, the knower of righteousness, observes five vows – the vow of truth, the vow of silence, the vow of celibacy, the vow of not begging from anyone and the toughest of all, the vow of love. My VyāsaPīṭha shall discuss tomorrow the incidents where these vows have been employed. Please forgive me today as I am concluding the Kathā at this point. It's difficult for me to proceed further. I just feel like stopping the Kathā at this emotional juncture with these feelings. But before we conclude, let's recite the devotional hymn of Lord's Name because eventually Lord's Name is the only resort. In the end, finally, the Name of our beloved Lord is the only support.



### Bharatajī's journey spans from Ayodhyā to Citrakūṭa; Hanumānājī's journey spans from Kiṣkindhā to Trikūṭa

We are having a conversation on 'Mānasa-Bharata'. There are plenty of curiosities relevant to the topic. I shall try to answer them as and how I find an opportunity. One question is about the difference between *niyama* (self-discipline) and *vrata* (vow)? They are definitely different. *Niyama* (self-discipline) is adopted for a limited span of time. For instance, we may adopt the *niyama* or self-discipline of observing silence or fast in the holy month of Śrāvana and its completion ceremony is then celebrated. World Reverend GandhiBapu had observed the *niyama* or self-discipline of fasting for our nation on several occasions until the underlying objective was achieved. When the objective was achieved, he would resume eating. The girls of our country observe fast to please Goddess Gaurī and the completion ceremony is celebrated. Goswāmijī has also mentioned about *niyama*,

*Tāpasa Tapa Phalu Pāi Jimi Sukhī Sirāne Nemu II AYK-236 II*

Bharatajī saw the sight of Citrakūṭa. It's an utmost charming sight. 'Taba Kevaṭa Ūce Caḍhi Dhāi', Kevaṭa is an extremely mature guide in Bharata's journey. I would like to tell the youngsters that you must choose that individual as your guide or mentor in life who has five traits. Choose such a person as a mentor and undertake the journey of your life under his/her guidance. The journey of Citrakūṭa is not only of Bharata, but it's the journey of all of us. My VyāsaPīṭha can primarily speak about three journeys. The first journey is which Lord Rāma undertakes. We call the abode of Rāma as 'Rāmāyaṇa'. His journey begins from Ayodhyā, stretches to Janakapura and continues for about eleven and half to twelve years in Citrakūṭa, including the overnight stay for a couple of days at various places on the way to Citrakūṭa. Lord's journey furthers towards Paṃcavaṭī, followed by Daṃḍaka forest, further followed by the city of Kiṣkindhā. The journey further stretches to Laṃkā through the bridged ocean. Lastly, the return journey from Laṃkā is airborne and concludes in Avadha. The aspirants must be specifically mindful about a couple of journeys, which are important in 'Mānasa'. There are two journeys in 'Mānasa' that can confer enormous strength to the youngsters. One journey belongs to Hanumānājī and the other belongs to Bharatajī. Bharata's journey spans from Ayodhyā to Citrakūṭa and back from Citrakūṭa to Ayodhyā. Hanumānājī's journey begins from Kiṣkindhā, stretches to Laṃkā and concludes in Kiṣkindhā.

Bharatajī's journey spans from Ayodhyā to Citrakūṭa; whereas Hanumānājī's journey spans from Kiṣkindhā to Trikūṭa. The town of Laṃkā inhabits on Mount Trikūṭa. The goal of Bharata's journey is Citrakūṭa. The goal of Hanumānājī's journey is Trikūṭa. These two journeys contain several similarities. Hanumānājī's journey is guided and mentored by many personalities. For instance, Jāmavantajī invokes Hanumānājī in the beginning; Sampāti guides Him on the way and so does Svayamprabhā. Vibhīṣaṇa as well guides Hanumānājī at some point in His journey. Lord Rāma's journey is also guided by the four disciples of Sage Bharadvājajī who accompany the Lord to show the way. Sage Vālmīki has also guided Rāma's journey and he was the one who recommended Citrakūṭa. Kuṃbhaja also acts as a guide from whom Lord has taken a mantra. Sabrī guides Lord to undertake the journey to PaṃpāSarovara Lake.

So Bāpa! Which type of guide or mentor should we choose in our life? As my discourses are targeted towards the younger generation, please check for five attributes while choosing your mentor, my children. Choose a guide in life who is less cunning and more mature. These days we need to be slightly cunning to live in this world, because that's how the world runs. Being cunning to a slight extent is fine, but choose a mentor who is predominantly mature. In my view, Kevaṭa of Śṛṅgaverapura is less cunning and more mature. I would like to proclaim openly to the society to avoid spending time with those who are extremely cunning.

Secondly, undertake the journey of your life, which is no lesser than the journey of Citrakūṭa, with the one who readily accepts his/her mistake. I closely observe people in the society around me. I am being quite successful in living a detached life by the grace of Lord's Name. But people around me are just not ready to accept their mistake! Don't contempt them, but at the same time don't undertake the journey of your life with them. You shall come across many people who feel they can never be wrong! Is anyone in this world free from weaknesses or shortcomings? Baring few monks and saints, who doesn't go wrong? Who is flawless? Think about it. Few people act too cunning to confess their own mistake! Choose a mentor who is

less cunning and more mature. Let such a person lead your life-journey. Keep that individual with you who accepts his/her mistake and apologizes for the same. Thirdly, choose an individual who has lesser *niyama* (*self-discipline*) and more *vrata* (*vows*). We are too overloaded by our *niyama*. Aspirants observing *niyama* are like the ascetics who after having reaped the bliss of the reward of their self-discipline will renounce the same. Can truth ever be renounced? Vow or *vrata* on the other hand is almost eternal or incessant. Observances which never end are called as vows. Vows are immortal in nature. Yesterday I had discussed with you the five toughest vows focusing on Bharata. But these vows are predominantly observed in every individual. Rāma is the vower of truth. Bharata is the vower of love. Śatruḡhna is the vower of silence. My Lakṣmaṇa is the vower of celibacy. And my Mother Jānakī has the vow of giving.

My dear listeners, *niyama* can be temporary, but vow is eternal. Choose a mentor who is not bound by too many *niyamas*. A fetter is a fetter even if it's made of gold. It's still bondage. *Niyama* bounds us, *vrata* frees us. This is the difference. Undertake your journey of Citrakūṭa under the mentorship of such a realised being. Fourthly, seek mentorship of the one who has no personal motives. S/He must have no personal motives or selfish interests in guiding or mentoring us. The Gurus are of such disposition, '*Samta Parama Hitakārī...*', they have no selfish interests. Fifth and last, choose a mentor under whose guidance our mind stops over-thinking and our intellect stops wandering. If our intellect gets disturbed time and again then under the chosen mentor, its disturbance must reduce. And the existence of pride must cease altogether. My young listeners, undertake the journey of your life with such a mentor.

The second part of the same question is, Bāpu, what are the similarities and differences between the forest of Citrakūṭa and the forest of Vrindavan? There are few differences in my understanding, but the similarities are many. It's believed for Vrindavan that, '*Vṛṃdāvana Parityajyam Pādameka Na Gacchayati...*'. Even today the people of Vrindavan believe that Kṛṣṇa has not left that place. As part of His divine pastime He did go to Mathurā and other places, but the inhabitants of Vrindavan still believe that Lord

has not moved out of Vrindavan, at all! The inhabitants of Vrindavan are just not ready to believe that their Goviṃḍa has gone away.

Vrindavan has *rāsa* (*divine dance*); Citrakūṭa is the land of *rasa* (*aesthetic sentiments*). Pardon me, but Vrindavan no longer exists in form of a forest, it is converted into a commercial city! And we are fortunate that Citrakūṭa is still intact in form of Kāmadavana forest. Vrindavan is now a city of buildings. I don't prohibit the idea of modernization in Citrakūṭa, but the original and natural form of Citrakūṭa must indeed be preserved. I can at least request my listeners that when you bath in Maṃḍākinī River, please don't use soap. Maṃḍākinī exists not to wash our hair using chemicals, but to wash away our deformed thoughts. Don't wash clothes on its bank, find another place instead. Maṃḍākinī is not the river to swim; it's the river into which we must drown ourselves. By drowning, I don't mean suicide, but to experience its depth. What is Maṃḍākinī? In Tulasī's view, RāmaKathā or 'Rāma Carita Mānasa' is Maṃḍākinī River. Tulasī has given 'Mānasa' not to swim into it, but to get drowned into its profundity and experience the feeling of blessedness.

*Hu Āvyo Chu Ahī Dūbavā, Taravā Nathī Āvyo I*  
This is a couplet in Gujarātī.

The localities must be conscious of not fouling Maṃḍākinī with impurities, because they would be staying here permanently. The provenance of Maṃḍākinī and its further flow might not fall in the district of Citrakūṭa. But the part of Maṃḍākinī in Citrakūṭa must remain clean. This activity does not need a high budgeted project. The two governments of Uttar Pradesh and Madhya Pradesh can collectively do this job. Yesterday, a gentleman wrote to me that Bāpu, your message has reached the concerned officials. Since I have expressed my concern, it will reach them. Whether or not they take action is a matter of their destiny; nonetheless, they will get the message! Many youngsters met me yesterday who said that Bāpu, we are actively working for the purification of Maṃḍākinī. I said that I do create an awareness of cleanliness at every place, because it's everyone's duty.

This is Citrakūṭa. Goswāmījī's love for Citrakūṭa is extraordinary! I don't know how long has Tulasīdāsajī stayed in Rajapur. Everyone can have

different opinion about Rajapur! But none differ for Citrakūṭa! Tulasī and Citrakūṭa are synonyms. They coexist in tandem. Citrakūṭa is present because Tulasī is present. Tulasī exists because Citrakūṭa exists. Both are synonyms. Other places may be the subject of controversy. Let's keep them aside. But Tulasī has stayed here for a really long duration. Tulasī has stayed in Kashi, the town of pandits, yet when he was troubled in Kashi by the pandits, he would rush to Citrakūṭa. Tulasī says, this mundane world is stinging me every now and then like a serpent. The world did not sting Tulasī in form of a serpent, but it's was the controversy of Kashi that stung Him! The people of Kashi had converted the scriptures into weapons to attack Tulasī! Tulasī says, the worldly matters are stinging me! When my wisdom begins to drop and the venom of pain rises, I rush to Citrakūṭa forthwith! He addresses His mind again and again, O my mind, let's go to Citrakūṭa.

Vrindavan has *rāsa*, Kāmadavana has *rasa* in incessant state. Vrindavan then existed as a forest, but today it has changed with time. Citrakūṭa is still a forest. It's imperative to decide its boundary and preserve the area. I am not criticising modernization. Cities are important. Cities come with skills and intellectualism; new roads are constructed; drainage and sewage outlets are discharged in rivers or oceans etc. Despite every kind of facility, the difference of city and forest cannot be erased. Vrindavan is the land of love; Kāmadavana and Citrakūṭa is also the land of love. '*Tulasī Subhaga Saneha Bana...*', in Vrindavan when the Gopis felt proud of their destiny, Lord Kṛṣṇa disappeared; whereas Lord Rāma has not disappeared in Citrakūṭa because here no one was intoxicated by pride. I have been repeating about the influence of Kaliyuga. But when I had visited Citrakūṭa several years ago, I have not witnessed conventional rigidity and pride in the saints and worshippers of this place. Tulasī has used several metaphors for Citrakūṭa. At times, He calls Citrakūṭa as the subconscious-mind, on other instances He compares Citrakūṭa with medicine etc. etc.

One curiosity is that what spiritual realisation do we experience by chanting of the name 'Bharata'? Since you all are mine, I would like to share my personal experience. Ever since I was learning

RāmaKathā from my Dadaji, I recite this *dohā* of Bharata's Name thrice a day. I have passed several years practicing this.

*Miṭihahi Pāpa Prapaṃca Saba  
Akhila Amaṅgala Bhāra I  
Loka Sujasu Paraloka Sukhu Sumirata  
Nāmu Tumhāra II BAK-263 II*

There is no need to utter the name 'Bharata' specifically. Please write down this *dohā* of Tulasīdāsajī and recite it. It's part of my daily worship chore. I recite the copāi of Śatrughna thrice a day so that I don't arouse enmity for anyone. And the benefit I have gained from this is that hatred and enmity does not arouse in me. I cannot be proud of this fact because being worldly souls we are too prone to downfall every moment. Nonetheless, it definitely benefits, '*Jake Sumirana Te...*'. In order to be helpful to others in our capacity, I recall the name of Lakṣmaṇa in my daily *trikāla-samdhyā* (the three times worship offered everyday during dawn, midday and dusk). You can use this *dohā* of Bharata. It shall benefit you and grant you pleasure. I have once recited a Kathā on the exploits of Bharata in Gurukula, where I had specifically focused on '*Miṭihahi Pāpa Prapaṃca Saba*', our passionate and restless activities can reduce by the Name of Bharata. I am not much inclined in the dualisms of sins and

merits. Therefore, I interpret our deceitful doings as sins. The games which we play with others, the networks we set for our benefit, our cunningness, our artfulness and the attempts to charm others to believe in us guilefully are nothing but sins. By reciting the Name of Bharata the burden of our vices and wrongdoings will be offloaded. A person becomes burdenless in every situation. You can experience it for yourself. Recalling the Name Bharata will multiply your fame, reputation and glory in the world. I have no idea of the other world i.e. *paraloka*! My definition of *paraloka* is giving bliss to strangers and experiencing bliss ourselves after seeing others blissful. I go to huts to seek the alms of food. They have no relationship with me as MorariBapu! But when I eat there, their bliss is indescribable. I don't seek my own bliss. Having '*Rāmāyaṇa*' with me, I constantly experience the state of bliss. I can certainly vouch that chanting the Name Bharata can definitely accelerate your spiritual discipline.

“Bāpu, does your life contain only Kathā or do you also have some pain?” Why are you so interested in my pains? Please focus on Kathā. Any human in the world is afflicted by some or other pain. Without pains, there is no joy in worship. The test of worship is when it wards off our pain. Being in human

body, everyone is vulnerable to some or other pain. We may fall sick, get afflicted by cold etc. When people close to us speak lies or employ deceit, we do feel hurt. But worship will not let our pain prevail longer. This world is an abode of suffering. The ascetic realised beings can only stay in incessant joy. Baring them everyone in this mundane world are prone to some or other problem. And why not? We must go through suffering. Pain itself is penance for people like us! Which other penance can we practice? Even with pain, live under the shelter of Lord. Your pain will go on ceasing through Kathā. On another note, I experience joy round the clock, Sāheb!

“Bāpu, yesterday You discussed about love in Citrakūṭa. Is this love only found in Citrakūṭa or can we find it outside Citrakūṭa as well?” The exploits of Bharata will certainly bless you with love. Recall the interpretation of the Name Bharata I have shared on the second day. Wherever you witness such a disposition, perceive that individual next to Bharata and spend few moments in the company of that Enlightened Being, it shall manifest the flow of love in you. What we obtain from a monk is not money but love. Money is not what a monk gives.

“Bāpu, what kind of listeners do you love the most?” All. '*Saba Mama Priya...*', Tulasī's copāi. I cannot recite this copāi, only Lord Rāma can sing it. But I have modified this copāi, as you all know. First understand Tulasī's version,

*Saba Mama Priya Saba Mama Upajāe I  
Saba Te Adhika Manuja Mohi Bhāe II UTK-85.02 II*  
Lord says that everyone in this world is dear to me, for each one is my creation. However, among all creatures, humans are dearest to me. These are Lord Rāma's words. I have modified this line as '*Saba Mama Priya Saba Mama Apanāe*', I have accepted each and everyone. However be the listeners like, I have accepted one and all. I accept everyone. Even among the listeners, '*Saba Te Adhika Manuja Mohi Bhāe*'. Along with being a listener, one who is endowed with humanity, who does not snatch away someone else's place, who does not fight with others etc. is the dearest to me! They must be humane, that's it!

“Bāpu, what should I do to become your disciple?” I have no disciples; I am no one's Guru! This is clear. I have millions of listeners, but no disciples. I

am neither anyone's Guru, nor is anyone my disciple. I am only the disciple of my Lord Sadguru, my Supreme Personality of Godhead! As long as I can abide by it, it's enough for me. “Bāpu, do you hail from solar dynasty or lunar dynasty?” I hail from the dynasty of Kathā. I belong to the dynasty of Kailāsa, whence commenced the Kathā.

So Bāpu! Śrī Hanumānājī's journey is from Kiṣkindhā to Trikūṭa. Śrī Bharata's journey is from Ayodhyā to Citrakūṭa. Hanumānājī has faced four obstacles in His journey. Those who recite '*SumḍaraKāṇḍa*' are aware of this. I read a news couple of days ago that a patient had lost his memory. Someone recited '*SumḍaraKāṇḍa*' before him few times and the doctor was stunned to know that his memory was regained! I am not extolling the glory of RāmaKathā without any reason. Trust every canto of '*Mānasa*' and every verse of '*Mānasa*' my listeners. They are the greatest mantra.

You read in '*SumḍaraKāṇḍa*' that Hanumānājī undertook the journey of Trikūṭa, the journey of Laṃkā and the journey of Sītā's quest. Bharata's journey is to Citrakūṭa. Hanumānājī's journey is the quest of devotion; Bharata's journey is the quest of Lord. Hanumānājī's journey is aimed towards finding Sītā. Bharata's journey is aimed to find Rāma. Bharata steps out in search of Rāma. You are aware of the four obstacles in the journey of devotion. So, instead of getting into the details, let's focus our attention on Bharata. We want to focus on Bharata's journey. The journey that Śrī Bharatajī begins from Ayodhyā to Citrakūṭa contains five obstacles in my view. These obstacles show us the way Bharatajī deals with them. We were speaking about Bharatajī's philosophy of *dharma* or righteousness. First of all, let's understand his philosophy of *artha*. *Artha* has two meanings my listeners. *Artha* means money, kingdom, passionate virtues, affluence etc. In another context, *artha* refers to the meaning of life. We usually relate *artha* to money. But the greatest interpretation of *artha* is realising a worthy meaning of life through an Enlightened Being. Bharatajī's journey demonstrates how he has understood a worthy meaning of life.

The first obstacle struck as soon as the journey began. Bharatajī decided that if Rāma-



Lakṣmaṇa-Jānakī are walking barefoot in the woods then how can he travel by a chariot? Bharatajī renounced the chariot and began to walk by feet. As the people of Ayodhyā saw him walking, they renounced their vehicles too and began to walk. Mother Kausalyā realised that since Bharata is walking by feet, the subjects are following him! She took her palanquin close to Bharata, lifted the curtain of palanquin and rolled her hand on Bharata's head, "Bharata, I understand your pain to travel by chariot while Rāma is walking all the way, but for the sake of the subjects you must travel by chariot." Even though Bharatajī had decided to avoid vehicles, he was forced to mount the chariot on Mother's insistence. In my understanding, this is the first obstacle in the journey of Citrakūṭa; Bharata had to change his decision.

My listeners, the first obstacle in our journey towards divinity occurs when we are forced to break the resolve of our *niyama* or self-discipline. When one embarks the spiritual journey with certain *niyama*, there exists enormous possibility of our *niyama* being broken and it happens when people come to know about your *niyama*. All I would like to say is that keep your *niyama* as secret as possible. The obstacles occur when our *niyama* becomes publicly. In the journey towards divinity, an aspirant sometimes has to break the *niyama*. However, in my view this was a good move by Bharata because instead of toiling everyone by undertaking a feet journey, he chose to be practical. The second obstacle occurs when they reach Śṛṅgaverapura. When King Guha was informed that Bharata was coming with the entire army, he misunderstood Bharata thinking that he was planning to attack Lord Rāma to enjoy an undisputed sovereignty after fourteen years. They pledged and planned Bharata's assassination. Bharata was misunderstood. All I would say as an aphorism is that when an aspirant begins the journey to Citrakūṭa, people around us begin to misunderstand, which is the second obstacle. They would question our devotion. The aspirants who have embarked spiritual journey or the journey of love are bound to face such obstacles. But when Guha realises Bharata's love and his emotional state, he and his team began to serve Bharata as their beloved. Misunderstanding is bound to occur, but if your truth prevails and if your goal is Citrakūṭa then the

people who misunderstand shall begin to love you after knowing the truth. They would surrender to you.

When they reach Sage Bharadvāja's hermitage, the third obstacle occurs. Bharadvājajī thought that the guest must be worshipped according to their worthiness. He was glad to receive Prince Bharata as a guest. He wondered in what way should Bharata be served? On the very thought, various kinds of riches and supernatural powers appeared in a visible form and erected all kinds of luxurious amenities for the guest! Every type of pleasure was made available to gratify the royal party. This was Bharata's third obstacle. The subjects of Ayodhyā indulge themselves in carnal gratifications for some reason. Bharadvāja and other saints are trying to indulge Bharata into pleasures, but he turned a blind eye towards those pleasures and the pleasures could not influence Bharata. In our spiritual discipline, the saints will try to test us in order to examine our maturity. The monks can sometimes test us. The aspirants must be tested. This is the third obstacle, Bāpa! Bharatajī's journey proceeds further. When the King of deities, Indra and his associate demigods witnessed Bharata's state of love, they conspire to obstruct his journey so that he could not meet Rāma. The first obstacle is when our *niyama* is broken. The second obstacle is the misunderstanding caused by the society. The third obstacle is laid by the realised souls to examine how detached can an aspirant stay when put amid all kinds of pleasures. Bharata has successfully passed the three ordeals. The fourth obstacle is laid to prevent the union of Rāma and Bharata, for which the deities plot a conspiracy. They want to stop Bharata from reaching Mount Kāmadagiri! They don't want Bharata to see the Lord. Bharatajī crossed the obstacle through the vow of silence. I always say that the fifth obstacle comes from the closest family member, who opposes us. This is not an ordinary obstacle. The family member will conspire to an extent of killing the aspirant!

When Bharata arrives closer to Citrakūṭa, it is dawn. The monks and the saints have already arrived in Citrakūṭa. They are sitting with Rāma-Lakṣmaṇa-Jānakī and having a spiritual discussion. At that moment, clouds of dust arose in the sky. The animals and birds rushed in panic to seek shelter in Lord's hermitage. Lord stood up and wondered what the

matter was? The Kolās and Kirātas arrived and informed the Lord that the two princes of Ayodhyā are arriving shortly! The beasts and birds are still rushing helter-skelter in panic. On hearing the news of Bharata's arrival, Lord was overjoyed at heart and a thrill ran through His body and His eyes. Tulasī says, Lord's lotus-like eyes were filled with tears of affection. But the very next moment, Lord became anxious wondering the reason of Bharata's arrival. Lord thought, what would be in Bharata's mind? He knows for sure that Bharata would never attack Him. But Lord feels anxious thinking whether or not He would be able to obey the father's command after Bharata's arrival? If he tells Me that I have to return to Avadhā, I would be helpless being subjugated to a devotee! Hence, Lord who was sitting earlier, stood at once! Lord's countenance was visibly anxious. At that moment, Lakṣmaṇajī could not resist himself and he rose at once! He told Lord Rāma, I know that You would not say a word. But Bharata is arriving with an evil intention. He has spared no opportunity to torment us. Enough is enough. Lord, Bharata is intoxicated by the pride of kingdom which brings him here! Who doesn't think evil after being intoxicated by the pride of power? Bharata was good by nature, but the intoxication of power has made him evil. Lord, I beg your pardon, being born from Kaikeyī's womb, how can Bharata be good of conduct? Lakṣmaṇa said in rage that he would kill the two brothers to death.

Lord was in a deep dilemma. Lakṣmaṇa is speaking non-stop. Lord, being aware of Lakṣmaṇa's sacrifice, is unable to say anything. At the same time, Lord is unable to accept the thought of killing Bharata. Rāma is nonetheless Rāma. He pacified Lakṣmaṇa and said, Lakṣmaṇa, I agree with you and the statement that intoxication of power is the worst in this world. But may I tell you one more point my dear brother, let alone the throne of Ayodhyā, even if our Bharata attains the throne of Brahmā, Viṣṇu and Maheśa, he would never get intoxicated by pride. Bharata is an exception. Lord explained the truth and pacified Lakṣmaṇa's rage. My VyāsaPīṭha feels that this is the fifth obstacle to the divine attainment, where the nearest family member is determined to kill you. And when the closest person begins to oppose, realise that Citrakūṭa is not too far. But it's extremely difficult to stay collected at that moment. When Mīrā was almost close to the divinity, one family

member sent her the poison! When Jesus Christ was about to attain the divinity, he was crucified! Narsinh Mehtā was opposed by his own brother. The Gopis of Vraja were opposed by their own family. When the closest person conspires to kill an aspirant, realise that Citrakūṭa is not too far. Bharatajī somehow furthers the journey to meet Lord Rāma and the reign of Rāma gets established in true sense in Citrakūṭa.

Ayodhyā could not witness the reign of Rāma. Kaikeyī sought two boons. She did not allow Rāma to stay in Ayodhyā! Many a times, the reign of Rāma gets established elsewhere instead of the capital states! On the basis of 'Rāma Carita Mānasa', we can say that the true reign of Rāma was established in Citrakūṭa. This forest is also a kingdom. In Tulasī's view, Citrakūṭa is also an empire. Lord Rāma had already told Kausalyā that father has already given me the kingdom, but the only difference is that it's in the woods. Tulasīdāsajī makes a lovely mention revealing the king of Citrakūṭa, 'Saciva Birāgu Bibeku Naresu Bipina Suhāvan Pāvana Desū'. He says, discretion is the King of Citrakūṭa. We are thus reciting RāmaKathā in Citrakūṭadhāma with Bharata as the core focus. We shall further the discussion tomorrow.

*Vrindavan has rāsa (divine dance); Citrakū a is the land of rāsa (aesthetic sentiments). Pardon me, but Vrindavan no longer exists in form of a forest, it is converted into a commercial city! And we are fortunate that Citrakū a is still intact in form of Kāmadvana forest. Vrindavan is now a city of buildings. I don't prohibit the idea of modernization in Citrakū a, but the original and natural form of Citrakū a must indeed be preserved. I can at least request my listeners that when you bath in Ma dākinī River, please don't use soap. Ma dākinī exists not to wash our hair using chemicals, but to wash away our deformed thoughts.*



### Citrakūṭa is the capital of 'Rāma Carita Mānasa'

We are having a conversation on 'Mānasa-Bharata'. The listeners have raised several curiosities few of which are relevant to the topic and few are not. However, let me proceed with the ones relevant to this spiritual discourse. Yesterday we saw that when Bharata and party reached closer to Citrakūṭa, the chief of Niṣāda, Guha climbed a hillock and raised his arm to call out Bharata and said, Bharatajī, I can behold Citrakūṭa from here. Yesterday we spoke about five points. What kind of person can be our guide? In this incident, the chief of Guhas is playing the role of being Bharata's guide. When a person like Guha has become the guide, it forces us to think many points. While choosing a spiritual guide to attain divinity in life, we must not look at the guide's lineage and origin. Anyone could become our guide. A cuckoo's sound can also awaken our *kumḍalinī*. Nanakdeva was working in a shop and his job was to count the received goods. Once he was counting the goods aloud - one, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve and thirteen. While counting the number thirteen, his consciousness turned enlightened. In this incident, counting the numbers has become a guide.

There are several stories of Buddhists monastic. In one such story, a Buddhist monastic was looking at the reflection of a full moon in a well and while beholding the full moon reflection a disciple of Buddha attained enlightenment. In this incident, reflection of the full moon has become the guide. Any aphorism, any mantra, any scripture, any child or anyone who shows us the way to the divinity must not be evaluated for his/her lineage and origin. Kevaṭa is the chief of Niṣāda community, which was deemed as utmost disregarded and untouchable in that age and so were the *kaulas* and *kiratas* who had accompanied Lord Rāma and Bharata in their journey. Guha belongs to those kinds of people who know nothing. On one hand are the four disciples of Bharadvājajī symbolizing the four Vedas, who become the guide to Lord Rāma. On the other hand, we have Kevaṭa, completely ignorant of secular lore and Vedic wisdom, who becomes the guide to Bharata. Hence, the first point is that the guide's lineage and origin must not be the criteria.

Secondly, sometimes people climb high to show-off their lofty status and attract others' attention. But Guha climbed high not to flaunt himself, but to show Rāma. He showed Lord Rāma's sight to Bharata. Whenever you attain a lofty status in life, please don't use it for yourself or even to showoff to others. It must rather be used to show the divinity to others. Guha exclaimed, Bharatajī, behold those five trees, '*Pākari Jambu Rasāla Tamālā I Jinha Tarubaranha Madhya Baṭu Sohā II*', in the midst of which stands out a banyan tree with dark and dense foliage. In the shade of the banyan tree there is a lovely altar raised by Jānakī with Her own lotus hands, seated whereon is Lord Rāma in the midst of a crowd of hermits and reciting the stories of Āgama, Vedas and Purāṇas.

Yesterday evening a monk came to meet me. He would have attended the Kathā as well. He was a young monk, probably observing silence, but he spoke with me in a low pitch. When I could not understand his curiosity, I requested him to clarify clearly. He thus wrote to me that Bāpu, I have practiced countless solemnizations to visualise the sight of Rāma-Lakhana-Jānakī sitting on the altar beneath the shade of Banyan tree midst the crowd of hermits in Citrakūṭa, but to no avail. He wishes to behold that sight. I applaud his wish. Only a monk can have such a wish. Therefore, I would applaud him as a monk. And he is indeed a monk. I have seen this young monk sometime earlier as well. What is the true meaning of worship, may I ask the saints? What do you define as worship? The best of all worships is desireless which is even free from the desire of beholding the Lord. The worshipper leaves everything to the Lord's wish. For such a worshipper, tears and joy of Lord's remembrance itself are the Supreme Godhead. It does not mean that one must not make a wish.

The wish of this monk is good, but not attaining the goal may push him in depression. The depression caused by the lack of mundane objects can be treated, but treating depression in spirituality is extremely difficult. Its cure is possible only if you find a supreme Enlightened Being, '*Saḍgura Baida Bacana Bisvāsā*'. I make obeisance to his wish. Why should we

insist to behold the Lord only in a specific form? 'Mānasa' has though presented this aspect. Many personalities in 'Mānasa' have chosen to behold Lord only in a certain form, '*Jo Sarūpa Basa Siva Mana Māhī*', may I behold the form of Lord that dwells in Lord Śaṅkara's heart. Tulasīdāsajī says, '*Rāma Lakhana Sita Sahita, Hṛdaya Basahu Sura Bhūpa*'. These wishes are good. Bāpa! I however beg to differ. It could be my personal thought. Please don't judge it as good or bad. Nonetheless, expectation of any kind is an obstacle in attaining the Lord. I cannot deny this aspect. I would like to tell the monk that if the pain of not visualizing the desired sight of Citrakūṭa ever fills your eyes with tears then realise that Lord has manifested in form of tears. Why do we bind Lord in our own frame? Many people claim to have beheld Lord in certain specific forms. But pardon me for not all are honest. Who is to validate? Every individual's divine attainment and realisation are unique. It becomes possible only if God wishes.

Please be mindful of not falling prey to depression in spirituality. It is utmost important. We were speaking about Bharata. Bharatajī leaves everything to God.

*Jehi Bidhi Prabhu Prasanna Mana Hoī I  
Karunā Sāgara Kīja Soī II AYK-268.01 II*

He says, do as it pleases Your heart. If You feel pleased to not let me behold You, please do so. If you have a motive in not letting me see You, so be it. I understand the monk's pain. Since he raised a curiosity before me, I would like to respond as per my experience. I would not like to claim that my response would be right for everyone. However, as far as I am concerned, it works right for me. My response might not be right for you. Nonetheless, I did feel the monk's pain later in the night. I empathize with him. I would say that Lord must bestow compassion. What more can I say? Nevertheless, let's leave everything on Lord, my friends! The desires or aspirations that snatch your smile and push you in depression, I personally don't feel they are the right path of devotion. Devotion must teach you to dance. Devotion must make you dance. Devotion must fill you with pleasure. I completely

understand the pain of this saint. God willing, may everyone receive this pain! If you don't get what you wish then you would suffer. Stay happy, my dear friends! It's difficult to cure depression in spirituality unless we find an Enlightened Being. Enlightened Beings very much exist. They are only difficult to find. Therefore, '*Bhajanu Karahi Niḥkāma*', desireless worship is the path.

Yesterday I told you about Mīrā. The monks asked her, did Kṛṣṇa appear before you? She was sitting with *ekatārā*. Mīrā said, I have enjoyed worshipping, it doesn't matter whether or not Kṛṣṇa appears. Joy is more important. What if Kṛṣṇa arrives before you, but you don't really enjoy? It would be worthless. Isn't the pleasing air that touches you everyday lesser than the realisation of God? Isn't the blowing air not God's hand that touches you? Aren't the tears that run through your eyes on remembering your Guru lesser than God? Which God are you seeking? When a deer beholds you with those innocent eyes and jumps around in front of you thus thrilling your whole body, isn't it the sight of God? In which elements of nature does Jānakī behold God in PuṣpaVāṭikā in 'Mānasa'?

This region primarily belongs to 'Mānasa'. Citrakūṭa is the capital of 'Rāma Carita Mānasa'. This region is ruled by 'Rāma Carita Mānasa'. Where else can RāmaKathā be as glorified as in Citrakūṭa? Kashi is definitely one such place, but there 'Rāma Carita Mānasa' is discussed in pedantry way. Citrakūṭa is the only land where 'Rāma Carita Mānasa' is dealt with tears. 'Rāma Carita Mānasa' in Ayodhyā is yet again dealt with intellectual dominance. It's the territory of intellectualism. Note that Ayodhyā and Janakapura are the towns of intellectualism (*buddhi*). Daṇḍaka forest and Paṅcavaṭī are the regions of mind (*mana*). Laṃkā is the territory of pride (*ahaṃkāra*). Citrakūṭa is the region of subconscious-mind (*citta*). And joy is not related with mind, intellect or pride. Joy is only and only related with our subconscious-mind. Therefore our scriptures exclaim, '*Satcidānanda*'. Joy is directly related to our subconscious-mind.

Someone has also asked me today, "What is joy (*ānanda*)? How to feel it? What is the difference

between bliss (*sukha*) and joy (*ānanda*)?" It's a lovely question. First of all, joy is never related with mind. We are unaware of the meaning of every word. Since we don't experience the interpretation of every word, we use them interchangeably. We sometimes associate joy with mind and sometimes with intellect. But that's not the reality. When mind is associated with happiness, it's not joy. Mind is not the center of our joy; it is the center of happiness (*harṣa*). '*Mana Ati Haraṣa Janāva Na Tehi I Āju Dekhihau Parama Sanehi II*', when you feel happy about sometime, it's related to mind. Mind can never feel joy. But mind can be happy. '*Haraṣita Sura Saṃtana Mana Cāu*', the deities were happy during the event of Lord Rāma's birth because they are dominant of mind instead of subconscious-mind.

My young listeners and my elders, I make you obeisance and I bow to the saints. I am sharing my opinion. However, I not sure how far it's true. But I am stating on my responsibility because it's my belief and it's my experience. Until mind (*mana*) is in the center, we feel happy. And one who feels happy (*harṣa*), would also despair in grief (*śoka*). One who feels happy, would also feel sad. Our second center of feelings is intellect (*buddhi*). Mind never experiences joy. Whether you agree or not, but I am clear on this. Mind never experiences joy and therefore, the highly intellectual beings in this world have never been joyful. People who are solely intellectually dominant can never live a joyful life. They speculate and raise logically arguments. I accept that their logic could be right. However, extremely intellectual person can never enjoy. Such a person may though derive happiness in logically defeating the other person! S/He may feel happy for gaining others' applaud. But joy is a far cry for them. Joy is not bookish. What is bookish is not joy. As 'Rāma Carita Mānasa' gives us immense joy, realise that it's not a book, but it's Tulasī's heart. This scripture is called 'Mānasa'. 'Mānasa' means heart.

*Raci Mahesa Nija Mānasa Rākhā I*

*Pāi Susamau Sivā Sana Bhākhā II BAK-34.06 II*

*Rāma Sarūpa Tumhāra Bacana Agocara Buddhipara I Abigata Akatha Apāra Neti Neti Nita Nigama Kaha*

*II A YK-126 II*

Pay attention, I am not criticising intellect, but sole intellect will only raise logical deliberations. I am not a regular reader of books. I don't read books. I get headache when I do so! Though, I regularly read 'Rāma Carita Mānasa' and 'Bhagavad Gītā'. These two scriptures are my silent universities. I constantly read these two scriptures. I study them a bit and try to teach them a bit, without seeking fees. Bāpa! If someone gives me a book, a page, a magazine or a good poetry, I read a few lines. Our Agarwalji has given me a book of stories. So, I do glance through it. It's not that I completely ignore the books. But I don't read them regularly, due to lack of time. A lot of time gets passed in reading. When will you worship then? What if reading books put a gap in Lord's remembrance?

*Kaha Hanumanta Bipati Prabhu Soī I*

*Jaba Tava Sumirana Bhajana Na Hoī II SDK-31.2 II*

So, please remember my listeners, we all are dominant of mind. At times we feel happy, later we are gripped by grief. We live our life intellectually to a certain extent! At times we feel the bliss of our intellectual achievement and if someone else overtakes our intellect then our bliss gets suppressed by its grief. Pride (*ahaṃkāra*) as well is not the matter of joy. It's the matter of happiness. When an aspirant is dominant of subconscious-mind (*citta*), the feeling of joy arouses. How does Tulasī define subconscious-mind?

*RāmaKathā Maṃdākinī Citrakūṭa Cita Cāru I*

*Tulasī Subhaga Saneha Bana Siya Raghubīra Bihāru II BAK-31 II*

He coaxes His subconscious-mind to visit Citrakūṭa. Tulasī is rightly speaking His experience. My listeners, joy is experienced without any reason, whereas there are reasons to bliss and happiness. The realised man told me that I am performing solemnizations one after another to visualise that sight. Holy sir, what can we say? If my supplication works then I would supplicate Maṃdākinī that may your pain be cured. Besides, worship must be done only for the sake of worship, we must love only for the sake of love. What if Lord appears in this form and disappears thereafter? Have you ever thought of the later state? It could be difficult to live. An aspirant has the right to behold the Lord in

the same form as s/he has chosen. But my only worry is that if God does not appear in the same form, an aspirant be become depressed. A cure to spiritual depression is difficult. One then needs an Enlightened Being who can once again immerse you in joy. We were discussing about Guha. He climbed the hillock, lifted his arms and told Bharata to behold Lord Sītā and Rāma sitting in the midst of a crowd of hermits, reciting and discussing the stories of Āgama, Vedas and Purāṇas. Yesterday, I was presenting the sight of one such morning to you,

*Sanamāni Sura Muni Baṃdi Baiṭhe*

*Utara Disi Dekhata Bhae I A YK-226 I*

In PuṣpaVāṭikā, Jānakī received Lord Rāma in Her heart through the passage of Her eyes. She feels shy in the presence of Her companions and hence, She closes Her eyes and experiences Rāma from within. When She was subdued by these emotions with Her eyes closed, a companion intervened and said, "Jānakī, let's go for we are getting late. We shall come back tomorrow." At this moment, in what form does Jānakī behold Rāma? Rāma is left behind, Jānakī is leaving. '*Dekhana Misa Mrga Bihaga Taru...*', under the pretence of looking at a deer, She turned to behold Rāma. When a bird chirps, Jānakī beholds Rāma under its pretence. When the branch of a tree droops, under the pretence of moving the branch She beholds Rāma. My listeners, these are the ways to behold the Lord. We can behold Lord even in a flowing river. Beholding a creeper can as well be the medium to see the Lord. The chirping of birds can also do the same. The only condition is that all doors must be opened and our subconscious-mind must be free from any kind of insistency.

One who wants to practice spiritual penance and attain the reverence of Citrakūṭa must follow two things: the subconscious-mind must be free from insistencies and complains. I don't insist on anything. Insisting is good, but it may grip one with sadness. The chief of Guhas mounts the hillock and guides Bharatajī. A guide's lineage and origin must not be considered. A worthy guide is the one who does not exhibit himself after reaching a lofty state and instead

beckons the divinity to an aspirant. Guha invites Bharata to behold the sight.

*Pranavau PavanaKumāra  
Khala Bana Pāvaka GyānaGhana I  
Jāsu Hṛdaya Āgāra Basahi Rāma  
Sara Cāpa Dhara II BAK-17 II*

Goswāmijī first makes obeisance to Bharata's divine feet. Please say something more about it. One of my listeners has requested. I would say a few words before moving ahead. In religious scriptures, Lord Gaṇeśa is the first deity to be made obeisance. By religious scriptures, I mean Indian scriptures. The holy Quran does not begin with Gaṇeśa, nor does Bible. It's their choice which we must respect. Any Indian scripture will bow to Lord Gaṇeśa very first in order.

Yesterday a woman had asked a question, “Bāpu, my husband is no more. My daughter and my son have reached the age of marriage. The elder bunch of society is prohibiting me from performing the auspicious rituals of my children's wedding because I am a widow.” This is our common belief. Few namesake scriptures have as well prescribed this guideline. Let's keep it aside. I would like to tell this woman that I sympathize for your loss. Nonetheless, you can perform the wedding rituals of your children. Why not? We look upon a widow as the very form of Gaṃgā. Do you stop the Gaṃges from performing auspicious activities? Gaṃgā is the holiest flow. The religious ideologies who cannot accept my thought are free to follow as they deem right! However, I clearly believe that widows can definitely perform auspicious rites. If they don't have the permission, it's high time that we grant them this permission. We must proactively request them to perform such rites. We ought to change few rules, Sāheb! Few rules are makeshift and seasonal in nature. It's inappropriate to stick with them forever. We must step out of this rigidity. I grant freedom to an extent that if the husband passes away and the wife wishes to perform the rite of offering fire to the husband's pyre by her own hands then she must be allowed! Why? Please remove the age-old notions and beliefs. You are living in the Twenty-First Century. Don't eat the mangoes frozen

two years ago. Eat the fresh mangoes. If anything was prohibited in some context, in some age, then it's pertaining to that age. It ought to be changed. The woman must be requested and granted this honour. They must be.

I was telling you that the religious scriptures make obeisance to Gaṇeśa foremost. The scriptures pertaining to economics offers obeisance to Goddess Lakṣmī foremost as per Indian mindset. If the preceptors start the ritual with the mantra of 'Gaṇeśāya Namaḥ' then it's a different matter. Nonetheless, Goddess Lakṣmī is the first deity to be worshipped in economics literature. The erotic scriptures first worship Rati, the consort of Kāmadeva (the god of love). All those who have studied erotic scriptures very well know that Rati is the first Goddess to be honoured very first in order. The scriptures of salvation worship wisdom foremost because salvation is attained through wisdom. In Sāṃkhya, Preceptor Kapil is worshipped in the very beginning. The scriptures related to Nyāya first worship Kanad Gautam. The Yogic scriptures worship Patanjali foremost. The exploits of Bharata is the scripture of love. Therefore, whenever a scripture of love is commenced, this very line is used and Bharata's divine feet are offered obeisance. In such scriptures, Lord Gaṇeśa is also not recalled. In fact, no other deities are mentioned. It directly starts with Bharata. Therefore, Goswāmijī offers obeisance to Bharata in this line and provides his introduction,

*Pranavau Prathama Bharata Ke Caranā I BAK-16.02 I*

Yesterday we were speaking about Bharata's philosophy of wealth. When Bharatajī leaves for Citrakūṭa to meet Lord Rāma, he makes appropriate arrangements to manage Ayodhyā's economy, treasure and state affairs. Therefore, Bharata has a distinct philosophy for wealth. If you possess a precious gem, will you categorize it in the domain of righteousness (*dharma*), the domain of wealth (*artha*), the domain of desires (*kāma*) or the domain of salvation (*mokṣa*)? If you cannot imagine a gem, let's assume a valuable diamond. If you think from erotic perspective, you may classify it in the domain of

desires. Jewel, diamond, gem or pearl are related to wealth. You can get its value when sold in the market, through which you can purchase essential goods. This is *artha*. *Artha* not only refers to money. Having few cows at home is also *artha* or wealth. Since the point of cow has come up, I would request everyone to protect the cows. If you cannot foster cows at home, please adopt a couple of cows in a cowshed. Donate some money in the service of cows, because our country associates the idea of wealth with cows. Cows are our wealth,

*Bipra Dhenu Sura Saṃta Hita Līnha Manuja Avatāra I  
Nija Icchā Nirmita Tanu Māyā Guna Go Pāra  
II BAK-192 II*

Cows are the center of our economics even today. I travel the globe by the grace of 'Rāmāyaṇa', your best wishes and blessings of the saints. In African countries, before getting a girl married they take stock of the number of cows at the guy's home? A guy with maximum number of cows is chosen as the groom for the girl. Hence, cows hold a great value. In our country, people are drifting from serving and protecting the cows! Yet few organisations are dedicated in the service of cows. Our Jain Doctor was sharing that Sadguru Seva Sangh is serving the cows near Janaki-Kunda. This is the information that I have received directly. But I am sure there would be many such institutes in Citrakūṭa working for the wellbeing of cows. I usually don't appeal the youth in such matters because if they grab my point then they would form a group in the name of MorariBapu. I want no group or organisation to run in my name. Everyone must stay free. Yet I would like to suggest that let every village have an independent group of youngsters, neutral by nature and solely devoted to 'Mānasa', who must use their energy and intellect for such causes. The elders of villages must bless and motivate them for noble causes like serving the cows. Without forming a formal organisation or group and without giving any formal name, the youngsters can come together to resolve issues of every village.

I don't have anything like 'Sītārāma-Parivāra'. The entire earth is my family. In this way, we

can save the cows in every village. Everyone's job would become easy. They can also help the village widows, patients etc. in their own capacity. A great job can be done. People who are blessed with money must help them without expecting anything in return. People who donate in social institutes or organization do put their names in plaques. Though it's necessary in the current age of Kaliyuga, I am against this idea. You must give unconditionally, without any recognition. However, I am not so rigid at the same time. People who wish to serve the cows by publishing their names are equally welcome. Today it's raining heavily and water is dripping in the pandal. Come, let's seek shelter of devotional hymn for a couple of minutes.

*Śrī Rāma Jaya Rāma Jaya Rāma Jaya Rāma I*  
The wind is blowing too strong and it's raining as well. Although there is nothing to worry, but I would like to conclude the Kathā at this point in time and while we recite 'Bhuṣuṇḍi-Rāmāyaṇa' and perform Āratī, you all can gently proceed towards the nearest exit. Please don't panic and move out gently.

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## *Kathā-Daraśana*

Every canto and every verse of 'Mānasa' is the greatest mantra.

Being a Kathā reciter is quite different than assimilating the Kathā.

The exploits of Śiva are utmost indispensable in obtaining access to Lord's sanctum sanctorum.

Righteousness, often depicted as Śiva, has three eyes viz. Truth, Love & Compassion.

The discipline of chanting Lord Rāma's Name is the only support in Kaliyuga.

A genuine Guru will not scare anyone.

A monk is propitious to everyone, instead of being averse.

What we obtain from a monk is not money but love.

The more secret and esoteric an aspirant's love, the more superior it can become.

The best of all worships is desireless which is even free from the desire of beholding the Lord.

The vow of silence extensively assists an aspirant who wishes to dwell inwards.

While sacrifice would make us empty from within, love shall fill us to the brim.

Our faith must remain incessant.

Love is a much more fruitful and rewarding means than spiritual knowledge.

Expectation of any kind is an obstacle in attaining the Lord.

An extremely intellectual person can never enjoy.

Joy is experienced without any reason, whereas there are reasons to bliss.

Right inadvertently brings pride in some or other form.

Everyone must choose their spiritual journey in their own way, instead of imitating others.

The discretion of a civilized person is different from the discretion of a surrendered ascetic.

An individual must accept Lord's each and every wish with a smile.



### Bharata's love is both superior and secret

Yesterday, we experienced Lord's causeless and especial grace. 'Ati Bichitra Bhagavanta Gati', our intellect cannot work in it. However, I am happy that amid strong cyclonic winds and heavy downpour, even as the pandal was gradually collapsing, no one was hurt! This is the experience of Lord's especial grace in Citrakūṭa. I have been reciting since fourteen years and today I am seventy. During my long journey of Kathā, such incidents have happened several times. Once we were in Kalavad, Gujarat and there was nonstop rain. We had to stop the Kathā for two days. It has happened once in Meerut as well. And we had concluded the very first Kathā in Citrakūṭa amid heavy rain. This has happened for about four times. On a couple of occasions, I had to leave the Kathā halfway due to my family reason. When a Kathā was held in Houston, America, the organisers did not inform me that they haven't received a single hall for nine days and as a result, we had to change the hall every day! My Holy Scripture also moved from one hall to another! And I have broken few rules in my Kathā. They were necessary to be broken. It was a tradition in our country that the nine-day RāmaKathā or seven-day BhāgvatKathā cannot cross the lunar or solar phase of the month. But we have crossed the phases, we have crossed the months and we have also crossed the years. We have begun the Kathā in the end of December and concluded after the New Year. But today Citrakūṭa has broken every record. We have recited first-half of Kathā in Madhya Pradesh and the second-half is about to commence in Uttar Pradesh! Lord Rāma had walked down from Ayodhyā, Uttar Pradesh and met Bharata in Citrakūṭa, Madhya Pradesh! And my Holy Scripture has travelled from Citrakūṭa, Madhya Pradesh to Uttar Pradesh to meet Lord Rāma! And today with extreme pleasure I also wish to perform the recitation of Lord Rāma's birth.

So Bāpa! An individual must accept Lord's each and every wish with a smile. While I was sitting on VyāsaPīṭha and the way this iron pandal was collapsing gradually, I was worried for a moment! But there was no adversity and everyone exited the pandal with a smiling face! I was taking rounds for about 30 to 45 minutes around the pandal. Everyone was pleurably telling me that what is it if not Lord's grace? This is the grace of Kāmanānātha. I would like to congratulate the youngsters who took up the responsibility of making the necessary arrangements at the new venue overnight. I express my immense pleasure to all the youngsters from my VyāsaPīṭha. Moreover, the management of the hall 'Rāmāyaṇa Melā' was kind enough to instantly provide the permission to start the Kathā at this venue. I would like to thank them as well. Nilesh-Naresh and Company have arranged the recording system overnight for which I express my immense pleasure. I make my obeisance to my listeners, the entire region of Citrakūṭa, the realised beings of this place and the gods of this region for it's by their

grace that today at 9:30 AM Lokābhirāmam has once again commenced in Uttar Pradesh! It's a matter of great pleasure. I usually sit near the holy scripture of 'Rāmāyaṇa' and you perform the āratī. But yesterday, I myself performed the āratī of my 'Rāmāyaṇa'. Everyone was insisting me to get off the VyāsaPīṭha! I told them, at least let me robe my Holy Scripture! So, this was the experience of Lord's especial grace.

Let me begin from where we had stopped yesterday. Today someone has asked me a question, "Bāpu, what is the difference between superior love and secret love?" Bharata bears secret love. King Janaka also cherishes secret love in Rāma's divine feet.

Pranavau Parijana Sahita Bidehū I

Jāhi Rāma Pada Gūḍa Sanehū II BAK-17 II

The Gopis are the epitome of love. They possess superior love. My aspirants, it's about the depth and the height of the same element of love. It's believed that the more rooted is the tree, the more it can grow. The more secret and esoteric an aspirant's love, the more superior it can become. When the peak is visible, its foundation is equally deep. Therefore, unmanifested love is secret in nature and manifested love is superior by nature. Both are correlated and consistent. Bharata's love is both superior and secret. Bharata is an embodiment of love. Bharata is Bharata in all respects. The chief of Niṣāda mounted the hillock and invited Bharatajī to behold the sight of Citrakūṭa. They could see Lord's lovely hut of leaves surrounded by five trees. As such a place with five trees is called as Paṃcavaṭī. Citrakūṭa has its own Paṃcavaṭī. Citrakūṭa contains a unique Paṃcavaṭī. Kevaṭa points out the five trees, 'Pākari Jambū Rasāla Tamālā'. There were Pākara tree (the citron-leaved Indian Fig tree), Jambū (the black plum), Mango and Tamālā, in the midst of which stood a beautiful and stately Banyan tree. KāgaBhuṣuṇḍi's abode of penance contains four trees instead of five. Lord Śaṃkara's abode in Kailāsa contains two trees instead of one. Although, we cannot see a single tree in Kailāsa! However, Goswāmijī has discussed five trees in Citrakūṭa.

What will we gain after our journey of Citrakūṭa? I would request my listeners to return with the takeaway of the mystery of these five trees of Citrakūṭa. Why has Tulasī described five trees?

Through the medium of trees He wants to convey that if we can metaphorically plant these five trees in our heart then it will become Citrakūṭa as well. If the four trees of Bhuṣuṇḍi grow in our heart, we need not go to Bhuṣuṇḍi-Sarovara. Bhuṣuṇḍi will walk alongside us. And if our heart contains the two trees of Kailāsa namely mango and banyan, we would become an eternal inhabitant of Kailāsa. It does not mean that we will pass away! On few instances, Goswāmijī has made the birds speak to highlight the mystery. On other occasions, He alludes towards the trees. At times, He points out to the rivers to indicate a spiritual mystery. Further sometimes, He describes the seasons to give a cue. Since we are in Citrakūṭa, let's assume we take with us the holy water of Maṃḍakinī or the dust of Lord's divine feet from here. You may take whatever you wish from here. But I request you that if we can take the spiritual interpretation of these five trees with us minimally then Citrakūṭa will be with us forever.

The five trees inspire us. Jambū means black plum. It contains high medicinal value. It reduces diabetes. Its powder is an effective Ayurvedic medicine. Its skin and leaf are a cure for some or other disease. Overall, the tree of jambū aids in reducing our diseases. Let's take the juice (rasa) of mango tree from here. Our life must be filled with rasa. Young listeners, your heart must be full of rasa; you must experience an outbreak of rasa. The youngsters' mind must be filled up with a peculiar natural joy. What is Tamālā? It has the same colour as Lord's complexion. Lord's complexion is dark blue just like Tamālā tree. The characteristics of Tamālā tree tempt us to behold the Lord. The five trees are symbolic of name, beauty etc. The spiritual discourse recited beneath the banyan tree is Lord's divine pastime. The plum is figurative of discretion because it's offered to Lord Gaṇeśa. It's on this land that Bharata's discretion awakens manifesting an extraordinary incident. The chief of Guhas has shown five trees. The recitation of Kathā happens beneath the banyan tree. It's a rule, but do understand its meaning. Whether the banyan tree exists physically or not, it doesn't matter. Nonetheless, two types of banyan trees are mentioned in 'Mānasa' and Tulasī's philosophy. And Kathā must be recited only beneath those banyan trees. Which are they?

Baṭu Bisvāsa Acala Nija Dharamā I

Tiratharāja Samāja SukaRāmaā II BAK-01.06 II  
Tulasīdāsajī says, banyan tree is figurative of faith. I need not elaborate more. The reciter of Kathā as well as the listeners must harbour faith on 'Rāma Carita Mānasa'. Bereft of faith the discourse of the reciter will be worthless. Both reciter and listeners must bask in the shade of faith. Tulasī proclaims this faith as the immortal banyan tree, which is present in Prayāg. All I care for is that our faith must remain incessant. It must never get uprooted. The shade of faith must prevail. A banyan tree is quite dense and its shade is darker. But its red fruits symbolise light. Light and darkness cannot dwell together. The only place where they dwell simultaneously is beneath the banyan tree. Regardless of whether Lord keeps us in light or darkness, our faith must remain incessant.

Kathā must be recited beneath the shade of faith. Even though that pandal has collapsed, the pandal of faith is still erect. No Indra can collapse it. No wind can blow it down. No bold man on earth can destroy it. We just rose from there and sat down here, our faith being as intact as earlier. Akhilesh definitely felt sorry for the disaster, because it's his Kathā! I asked him to smile! And requested him to make me a cup of tea! I told him that pandal is not important. Goswāmījī has presented faith in many ways. At one instance, He compares faith with the pole-star, which stands for definiteness and steadiness. It remains at a fixed position throughout the course of the night and helps navigate the right direction. Therefore, Goswāmījī associates faith with the pole-star. Tulasī also associates faith with the immortal banyan tree, which we were discussing just a while ago. Furthermore, Tulasījī says the state of faith is comparable to one's distinct worthiness. Thus, Goswāmījī's philosophy describes faith in several ways. He mentions in Dohāvalī, 'Aṃgada Pada Bisvāsa', Aṃgada's feet are symbolic of faith. He rooted his leg in Rāvaṇa's court and challenged Rāvaṇa that if he could move his leg, he would lose Jānakī to him. Imagine his intensity of faith! In another context, Tulasī associates faith with Śiva, 'BhavānīŚaṃkarau Vande ŚradhāViśvāsa-Rūpiṇau'. Faith holds a great glory, Sāheb!

Let's further our yesterday's discussion about Bharata. Bharatajī has arrived in Citrakūṭa. The King

of Mithilā, Janaka, as well arrived shortly. After the union of Avadhā and Janakapura, Citrakūṭa was transformed into the territory of love. The inhabitants of Ayodhyā were relieved at Janaka's arrival for they thought that he would find a solution that would bring solace to everyone. King Janaka and Queen Sunayanā went to meet Mother Kausalyā. All the three mothers namely Mother Kausalyā, Mother Sumitrā and Mother Kaikeyī were present in the tent. Kaikeyī was though silent. The events of Rāma's exile into the woods, the King's death, Bharata's rebuke and contempt of Bharata's love had made Kaikeyī silent. We must understand Kaikeyī's pain as well. Maṃtharā was silent. Śatrughna is anyways silent. But Kaikeyī's silence was killing everyone! At times, the silence of people whom we have failed to understand is utmost painful. The Lord of Raghus was the only one who understood Kaikeyī's pain. Rāma met Kaikeyī very first in order. And when Rāma returned to Ayodhyā after fourteen years, He foremost met Kaikeyī. What was the reason? It was because Rāma had observed that Mother Kaikeyī was feeling ashamed and hesitant.

I shall sometime speak on Kaikeyī and my Guru shall inspire me to do so. But can you imagine how this woman must have passed fourteen years in silence! She has been the victim of everyone's hatred! Kaikeyī's silence is extremely painful. Rāma alone can understand her. He foremost meets Kaikeyī. Having said this, if a responsible individual describes Rāma as a mere imagination, how are we to accept it? Is Rāma our imagination? Rāma is the vital force of our nation. Rāma is the vital force of this Universe. A human in whom the entire Universe is contained is Rāma. The whole world was immersed in Rāma. Rāma is indeed Rāma. Therefore, Tulasī says 'Baṃdau Raghupati Karunānidhāna', Rāma is an abode of compassion. People who allege Rāma as secular, please hear out who is Rāma? If the vital force of your life is secular, then Rāma is secular. If your breaths are secular, then Rāma is secular. If your sky is secular, then Rāma is secular. Rāma is the Supreme Entity. Rāma is non-secular. Please don't imprison Him in the frame of your selfish motives. Tulasī says, Rāghava is the one whose feet lie in the subterranean regions and His head extends to the abode of Brahmā.

Janaka's wife goes to meet Mother Kausalyā. She expressed condolence over the King's death. Jānakī met her. When the conversation began, Mother Kausalyā talks about Bharata. She said, Sunayanājī, you are the consort of King Janaka who is an ocean of wisdom. We are unable to take any decision. I understand that Bharata's return would serve everyone's best interest. I worry only and only about Bharata. While speaking these words, Kausalyā's throat was choked with emotions! I worry about Bharata; I am not worried for Rāma. I also don't worry of Jānakī who stays with Rāma as His own shadow. King Daśaratha always told me that Rāma is the gem of Raghu's race. A gem is self-illuminated, no one can destroy its light. But Bharata is the lamp of Raghu's race. Please ensure that the lamp does not get doused. Bharata shares secret love to Rāma's divine feet. If the decision does not meet his expectations then I fear taking care of Bharata? The conversation takes place. It's almost past midnight. Sunayanājī makes an entreaty to Kausalyājī with utmost hesitation that if she can allow Jānakī to accompany her in their tent where she could meet her father. Look at the entreaty and discretion of 'Rāmāyaṇa'! One must analyse 'Mānasa' from mundane viewpoint, familial viewpoint as well as social viewpoint.

Śīyājū has donned the robes of an ascetic. She accompanies Her mother to their camp. Janaka and Jānakī meet each other. Janaka said that while Gaṃgā has exalted only three places, your fame has outshone the celestial stream of Gaṃgā in that it has penetrated not only one solar system but millions of universes! Daughter, we are not exaggerating because you are our daughter, but as a matter of fact, 'Putri Pabitra Kie Kula Dou', you have brought sanctity to both the houses. King Janaka was subdued by emotions! Now, look at Jānakī's discretion! It was already past midnight. Jānakī thought that with my mothers-in-law here, it wouldn't be appropriate to stay with my parents. 'Rāmāyaṇa' throws light on the relationship of mother-in-law and daughter-in-law and also shows how they must live with each other. She thought that staying back would not be appropriate and that she should rather stay with Her mothers-in-law.

Reciting the exploits of Bharata superficially gives enormous pleasure. No single copāī of this chapter can be left uninterpreted. One is bound to describe each and every line. However, we are bound by time-limit. It's my own experience that the number of years I have learned 'Rāmāyaṇa' in my Dada's feet, He has devoted the maximum time describing the exploits of Bharata. It had continued for near about nine to ten months! Each and every line was being revealed in front of me. He has spoken with me about Bharata with great emphasis. It only reflects the dignity, glory and profundity of Bharata's exploits and it is so in reality as well.

Suni Bhūpāla Bharata Byavahārū I

Sona Sugamḍha Sudhā Sasi Sārū II AYK-287.01 II  
King Janaka heard about Bharata's conduct from Sunayanā. How did Sunayanā describe Bharata's conduct? It was as rare as a combination of gold with fragrance. This was Bharata's conduct. Bharata conduct was like an essence of the two ambrosias combined viz. the ambrosia extracted from the ocean and the ambrosia dripping from the beams of the moon. As Janaka heard about such a conduct of Bharata, he almost went into meditative state.

Sāvadhāna Sunu Sumukhi Sulocani I

Bharata Kathā Bhava Baṃdha Bimocani II AYK-287.02 II  
O fair-faced lady, O Queen Sunayanā, please listen mindfully, the story of Bharata loosens the bounds of worldly existence. Janaka said, O good lady, I have an intellectual access to the domains of religion, statecraft and an enquiry about Brahma (the Infinite), but my intellect is not working in the love of Bharata and Rāma.

So Mati Mori Bharata Mahimāhī I

Kahai Kāha Chali Chuati Na Chāhī II AYK-287.03 II  
My wisdom has access to the domains of religion, statecraft and an enquiry about Brahma, but my wits cannot touch the shadow of Bharata's glory even by trick, must less describe it! Tulasī has given such a lofty status to love that Janaka is unable to touch Bharata's shadow, such is his love.

In my understanding, the extraordinary point that Janaka made to Sunayanā was that our spiritual means are different from our spiritual goals. For instance, wisdom could be the spiritual means but the attainment of wisdom is not the only spiritual goal;

devotion can be the spiritual means for a devotee, but the devotee's spiritual goal is the Supreme Entity. Everyone's spiritual means are different. King Janaka's opinion about Bharata is as follows.

Sādhana Siddhi Rāma Paga Nehū I  
Mohi Lakhi Parata Bharata Mata Ehū II AYK-288.04 II  
Bharata's spiritual means is love of Rāma's divine feet and his spiritual goal is also the love of Rāma's divine feet. This man knows nothing except love, which is what I feel. Bharata lives such a life. Goswāmiji says, while Janaka and Sunayanā, an ideal couple, were discussing the love between Bharata and Rāma, their night passed in flip of a moment. The night of delusion can be passed by wisdom and here Tulasī says, the night of delusion can be tranquilized by discussing immaculate love. Love is a much more fruitful and rewarding means than spiritual knowledge. Desireless love is further the best. Daśaratha's love for Rāma is desirous-love. Yes, it's not desireless. Daśaratha's devotion is desirous. He attained Rāma through yajña. King Janaka had also performed a yajña. It can be said on the basis of 'Mānasa' that Daśaratha cherished desirous-love, whereas Janaka's love was desireless.

I would also like to mention one more point my listeners, by the divine grace if you get blessed with an extraordinary accomplishment of devotion despite being desireless then please don't confine the accomplishment only to yourself, distribute it to others. This must happen. Don't confine devotion. This represents the third yajña of Janaka, which is the yajña of sacrifice. Goswāmiji associates yajña with 'Rāma Carita Mānasa' and therefore, the reciters and the organisers proclaim the spiritual discourse as the Yajña-of-Wisdom or Jñāna-Yajña. It's a lovely word. My matter is different. As per my inclination and experience, I don't describe the spiritual discourse as the Yajña-of-Wisdom, but I call it as the Yajña-of-Love. Wisdom is not our capacity. Who can narrate the idea of wisdom? Only the realised beings can do so. Therefore, love everyone. The exploits of Bharata is a yajña. 'Mānasa' is the journey of yajña. It contains various yajñas like desirous yajña, desireless yajña, the yajña of sacrifice, the yajña of chanting etc. 'Mānasa' has presented two points about yajña. Yajña must be auspicious. Yajña is a glorious medium, but it must be

auspicious. A Yajña can cause an auspicious outcome in this world and also provide a reward in return. But the Yajña-of-Love can only cause an auspicious outcome. What is the reward of the Yajña-of-Love? I describe my Kathās as the Yajña-of-Love. Listening to my Kathā will not bless you with heaven, pay attention. This is an auspicious yajña. It's not about rewarding yajña. If you are thinking that your business would run better by hosting Bāpu's Kathā then you are absolutely wrong! Your ancestors and future generations will definitely be blessed by auspicious blessings, but forsake the desire of reward.

In the course of Kathā, Lord Yajñavalkya recites the exploits of Śiva to Bharadvājaji. Lord Śiva visits Kumbhaja's hermitage along with Satī. He listened to the Kathā, but Satī did not. Māhādeva experienced immense bliss, bestowed the benefaction of devotion to the sage and returned. Lord's sportive acts of the then Tretāyuga were ongoing. On beholding Rāma, Lord Śiva exclaimed 'Satcidānanda' and was overwhelmed by emotions. Satī was gripped by doubt on seeing this state of Śiva. Lord Śiva is the knower of everyone's heart, He realised the matter and advised Satī, "O good lady, the woman is foremost in you; you should never harbour such a doubt in your mind." Satī failed to understand. Śiva suggested examining for herself. Satī proceeds to examine the Lord, but fails. She denied having taken any such examination before Lord Śiva. Māhādeva observed her doings in meditation and was worried to know that Satī had assumed the form of Sītā! Inspired by Rāma, Śiva resolved that as long as Satī continued to remain in her body, he shall not have any relationship with her. They reached Kailāsa. Realising the pledge, He passed into samādhi and woke up after eighty-seven thousand years. Satī made Him an obeisance. Lord Śaṃkara began to recite delightful tales. The event of Dakṣa's yajña occurs at the same time. Satī failed to agree with Śiva. She went to Dakṣa's yajña. When she could not tolerate her husband's insult, she burned herself to ashes in the altar of yajña. While passing away, she solicited from the Lord to obtain Śiva in every lifetime. For this reason, Satī was reborn as Pārvatī. Intellectualism got destroyed and reverence manifested. One fine day, Nāradaji arrived. He named

Pārvatī, forecasted her future and said that your daughter shall obtain Śiva if she performs penance. Pārvatī performed rigorous penance. A divine annunciation sounded from the sky, "O the daughter of Himālaya, your wish will be fulfilled and Śiva shall be yours." She felt blessed. On the other hand, Rāma being pleased on Lord Śaṃkara, appeared before Him. Lord sought promise from Śiva to marry Pārvatī and disappeared shortly. The deities then strategically planned Śiva's wedding for the sake of his son's birth.

Śiva mounted the bull. Lord Śaṃkara's wedding procession was accompanied by countless ghosts and evil-spirits. They soon reached Himachal Pradesh. The welcome committee swooned! Empress Mainā who had come to welcome the groom party swooned as well! Nārada explained Mainā that, Pārvatī is not your daughter but she is the Mother of the entire Universe. When Nārada revealed the mystery, everyone began to make obeisance to Her divine feet. My point is that the divine feminine power is very much present in our home and Śiva at our door, but until a Sadguru like Nārada acquaint us with the divinity we understand neither Śiva, nor Pārvatī. The King of Mountains Himālaya and Mainā offered their daughter to Lord Śiva. The moment of farewell arrived. Himālaya gives farewell to his daughter.

Śiva reached Kailāsa with Pārvatī. Few days elapsed. Pārvatī gave birth to a son. Kārtika Swāmī, the six faced god, was born who is symbolic of exertion. He destroys Tāḍakāsura. One fine day, Lord Śaṃkara has taken a seat in an innate posture beneath the banyan tree of Kailāsa. Find it a good opportunity, Pārvatī approached Śiva. Lord Śiva honoured His beloved and Pārvatī raised a curiosity, O Lord, I am still unable to decide whether Rāma is the Supreme Entity or an ordinary mortal? Please be kind to explain me about Rāma through the medium of RāmaKathā. Lord Śiva says, you are worthy of applaud. There is no benefactor as you. O good lady, now listen to who is Rāma, 'Binu Pada Calai ...', He is the Supreme Entity. Why did the formless element assume a human form? Why did the non-qualitative element assume a qualitative form? Why did the omnipresent element manifest in form of an individual? There are several causes to Lord's manifestation and yet, there is no

cause at all. The Supreme Entity is beyond the cause-effect theory. Yet, when earth goes through an adverse situation, the Supreme Entity incarnates in various forms. 'Mānasa' cites five causes of Rāma's incarnation. Śiva recited the story of Jaya and Vijaya. They become demons being cursed by Sanatakumaras. Lord Rāma arrives to liberate them. The second cause was that of SatīVṛṣṇā. Cursed by a chaste woman, Lord Viṣṇu was bound to incarnate. The third cause is the celestial Sage Nārada's curse to the Lord due to which Lord had to incarnate. The fourth cause was the penance of Manu and Śatrūpā in Naimiṣa forest. Lord bestowed them a boon. Therefore, Lord Rāma was born in Raghu's race as their son. The fifth and last cause is King Pratāpabhānu, who fell into Kapaṭamuni's trap! The demon named Kālaketu planned the trap. Consequently, the Brāhamaṇas pronounced a curse and as a result, the entire community of Pratāpabhānu was transformed into demons.

Rāvaṇa and Kumbhakarna performed tough penance. They attained extremely unattainable boons and began to torment the whole world. The earth was perturbed. She assumed the form of a cow and approached the seers, the sages and the deities. They

*Rāma is the vital force of our nation.  
Rāma is the vital force of this Universe.  
A human in whom the entire Universe  
is contained is Rāma. The whole world  
was immersed in Rāma. Rāma is  
indeed Rāma. Therefore, Tulasī says  
'Ba dau Raghupati Karunānidhāna',  
Rāma is an abode of compassion.  
People who allege Rāma as secular,  
please hear out who is Rāma? If the  
vital force of your life is secular, then  
Rāma is secular. If your breaths are  
secular, then Rāma is secular. If your  
sky is secular, then Rāma is secular.  
Rāma is the Supreme Entity. Rāma is  
non-secular. Please don't imprison  
Him in the frame of your selfish  
motives.*

ultimately knocked the door of Brahmā (the creator). Under the leadership of Brahmā, everyone ardently called forth the Supreme Godhead. An ethereal voice sounded from the sky, “Take heart and wait. As such there is no reason and yet there are a few reasons due to which I shall assume an incarnation in Raghu's race.” My VyāsaPīṭha interprets this episode as follows. As the first step, we must put in arduous efforts to resolve our problem and obtain a solution. The first step is hard-work. However, being human souls, we have our own limitations. The second step is ardently calling forth the Lord. It has its limitations too. The third step is waiting for the outcome. The next incident is manifestation of Rāma.

Ae Āvaśe, Ae Āvaśe, Ae Āvaśe,

Tu PratikṣāMā Agar ŚabariPaṇu Jo Lāvaśe.

Goswāmījī takes us to Śrī Ayodhyājī, where Lord is about to incarnate. Avadhapuri has universal sovereignty. It's ruled by the solar dynasty. The present King is endowed with a rare combination of wisdom, devotion and karma. He lives a happy married life with the queens like Kausalyā. The queens are holy of conduct. The King and the Queens collectively worship the Lord. Tulasī thus presents a tiny formula to manifest Rāma in form of peace, restfulness, solace and repose in our lives. The husband must love his wife. The wife must honour her husband. Both of them must exchange love and honour with each other and collectively worship the Supreme Entity. The couples leading such a life shall be blessed by a son like Rāma. But the problem is that in the Twenty-First Century everyone's married life is getting worse! Despite leading a holy married life, the King was not blessed with a son. He wondered if the race of Raghu would end with him!

My listeners, when you don't obtain a reconciliation from anywhere in the world, resort to your Guru. The King resorted to Vaśiṣṭhājī and articulated his bliss and sorrows. He said, Lord, wouldn't we ever be blessed with a son? Sage Śṛṅgī was called to perform a yajña begetting the boon of a son. The auspicious yajña was conducted. The oblations were offered with devotion and with the last oblation, the fire-god appeared from the altar with the offering of grace. The three queens consumed the offering and

began to experience the state of being conceived. The very Lord entered Kausalyā's womb.

The almanac consisting of the position of the sun and the moon, the zodiacal sign into which the sun had entered, the position of the seven other planets, the day of the week as well as the of the lunar month (yoga, lagana, graha, vāra and tithi respectively) turned propitious. My VyāsaPīṭha wishes to interpret these five elements. These are the five astrological elements which had turned propitious at that moment. But yoga refers to the yoga of love or the yoga of devotion. Lagana refers to the penchant of Lord's Name. Graha refers to Lord Vaśiṣṭha's grace or the Guru's grace. Vāra or Bāra means our trust. When we experience the union of the yoga of devotion, the penchant of Lord's Name, the grace of the Guru and our trust, Lord shall manifest in our life. And the day Lord manifests becomes Navamī-Tithi for us. These five aspects turned propitious. It was TretāYug (the second age of this world), sacred month of Caitra (start of Spring), ninth day of ŚuklaPakṣa (the bright fortnight of the month), the sun was at the meridian and the asterism of Abhijita was shining in full glory. The entire Universe was delighted.

The assembly of deities sang the hymn of Lord's advent and returned to their respective abodes. At that moment, the one who dwells in the whole world and the one in whom the whole world dwells, that Supreme Entity, the Supreme Personality of Godhead, the Supreme Spirit, the Supreme Soul manifested in Mother Kausalyā's chamber. When revelation fell upon the mother, she smiled! Other queens rushed in flurry. The King was informed. As the news of the son's birth fell on the King's ears, he was drowned as it were in the ecstasy of absorption into Brahma! Who except Guru can decide whether the newborn is the Supreme Entity or an ordinary mortal? The Guru arrived with the Brāhamaṇas. The doubt was eliminated. On hearing that the very Supreme Entity was born as the son, the King was immersed in supreme joy. King Daśaratha sent for the musicians, the singers and announced to kick start the celebrations in the entire Ayodhyā. Lord's glory was hailed in the three spheres! Many greetings of Lord Rāma's birth to all of you from the VyāsaPīṭha of Citrakūṭa!



## Bharata disregards Kāma, but seeks Rati birth after birth

We are having a harmonious conversation on 'Mānasa-Bharata'. Let us contemplate further. 'Mānasa' certifies Bharata as a monk in every respect. Though, no monk needs a certificate. But when the Universe witnesses loveful monkliness in an individual, it becomes desperate to go vocal for that individual. All sections of the Universe are forced to speak up. They cannot resist without going vocal. There are several definitions of a monk. 'Rāma Carita Mānasa' contains several descriptions about the glory of the saints and the monks. The beginning of 'BālaKāṇḍa' extols the glory of the saints with this line, 'Baṃdau Saṃta Samāna Cita Hita Anahita Nahi Koi'.

*Sādhu Carita Subha Carita Kapāsū I*

*Nirasa Bisada GunaMaya Phala Jāsū II*

*Jo Sahi Dukha Parachidra Durāvā I*

*Baṃdanīya Jehi Jaga Jasa Pāvā II BAK-01.03 II*

The assemblage of monks is described as Prayāg, the King of Pilgrimage Places. 'Mānasa' also acclaims few especial personalities as monks in many episodes. In 'UttaraKāṇḍa', Nāradaḥ himself raises a curiosity before the Lord to reveal the traits of a saint. Lord has discussed the same in response. In 'UttaraKāṇḍa', Hanumānājī asks the same question to the Lord on behalf of Bharataḥ, in response to which Lord discusses about the traits of the monks. When Bharataḥ reached the King of Pilgrimage Places, Prayāg, the triple braid confluence could not resist without applauding Bharata. In our country the land, the water bodies, the sky and the wind have the capacity to speak. We have perceived all elements of nature as divine. Trivenī or the triple braid confluence thus says a renowned line. Let's focus on it,

*Tāta Bharata Tumha Dharama Dhurīnā I*

*Loka Bida Bida Prema Prabīnā II AYK-303.04 II*

O Bāpa! Bharata, you are a monk in every respect. The inquisitors ask one question again and again: While we understand the idea of monks and saints, what does it mean to be a monk in every respect? I am initiating this discussion because a saint has asked me, “Bāpu, What is Your VyāsaPīṭha's opinion about being a monk in every respect?” Therefore, I would like begin today's Kathā from here!

What does it mean to be a monk in every respect? The scriptures have given the definition of a monk. Few societies also define a monk based on his conduct. Few definitions come from the cognition of one's inner consciousness. Come, let's contemplate about the definition of a monk. My Bharata is a monk. He is our core focus. Bharata Muni was a great sage of performing arts. He is the king of dance, plays and aesthetic sentiments; the

entire literature of performing arts is filled with his philosophy. He has interpreted Bharata. He says, 'Bha' stands for emotional mindset. 'Ra' signifies musical *rāga* full of affection. 'Ta' indicates *tāla* of any musical instrument supporting the presiding *rāga*. This is Bharata. When I perceive Bharata as per this definition, I really feel that Bharata's emotional state is indescribable! Bharata's *rāga* is equally extraordinary. You may ask, did Bharata possess a good throat? Was Bharata a good singer? Yes, certainly. I wish our ears could hear him! Bharata has sung. The Gopis have learned singing from Bharatajī. In one context, the Gopis have been initiated by Bharata. At times, it so happens that we rarely get to hear the teacher, whereas the students start singing in full glory! This is my own experience! My Supreme Personality of Godhead, my Sadguru, would sing beautifully, but He never sang. This is completely contradictory. Similarly, Bharata is seen swaying from side to another in 'Mānasa'. At times, he sounds too uneasy. In which *rāga* does Bharata sing? He is too emotional. He is an embodiment of affection and an embodiment of love. Bharata's devotion is believed to be passionate devotion in one context. *Rāga* also means passion. Hence, every passion of Bharata is directed and contained in the Lord. Wherever there is *Rati*, there will be *rāga*, but Bharata is in a state who seeks *Rati* instead of *Kāma*. This is the specialty of Bharata's devotion.

I had shared with you on the second day that if I receive the divine flow of thoughts I would try to touch upon the seven points which includes Bharata's philosophy of righteousness, Bharata's philosophy of wealth, Bharata's philosophy of desire, Bharata's philosophy of salvation, Bharata's philosophy of truth, Bharata's philosophy of love and Bharata's philosophy of compassion. I have already spoken about Bharata's idea of righteousness in Madhya Pradesh. Next, we discussed about Bharata's idea of *artha* i.e. the meaning of life. We discussed its interpretation directly or indirectly in some or other context. Let's talk about Bharata's idea of desire or *kāma*? How can Bharata and *kāma* go together? It may sound strange. Bharata is a desireless realised being. And my VyāsaPīṭha wants to talk about Bharata's idea of *kāma*. Yes, Bharata has his own philosophy of *kāma*. But you shall find several

paradoxes. He disregards *Kāma*, but seeks *Rati* birth after birth. It's extremely difficult to understand Bharata. It's tough to understand both darkness and light simultaneously. It's equally hard to experience both union and separation in tandem, which is perceived in Bharatajī. He seeks *Rati*, because of which his peculiar philosophy of *kāma* is obtained in 'Mānasa'. As and how Bharatajī comes closer to Citrakūṭa, he beholds Lord's sight in various forms! One of the sights is when Sitā and Rāma are sitting on an altar in Citrakūṭa amid a crowd of hermits discussing the scriptures. They are engaged in a spiritual discourse. Rāma and Jānakī have taken a seat. Bharata captures this picture by his eyes. This incident reflects Bharata's philosophy of *kāma*. Tulasī's renowned line,

*Balakala Basana Jaṭila Tanu Syāmā I*

*Janu Muni Beṣa Kīnha Rati Kāma II AYK-238.04 II*  
Bharatajī solicited *Rati* in every lifetime, but rejected *Kāma*. Bharata has attained *Rati*. However, despite attaining *Rati*, Bharatajī is still unable to reach the peak of emotions or feelings.

Few monks are ritualistic (*bidhi sādhu*). They become rigid on some occasions and cannot accept everything with an open mind. '*Saba Bidhi Sādhu*' or a monk in every respect is the one who keeps all doors open. Bharata is unable to surpass the peak. Hence, Bharatajī resolved in mind to behold *Kāma* as well. But he made a lovely resolve to behold *Kāma* in Rāma instead of other ordinary beings. *Kāma* or lust is not only confined to cross-gender physical attraction. *Kāma* also refers to desire. And people can be desirous of power, fame, reputation or expanding their familial lineage. Bharatajī said, "I don't desire kingdom or fame. My only desire is that my love in Rāma's divine feet must constantly augment."

We will have to analyse Bharata from various angles. Bharata is a worldly being. He has been blessed with two sons in the later life. Bharata, a monk in every respect, has obtained the *pādukā* in the town of love i.e. Citrakūṭa. And after obtaining the *pādukā* in such a place, Bharata's *kāma* has got sanctified. Bharata's *kāma* was sanctified by taking a dip Mamḍākinī before returning to Ayodhyā. Ayodhyā is the city of karma. Citrakūṭa is the town of love. *Kāma* was sanctified in

the town of love. Please don't condemn *kāma*. Tulasī's 'Rāma Carita Mānasa' contains blunt philosophy of *kāma*. Bharatajī thus seeks *Rati* in various episodes of 'Mānasa'. He has been acclaimed by the triple braid confluence as '*Saba Bidhi Sādhu*'. What does it mean? Does it mean to be donned in specific attire, applying the holy tilaka, wearing a rosary or donned in the robe of dispassionate renunciants? These aspects are significant for us to identify the saints or the monks. However, 'Mānasa' presents the definition of being a monk in every respect only in Bharata.

My young listeners, whom would you consider a monk? Who can be a monk in every respect? Please examine them by your own eyes. Regard that individual a monk in every respect who is endowed with following characteristics. Such an individual is Bharata. Bharata contains these characteristics. It's not necessary that people other than Bharata might not contain these traits. Many are blessed with such traits. Nonetheless, Bharata is Bharata. No one can come in comparison to Bharata. Everyone in Lord's creation is unique, without a second. No one is alike. Bharata is therefore peerless. He himself is his only comparison. Bharata can be compared only to his own self. Bharata is a monk in every respect. Firstly, an individual whom the mother certifies is a monk in every respect. Don't rely on the father's certification. I am not condemning the fathers. But Upaniṣad keeps fathers second to the mothers. First comes the mother '*MātrDevo Bhavaḥ*', followed by the father '*Pitru Devo Bhavaḥ*'. The father provides us livelihood, certainly. But mother is a mother. Even among the mothers, when the step-mother certifies instead of the birth-mother, realise that the person in concern is a monk in every respect. Kausalyā, the step-mother of Bharata, certifies that he is a monk in every respect!

Secondly, when pilgrimages, rivers, mountains or sky vouches someone's monkliness, realise that s/he is a monk in every respect! When the elements of nature turn vocal on witnessing someone's monkliness, it provides the second certification of being a monk in every respect. Thirdly, when an Enlightened Being or a Sadguru cannot resist from talking about a devotee and starts speaking up, realise that the devotee is a monk in every respect. When Lord

Vedas personally turns vocal about a personality, realise that s/he is a monk in every respect. When the entire society and people from all four stages of life applaud someone, realise that the person is a monk in every respect. It's not about a specific uniform or tilaka. Please don't misunderstand. Even I apply *tilaka*. Everyone follows their tradition. Since I hail from Nimbark tradition, I apply *biṃdī* on my forehead. Preceptors from Ramanand sect apply the mark of Śrī or Urdhvapunda. Few apply Śiva's *tripuṇḍa*. Everyone has their own identity. However, monkliness is not limited to these aspects. Narsinh Mehtā has defined a monk as a devotee. Goswāmījī has sung a hymn in 'VinayaPatrikā' where He has not laid any external conditions like wearing saffron robe etc. These aspects are important. People should not get a wrong message.

This is no longer the age of casteism. The idea of caste is fine as a societal arrangement. But the current age does not belong to casteism. People from all four castes viz. warrior lineage, Brāhmaṇas, merchant lineage and the lowly caste must supplicate God that, "Regardless of the caste in which You have given us birth, please bless us with the temperament of a monk. May our disposition be that of a monk." We have known Rohidas as a cobbler, but he is a monk. We have known Chokha Mela as a downtrodden, but he is a monk. We must possess the nature of a monk. What is the job of the monks? They live in Citrakūṭa, Ayodhyā, Vrindavan or any such pilgrimage in a hut and practice their penance. Ultimately, how is the disposition of the monks? They endure bliss and sorrow with neutral mindset.

When a step-mother certifies one's monkliness, when every section of the society certifies one's monkliness, when the Vedas applaud one's monkliness, when the pilgrimages vocally praise someone's monkliness and when the Sadguru or the Enlightened Being speaks about someone, realise that the person is a monk in every respect. Bharata is a monk in every respect. Listen to the evidence of Mother Kausalyā. This auspicious line uttered by Mother Kausalyā presents the evidence of Bharata being a monk in every respect.

*Bharata Sila Guna Binaya Badāi I*

*Bhāyapa Bhagati Bharosa Bhalāi II AYK-282.02 II*

Mother Kausalyā certifies Bharata in this line. The mother has reckoned eight characteristics. If you witness these eight traits in any individual, realise that s/he is probably a monk in every respect. It has no mention of a specific attire or caste or language. These eight characteristics of Bharata prove him a monk in every respect. These are the words of Bharata's step-mother. Who is a monk? The first trait is to be endowed with virtuous conduct. Ignore a monk's physical strength, but the extent of virtuous conduct is the first identity of a monk. Gaṃgāsati from Saurashtra has written an entire psalm on the virtuous conduct of a monk. Whom would you bow? Whom would you make obeisance? We may bow to everyone as a courtesy, but before whom would we bow again and again? A monk! What kind of monk? One who is virtuous of conduct. Gaṃgāsati describes such a monk as,

*Śilavaṃṭa Sādhu Ne Vāre Vāre Namīe PānaBāi!  
Jenā Badale Nahi VrataMāna Re...*

A monk must also be strong, certainly. He must have strong self-confidence, staunch faith and indomitable trust on the divinity. However, Mother Kausalyā says that the first characteristic of a monk is virtuous conduct. Bharata has worshipped virtuous conduct more than strength. Mother Kausalyā says the second characteristic is virtues. As Goswāmījī says for Hanumānājī, '*SakalaGuṇaNidhānaṃ*', He is a mine of all virtues. Few individuals are virtuous to such an extent that they appear all virtues and no flaws. Bharata's virtues reflect his monkliness. The third trait of monkliness is modesty, humility or guilelessness. '*Sitalatā Saralatā Mayatrī...*', Goswāmījī mentions these traits while discussing the characteristics of a monk elsewhere. Being humble and guileless is the characteristic of a monk. Being guileless despite being great is the characteristic of a monk. It's a state difficult to achieve. On one hand s/he may be applauded in the whole world, yet being guileless and nimble is possible only for a monk. Alternately, anyone endowed with these traits must be considered as a monk. We have thus discussed about virtuous conduct, virtues, humility and greatness. An individual who is endowed with brotherhood is a monk. Its contemporary interpretation would mean not to discriminate between Hindus, Muslims, Buddhists, Jains or

Christians. 'UttaraKāṇḍa' contains one line describing the reign of Rāma,

*Saba Nara Karahi Paraspara Prīṭi I UTK-20.01 I*  
Brotherhood for everyone is the trait of a monk. One whose life has no walls of discrimination, but only the doors of unity is a monk.

*Kābe Se Butakade Se Kabhī Bazm-E-Jāma Se I  
Āvāza De Rahā Hū Tumhe Hara Maqāma Se I*  
One who lives with unconditional acceptance of everything is a monk. Lord Vedas have said, '*Āno Bhadrā Kratavaḥ*', may I receive auspicious thoughts from every direction, may I accept everyone. Brotherhood also refers to friendliness, an aphorism of Patanjali. Not looking upon anyone with contempt is brotherhood. This is the trait of a monk in every respect. Wherever you witness this trait, consider that individual as a monk. The next and most important trait is the characteristic worship. 'Rāmāyaṇa' says that virtues bereft of worship are as worthless as food without salt. Worship is the main trait and it's extremely essential.

Any art practiced with the goal of attaining the divinity can be transformed into worship. Mīrā's dance became her worship. Dance is a discourse, Sāheb! Our Nitinbhai compiles the nine-day summary of every RāmaKathā in a booklet and his entire team is contributing in this yajña. Today's offering was the Kathā of 'Mānasa-Nṛtya' recited in Pune. Mīrā dances. Osho had once said that we need a dancing religion. When an art progresses towards the divinity while sharing with the society, it becomes worship. This is my clear belief. Mīrā's dance has become worship. Guru Nanakdev has sang, '*Mardānā Cheḍa*'. When his art of singing progressed towards the divinity while blessing the common people, it became his worship. Kabīra's compositions and his literature have passed through the common people and progressed towards the divinity. His words have thus become worship. My listeners, please don't confine the interpretation of worship only to singing devotional hymns, copāis or reciting Kathā from VyāsaPīṭha. These acts are certainly worship. Your act of listening is also worship, undoubtedly. But please don't confine worship in a narrow frame. The span of worship is extremely far and wide. Anyone giving a good instrumental performance is also worship in my vision. A folk dance

performance which reminds people of our culture and gradually progresses towards divinity is worship as well. If someone asks me utmost terse definition of worship then I would say that, trust is worship. What if you don't possess trust in the divinity? This is my evergreen definition of worship. Bhoja Bhagat says in one of his psalms,

*Bhojal Ke' Bharoso Jene, Trikamji Tārse Tene...*  
Worship is nothing but trust, '*Binu Bisvāsa Bhagati Nahi*'. A monk always lives on trust. Who is a monk? One who trusts each and every individual is a monk in every respect. Our social norms teach us to trust the good and untrust the bad. But a monk perceives none as bad. How can a monk discriminate? They just know to trust one and all. The next trait is nobility or humanity. Mother Kausalyā presents an individual with these eight characteristics as a monk.

*Tāta Bharata Tumha Saba Bidhi Sādhu I  
Rāma Carana Anurāga Agādhu II AYK-204.04 II*  
One who harbours profound love for Rāma's divine feet. The King of Pilgrimage Places, Prayāg, presents this certification to Bharata: "Bharatajī, you are a monk in every respect because you foster profound love for Rāma's divine feet." His love is too profound to be measured. One whom every section of the society certifies is a monk in every respect.

*Pramudita Tīratharāja Nivāsī I  
Baikhānasa Baṭu Gṛhī Udāsī II AYK-205.01 II*  
When Bharatajī arrived in the King of Pilgrimage Places, Prayāg, Goswāmījī was bound to write that the inhabitants of Prayāg were transformed with joy. When the householders beheld Bharata, they hailed his glory for they had not seen a householder-monk like Bharata! The celibates as well hail his glory for seeing a monk who despite being a townsman is going to the woods in search of Rāma! The anchorites too hailed his glory and so did the recluses for despite being a worldly man, Bharata had surpassed the state of being a recluse! All four castes and all four stages of the society began to applaud Bharata. When the householders behold Bharata, they perceive a holy householder's life in him. The celibates saw in him an ideal vow of celibacy. The anchorites and recluses saw their respective states in him. Gurudev himself has applauded Bharata on various occasions. When a Guru

certifies the disciple, realise that s/he is a monk in all respect.

Today, I have one more question, "Bāpu, Kṛṣṇa signifies love and He has performed the divine rāsa." Yes, that's true. "Śiva signifies compassion and He has performed Tāṃḍava dance. Both compassion and love have danced. Rāma signifies truth, so can truth dance as well?" The tongue of the one who speaks truth is dancing, Sāheb! The feet of the vower of truth do not dance, but his/her tongue does. The words uttered by a truthful tongue bless the opposite person. The dance of truth is invisible. The thought process of the vower of truth is dancing. The thoughts of the vower of truth are dancing. This is the place of Rāma and Sītā's divine pastime, Sāheb! Look at the verses of 'Gītāvalī', read some verses from 'Vinaya' and have a look at 'Kavitāvalī', Sāheb! You will get an idea of the extraordinary pastime of Rāma and Sītā! Truth dances as well. Even though invisible, it's not only truth that dances but everyone around the vower of truth begins to dance; the whole world begins to dance.

One vower of truth was the man of our century, Gandhiji. The whole world has danced before his truth. UNO has announced 2<sup>nd</sup> October as 'The International Day of Non-Violence'. Truth is dancing. Lord Rāma signifies truth. He dances from within. Goswāmījī has described evident tales of Lord's pastime in this place. During childhood when Rāma played in Daśaratha's bejeweled forecourt in Ayodhyā, He danced by looking at his own reflection in the jewels. Goswāmījī has clarified this incident. As Lord grew up, we don't observe Him dancing because He has grown up in the town that is bound by the propriety of conduct. However, this is the land of love. When Lord Rāma arrived in Citrakūṭa, He has danced again. Truth itself dances and makes the world around it dance as well. May I ask you a question, "What do you think the sun is? Is it the truth or the lie?" The sun is the truth, isn't it? It's real. Therefore, as the inhabitants of the earth, we compare truth with the sun, because the sun is assumed to be imperishable, inextinguishable and unchangeable. The sun of our solar system represents the truth. And since it is truth, countless planets rotate and dance around it! Truth is a dancer who makes everyone around it dance. Rāma is truth; therefore, He has danced. Kṛṣṇa is love; therefore, He

has performed the divine *rāsa*. Śiva is compassion; therefore, He has performed Tāṃḍava. Tāṃḍava has just become famous, but Śiva has performed Lasya dance as well. He is an adept in every dance form. In one context, He is the source of every form of art.

One gentleman has asked,

*Sanamukha Hoi Jīva Mohi Jabahī I*

*Janma Koṭi Agha Nāsahi Tabahī II SDK-43.01 II*

This is the copāi of 'Mānasa'. Lord has said that when an individual soul turns towards me, the sins incurred by the soul through millions of lives are washed away. But the listener has asked, how can we turn towards the God? I have a short answer to this question. Stop being averse to anyone and you shall automatically turn towards the Lord. It involves no lengthy scriptural discussion. Stop being averse to anyone and it will do the job. A husband must not be averse to the wife, a father to a son, a son to a father, a brother from another brother and one society from another society. Learn to be propitious to everyone. "Who is called as *ajātaśatru* (the one without an enemy)?" *Ajātaśatru* is not the one who has no enemies in the world. Everyone has some or other enemy. But an individual who does not feel enmity for anyone in the world is called as *ajātaśatru*. Mīrā was *ajātaśatru*. Didn't she have enemies around? There will be enemies in the society. Our own family members will stand against us. Vibhīṣaṇa had no evil feelings for anyone, but Rāvaṇa turned out to be his enemy. Great is the one who is not averse to anyone.

"Will it work if we possess any one value out of Truth, Love & Compassion?" The presence of one will invariably pull in the other two. The shade of truth is love and the shade of love is compassion. They cannot exist exclusive of each other. It's a tripod. They represent the three spiritual corners of Truth, Love & Compassion. If we possess love, it shall invariably invite truth sooner or later to ensure that it (love) does not become a lie and that it remains as truthful as ever. This kind of wish will arouse. And where there is love, there will not be violent mindset. A person with love will always be compassionate. Where there is only compassion, truth will invariably manifest. By catching hold of one value, other two will invariably follow. Catch hold of truth, love and compassion will follow. Catch hold of love, truth and compassion will follow. Catch hold of compassion, truth and love will follow.

"Bāpu, You had once said that Hanumānājī is the successor of my VyāsaPīṭha." Absolutely, I believe Hanumānājī as my successor. No one except Hanumānājī can be the successor of my VyāsaPīṭha. Hanumāna will take care of my VyāsaPīṭha after me. He will take a call who should be sitting on it after me. I have made this statement after being inspired from Vinobāji. I never hide the source of my inspiration. There are several sources of inspiration in my life, Sāheb! I openly quote their names. At the same time, there are many people who seek inspiration from my VyāsaPīṭha, but refrain from quoting the name! Probably because their image will get demeaned. They are worried of their image. They will build their VyāsaPīṭha similar to mine. They would use the coverlet and pillows similar to mine! They will write quotes like me! They will replicate everything from me, but not quote my name! One can become absolutely transparent by nature only if God's grace gets bestowed. Not everyone can be transparent! Circumambulating 'Rāma Carita Mānasa' is my own invention. If our great progenitors have ever circumambulated VyāsaPīṭha prior to me then I would bow prostrate to them. But my Dadaji had said, "Son, when you sit on the VyāsaPīṭha please remember that circumambulation refers to evaluating the scripture from every perspective, instead of only being insistent on your own opinion." I am happy that everyone now follows the ritual of circumambulating the VyāsaPīṭha, but they are unable to accept their source of inspiration! It needs courage! It needs a bold heart! There are many such points. Reciting the Kathā one time in a day instead of twice was my independent decision. It was the decision inspired by Lord. Reciting the discourse with music is also not an imitation; it was our exclusive decision to sing before the listeners. Earlier we sang only with harmonium and tabala. Again, it has not been imitated from elsewhere. Later, everyone followed the same! Yet, none accepted! It demands courage. But we cannot help. Following good things from others is not bad. Whenever I sing a line composed by someone, I do quote the composer's name. It's a different matter if I forget unknowingly. But I make sure to quote the person's name, so that I am free from his/her debt. Whether it's someone's

composition, someone's idea or someone's aphorism - one must quote the person's name. Why tag everything in our name?

There was an elderly Kathā reciter. He is no more now. He approached me and said, I want to recite Kathā, please give me some inspiration. I made him obeisance and said Dada, you are quite elder. Who am I to inspire you? It's true that you have not yet started reciting the Kathā, whereas I have been reciting since several years now. But that's a different matter. And if you wish to recite a Kathā then please attend my couple of Kathās. You may listen and choose whatever you like. He attended for a day and then left citing the reason of being unwell, because he could not tolerate! He has never confessed in life the source of his inspiration! Whenever someone asked him how did he get inspired to recite Kathā? He would get angry! And warn the person to not ask the same question again! Because he would have to quote the name of 'MorariBapu' in the response! Oh, how could he ever quote my name! The source of our thoughts and ideas must be quoted, Sāheb! We don't become small by doing so, Sāheb! Nonetheless, being a Kathā reciter is quite different than assimilating the Kathā. Simply narrating the Kathā also holds a glory. It's not an ordinary matter. Narrating the Kathā is not an ordinary matter, Sāheb! Carrying a shawl on my shoulder is my personal decision. I have not imitated anyone, Sāheb!

"Bāpu, by reciting the Kathā for almost forty to fifty years now, are you totally reformed or is there more scope to be reformed?" My dear friends, please learn to accept people with their weaknesses. God alone is perfect in this world. Who doesn't have shortcomings, Sāheb! Who can claim to be perfect? If you find the aforementioned traits in someone then consider that individual as a monk in every respect. Alternately, self-introspect if you yourself possess these traits by the divine grace. And if so, then please don't proclaim it in public because it's ultimately self-introspection and not exhibition. Dixit Dankauri has composed a lovely ghazal, let me recite few couplets before you,

*Yā To Kubūla Kara Mujhe Merī Kamajoriyo Ke Sātha,  
Yā Choḍa De Mujhe Merī Tanhāiyo Ke Sātha I*  
O the Supreme Godhead, either accept me with my

every weakness or leave me alone. It's your decision. Another lovely couplet,

*Lāzima Nahi Hai Hara Koī Ho Yahā Kāmāyāba Hī I  
Jinā Bhī Sikha Līje Nākāmiyo Ke Sātha I*

Every human is human. The medieval age was the age of saints. All saints of that age have openly confessed their weaknesses of life before the society, even though they were perfect in nature without any shortcomings. Who in this world can claim to be completely reformed? We must ask our own self as to how far we have come? The world is bound to applaud or criticize. The lovers will applaud and the haters will abuse. In reality, every individual must be assessed from neutral and unbiased perspective. Who becomes perfect in this world? Tulasidāsaji says, '*Dhīṃga DharamaDhvaja Dhamdhaka Dhorī*', I occupy the first place among the unscrupulous, the hypocritical and the intriguers, yet I have reached a lofty state! The saints like Sūra and others have also said, '*Hamāre Hari Avaguna Chitta Na Dharo*', '*Mo Sama Kauna Kuṭila Khala Kāmī*', '*Tū Dayālu, Dīna Hou, Tū Dāni Hou Bhikhārī, Hou Prasiddha Pātakī, Tū Pāpa-Puṃja-Hārī*'. I have thus answered your questions. My listeners, come, before I pause today's Kathā let us recite Lord's Name for a couple of minutes.

*Bharata is a desireless realised being.  
And my VyāsaPī ha wants to talk  
about Bharata's idea of kāma. Yes,  
Bharata has his own philosophy of  
kāma. But you shall find several  
paradoxes. He disregards Kāma, but  
seeks Rati birth after birth. It's  
extremely difficult to understand  
Bharata. It's tough to understand both  
darkness and light simultaneously. It's  
equally hard to experience both union  
and separation in tandem, which is  
perceived in Bharatajī. Bharatajī  
solicited Rati in every lifetime, but  
rejected Kāma. Nonetheless, he made  
a lovely resolve to behold Kāma in  
Rāma instead of other ordinary  
beings.*



truth, whereas power is not. Essential reality is the truth, whereas power is not. The fact that Bharatajī has obtained the *pādukā* is his truth. The realised souls engage in several discussions about the origin of Lord's signet-ring and *pādukā*. One saint is of the opinion that inhabitants of Ayodhyā had taken the royal accoutrements to Citrakūṭa with the plan of conducting Lord's coronation in the woods. Hence, signet-ring must be the part of the royal accoutrements. I liked the fact that when a king is enthroned in our country, he is given a *pādukā*. It's an indication to rule the dominion for few years and adopt the vow of renunciation in the later life by resorting to the woods wearing the offered *pādukā*. It's a good thought given by our country, India.

When the governments are formed, each minister must be given a *pādukā* after the swearing-in ceremony. I am not saying this in a light mood, but presenting a serious thought. It's inspired from a real incident in India. Let's not turn a blind eye towards our holy tradition. I hope this practice benefits us in some way! During the swearing-in ceremony, the minister repeats the pledge after the President. In the end, when the minister signs the pledge, s/he must also be given a *pādukā* by the President's hands. Every parliamentarian must be given a *pādukā*. They must be advised to keep 'Rāma Carita Mānasa' and run the country after seeking inspiration from 'Rāma Carita Mānasa' and *pādukā*. We must experiment this sometime. People may raise questions about secularism! *Pādukā* is holy footwear. Isn't footwear non-secular? How can footwear be secular? Think about it! Nonetheless, it's worth experimenting. During those days, *pādukā* was the part of coronation accoutrements. The to-be king was shown *pādukā* as an indication to adopt renunciation in the later age by wearing the *pādukā*. Which minister wants *pādukā* in this era? They are instead desperate for portfolio and designation. At times, we have failed to understand the ideologies of India! *Pādukā* alludes towards renouncement, as against carnal pleasures. There are carnal pleasures on one hand and renouncement on the other. *Pādukā* keeps an individual aware. *Pādukā* constantly recites the Upaniṣad mantra, 'Na Karmaṇā Na Dhanena Na Prajayā'. A king will not attain

ambrosia by the count of his ministers, his subjects or his treasures. A king will not attain God by the measure of his work, business or development. A king will not attain peace by any of these means. 'Tyāge Naike Amṛutattva Mānasuḥ', ambrosia is obtained only by renouncement, say the composers of Upaniṣad.

Another saint has opined that when Kevaṭa laved Lord's feet in a wooden plate, he had obtained the marks of Lord's feet in the plate. Having seen the marks, their reverence did not permit them to use the plate for other purposes. Therefore, Kevaṭa had cut the wooden plate into two parts in the shape of Lord's *pādukā*. Allow me to say that this *pādukā* was constructed in one night. If we can move from Madhya Pradesh to Uttar Pradesh in one night, can't *pādukā* be constructed overnight? We shifted the pandal and the kitchen overnight! We have witnessed it ourselves, Sāheb! This incident needs to be contemplated over with utmost gravity, because there is indeed a divine force that has made it possible. Otherwise, it's impossible to setup everything in just a few hours. Even though the pandal was destroyed, no human was harmed! And the Kathā was set up at this place as is. Imagine what could have happened having seen the intensity of storm? Our Nitinbhai has written a beautiful poetry on this incident. He shared with me yesterday. Let's try to sing it in Raga Todi,

*Koṇa Satata ĀmḍhīNe Khāle?*  
*Koṇa Ahī Bājī Sambhāle?*

Who is controlling the reins? The poet questions: Who constantly stops and destroys the storms? Who saves people from adversities? The poet thinks further, we faced the storm there, but who has managed to re-setup the Kathā uninterrupted at the new place here? It's written in Gujarātī. He has presented the truth of the invisible divine force in simple words. It can be composed in some other rāga as well. But we sing in our own way,

*Tīra Ane Talavāro Vacce,*  
*Koṇa Puṣpa ThāiNe Pampāle?*

Swords, bows and arrows are hurting and killing people arbitrarily. Even at that moment, I rested assured with the realisation that Lord was about to make us experience an especial grace. These days the pandals are made from iron pillars. Even if one pillar would have collapsed, imagine the kind of chaos and

stampeded it would have caused! People would have rushed over one another! Amid the heartless swords and shafts, who caresses us like a flower?

*Uṃḍī KhīṇaMā Jātā PagaNe,*  
*Koṇa Acānaka Pāchā Vāle?*

When we are about to fall in a deep chasm, who stops us?

*JivataraNe MadhaMiṭhu Karavā,*  
*Koṇa Chupātu Āmbādāle?*

Who is the hidden force constantly striving to make our lives ambrosial? Vedas have said, 'Vayam Amṛtasya Putrāḥ'. The poet says, who is hidden amid the branches of a tree, constantly watching over us to make our lives lovely? Who is hiding with the ambrosia of sweetness? The last couplet,

*Sāme Cāli Ghara-Ghara Jāine,*  
*Koṇa AhamNī Lamkā Bāle?*

What is it that the mendicants do? They proactively visit the destitute, the scorned and the deprived. These lines are dedicated to such mendicants and they refer to Lamkā. Hanumānājī was captured in Śrī Lamkā. As such Indrajita had captured Hanumānājī, but when His tail was set on fire, Hanumānājī proactively went from one house to another to burn the town of Lamkā. Who is working for us? Nitinbhai has presented a lovely thought. We have composed the lines in our way, Sāheb! These are lovely thoughts. This kind of composition is impossible without surrender. The state of surrender is necessary.

So Bāpa! We were discussing that Kevaṭa trimmed the wooden plate in the shape of Lord's feet during the night; hence the origination of *pādukā*. In another opinion, it's believed that even though Lord did not wear the *pādukā*, it constantly accompanied the trio in their journey. Later Lord must have handed over the same *pādukā* to Bharatajī. Alternately, Rāma is all-powerful Lord, 'Kartum Akartum Anyathā Kartum', He can create, destroy and transform. He can do anything and everything. If Lord can bring the entire cosmos into existence by the mere play of His eyebrows, He can definitely create a *pādukā* in a moment. Lord may have possibly created the *pādukā* by the mere resolve of His mind. There are varied opinions about the origin of *pādukā*! Tulasī has seen diverse forms of *pādukā*! He perceives *pādukā* in a different form every moment. Śrī Bharatajī mounted

the *pādukā* on the crown of his head and Goswāmījī presents its diverse forms,

*Prabhu Kari Kṛpā Pāvārī Dīnhī I*  
*Sādara Bharata Sīsa Dhari Līnhī II AYK-315.02 II*  
*CaranaPiṭha KarunāNidhāna Ke I*

*Janu Juga Jāmika Prajā Prāna Ke II AYK-315.03 II*  
From one perspective, Lord has not given *pādukā* but He has given two guards in form of *pādukā* entrusted with the duty of guarding the life of Ayodhyā's people. In this form, the *pādukā* acts as protective guards. I have heard from the saints that when the inhabitants of Śṛṅgaverapura and Ayodhyā were fast asleep in the night, the *pādukā* installed on the royal throne assumed the form of guards and manned the boundaries of Ayodhyā to protect the town. It's because of *pādukā* that no one passed away during the span of fourteen years. No god of death could enter the town. The *pādukā* thus acted as two guards protecting the life of the subjects. The *pādukā* is the subject of an independent Kathā. I have recited one Kathā on *pādukā* by the divine grace and the blessings of the saints. I don't recall what I have spoken in that Kathā, but I have already recited one Kathā on *pādukā*.

*Samputa Bharata Saneha Ratana Ke I AYK-315.03 I*  
The *pādukā* conferred by the Lord acts as a pair of caskets to enshrine the jewel of Bharata's love. But Bharatajī always felt that it is not *pādukā*, but Lord Sītā and Rāma who have returned with him. This is a lovely belief. Lord has returned with Bharata in form of the *pādukā*. I was telling you about Bharata's idea of truth. He says, "I am not the man of power, but a seeker of essential reality. I am not the man of power, but the surrenderee of *pādukā*." *Pādukā* is his truth.

Now, let's look at Bharata's idea of love. What can be said about it? Because Bharata is full of love. Bharata is an embodiment of love. Lord began to extract love from Bharata. 'Dhare Deha Janu Rāma Sanehū', "Bharatajī, we feel that Rāma's affection has assumed your form. You are an evident form of affection and love. You are a monk in every way." Yesterday, I was speaking about the traits of an individual who is a monk in every way. In this context, a young listener has asked me that Bāpu, these traits are a bit too many. Please tell us bare minimum traits of a monk to identify them easily. Probably in the last Kathā, I had spoken about the five faces of monks,

which represent their five traits. A monk is five-headed.

Young listeners, in order to understand a monk, please understand his five faces. A monk is never ten-headed. It's Rāvaṇa who is ten-headed, but Śaṅkara is five-headed. Monks and saints have five faces. You must consider that individual as a true monk who has these five faces. The first face of a monk is Gurumukha. A genuine monk will always be Gurumukhī. Any monk lives with a deep conviction that an active divine power is constantly watching over him. Surrender to an Enlightened Being in this very life, while you are alive. Seek an Enlightened Being who instead of exploiting would nourish you. Seek the shelter of an Enlightened Being who would not disturb you every now and then, but in an hour of need S/He may appear in you dream and guide you to the right way. An Enlightened Being is needed the most in the young age. Invest your reverence in the one for whom your soul vouches that s/he would be your right mentor. Please understand the fact that you cannot come here by your wish, you come here because some Enlightened Being calls you. You are too busy and ordinary beings cannot come here. A monk harbors no discrimination between rich and poor. The first face of a monk is Gurumukha.

The second face of a monk is Vedamukha. The words spoken by his lips are followed by the Vedas! They speak the truth which is undisputed by nature. The monks speak Vedas i.e. they speak with due understanding and knowledge. This is the second face of a monk. The third face of a monk is Gomukha or the face of a cow. It means that the eyes of monks are as innocent as the cows. Monks are as humble as the cows. Please identify and choose a monk at the earliest, Bāpa! If we find such a five-faced monk, I and you shall stop wandering from one place to another! A monk is Gomukha. A monk is as humble as the cows. He would quietly hear if someone abuses him. He would move aside if someone pushes him. Kabīra has proclaimed the traits of monk, '*Dayā Garībī Baṃdagī..*', a monk is extremely merciful. A monk is all mercy. One who is merciful is a monk.

*Dayā Garībī Baṃdagī Samatā Sila Subhāva I*  
*Ye Hai Lakṣṇa Samta Ke Kahata Kabīra Sujāna I*  
The first aspect is mercifulness. The second aspect is

humility of mind. If someone speaks harsh words, he would shed a tear or two when alone, but not confront the opposite person,

*Mukābalā Hī Sahī, Pahale Vāra Mata Karanā I*  
A monk never confronts. Yesterday I had spoken a statement, probably for the very first time. The world cannot be won. No one can win the world. There is a possibility and provision to win the God, but not the world. Winning a few cities and states is quite different from winning the world. Getting defeated against the world is a great victory for a devotee and being victorious over God is a devotee's defeat. '*Hare Ko HariNāma*', don't attempt to win the world, Sāheb! How will you win it over? It's extremely difficult to win the world. Therefore, a monk is always humble. The third trait of a monk is incessant worship. A devotee whose worship is constantly on is a monk. A monk has no discrimination. He looks upon everyone with same vision. A monk is virtuous of conduct.

The first face of a monk is Gurumukha. The second face is Vedamukha. The third face is Gomukha. The fourth face of a monk is being 'Amtaramukha' or absolute silence. A monk will prefer to stay silent. Such a monk will appear to dwell inwards, within himself. A monk is disposed inwards. He speaks only when necessary. He adores solitude. He would not speak without a reason. We, on the other hand, have become too vocal and too loud for no reason! We have become too prolix! We are speaking on and on, non-stop! Our talks have no rhyme or reason! The fifth face is *Sanmukha*. A monk stays is propitious to everyone, instead of being averse or hostile. No one can allege a true monk to be averse. A monk is propitious to everyone, instead of being averse.

My dear listeners, please remember these five aspects and protect them. Lord churned Bharata to share the ambrosia of love with the world. He churned Bharata with fourteen years of separation which stood as a churning stick of Mount Maṃdarācala, because Lord wanted to give the ambrosia of love to the world. We have thus discussed Bharata's idea of truth and love. Lastly, as shared with you on the first day, let's have a look at Bharata's idea of compassion. I would like to tell you something for which I am not absolutely sure. You may not understand an Enlightened Being's truth, because whatever you are thinking might not

necessarily be true. At times, we even fail to understand the inexhaustible love of His inner consciousness! I had recited the couplet of Imroz in the last Kathā, '*Prema Samajhā Nahī Jātā Lekina Prema Saba Kuch Samajha Letā Hai*'. It's about the final stage of love. The story of Bharata is the story of love.

Lord is churning Bharata to extract the ambrosia of love from him for the sake of the monks. Bharataji is accompanied by King Guha. They have arrived closer to Citrakūṭa. They are beholding Lord Sītā and Rāma sitting beneath the banyan tree surrounded by four other trees. They appeared to Bharata as Rati and Kāma (the god of love) in hermit's garb. They are engaged in a spiritual discourse amid the assemblage of the monks. I mentioned in between that Lakṣmaṇajī had opposed Bharatajī on hearing the news of his arrival and Lord Rāma had pacified Lakṣmaṇa by describing Bharata as a monk who can never get intoxicated by the pride of kingdom. As and how Bharatajī drew closer to the hermitage, he felt like a yogi who is on the verge of attaining the highest truth. Bharatajī then vehemently rushed and fell prostrate on the gate of the hermitage! Uttering the words "Protect me, my Lord" he fell flat on the ground! Bharatajī then fearfully approached Mother Jānakī to offer obeisance with these words: Mother, sinner Bharata is making obeisance to You. Jānakī honoured Bharata with immense love. On realising Jānakī being propitious to him in every way, the fear of Bharata's mind dispelled. He then thought that if Lord has forgiven him, He would rush towards him. Bharata reached Citrakūṭa with overflowing love, but Lord did not rise to embrace Bharata instantly! Lord wishes that Lakṣmaṇa, who was earlier hostile towards Bharata and had made a statement to kill Bharata, himself must entreaty the Lord to embrace Bharata. My listeners, please remember this point, if our devotion is like Bharata then the one who is ready to kill us will himself/herself supplicate the Lord to accept us. The couplet of Gani Dahiwala contains the same intent,

*Māro Hātha Zālīne Lai Jaṣe,*  
*Have Śatruoja Svajana Sudhī.*  
*Divaso JudāiNā Jāya Che,*  
*Ae Jaṣe Jarura Milana Sudhī.*

Our opposers will pray for us to the Lord by confessing

their own mistake. They would recommend us as virtuous and guileless. Bharata is crying, "Protect me, my lord; save me, my master." But Lord is delaying more and more. Lord wishes that if Lakṣmaṇa's heart is clean towards Bharata and only if he supplicates the Lord then shall He rush to embrace Bharata. Now, Lakṣmaṇajī could not resist anymore and he told the Lord, "Lord, I cannot see Bharata's pain any longer! Lord, our Bharata is making obeisance to You. Please do not delay any further." On hearing this, Lord Rāma instantly rose and rushed towards Bharata! Lord leaned down and forcibly lifted Bharata who was lying on the ground. Everyone who witnessed the union of Bharata and Rāma lost all self-consciousness.

*Parama Peme Pūrāṇa Dou Bhāi I*

*Mana Budhi Cita Ahamiti Bisarāi II AYK-240.01 II*  
Both the brothers overflowed with supreme love. Their mind, intellect, subconscious-mind and ego were all lost. Lord embraced his brother to the bosom for a very long time. None could utter a word! Everyone began to meet each other. Look at Lord Rāma's virtuous conduct when He met the mothers. Why do we have Lord Rāma's temple in each and every village? Why do we perform Lord's *āraṭī* every morning and evening? Why is His Kathā recited even today? The reason is

*When a king is enthroned in our country, he is given a pādūkā. It's an indication to rule the dominion for few years and adopt the vow of renunciation in the later life by resorting to the woods wearing the offered pādūkā. It's a good thought given by our country, India. When the governments are formed, each minister must be given a pādūkā after the swearing-in ceremony. I am not saying this in a light mood, but presenting a serious thought. It's inspired from a real incident in India. Let's not turn a blind eye towards our holy tradition. I hope this practice benefits us in some way!*



### Bharata is the unified form of karma and dance

We were having a conversation on 'Mānasa-Bharata' since last few days. Today, we shall conclude our discussion. Let us continue from the point where we had stopped. Lord Rāma was born. Mother Kaikeyī and Mother Sumitrā as well gave birth to their sons. Ayodhyā's joy multiplied manifold times with the birth of four sons. The celebration continued for one full month. The day assumed the length of a month. It appeared that night never came for one month. When Rāma, Bharata, Lakśmaṇa and Śatrughna who stand for truth, love, awareness and non-enmity respectively manifest in our lives, no individual ever faces the dark night, everyone is blessed with the light of the day. The light refers to the virtue of discretion and wisdom. The naming ceremony ritual was conducted.

*Jo Ānaṇḍ Simḍhu SukhaRāsī I*

*Sīkara Tein Trailoka Supāsī II BAK-196.03 II*

Lord was named as Rāma. Kaikeyī's son whose mere remembrance will nourish and satiate the world and whose love and renouncement will fulfill every individual was named Bharata. The child whose remembrance would destroy animosity, enmity and hatred was named Śatrughna. Sumitrā's son who was mainstay of the whole world, utmost dear to Rāma and mine of all virtues was named Lakśmaṇa. The four brothers soon reached boyhood and were invested with the sacred thread ritual. They later went to the Guru's hermitage for studying and attained all branches of knowledge in a short duration. One fine day, Sage Viśvāmitrajī arrived to solicit Rāma and Lakśmaṇa. Initially, the King of Avadha denies out of attachment. But later he hands over Rāma and Lakśmaṇa to the sage.

Having attained two pretty boys, one of whom was dark and the other fair, Viśvāmitra had secured a great treasure. When a Sadguru attains a worthy disciple, it is considered as a great treasure of the Sadguru. A good son or daughter is not an ordinary treasure, but a great treasure for the parents. Getting a good friend is not an ordinary treasure, but a great treasure. Wise listeners are a great treasure for a singer. Today, Viśvāmitra has secured a great treasure. As they moved ahead, Sage Viśvāmitrajī pointed to Tāḍakā and informed Rāma that her sons were impeding his yajña. Lord Rāma initiated His act of incarnation. Lord killed Tāḍakā before killing her sons, which means that the very foundation or source of demonic instincts was destroyed. This was Rāma's act of incarnation. Viśvāmitra thought that spiritual disciplines are practiced to attain spiritual goals; but having attained Rāma, the highest spiritual goal, he thought that now there is no need of yajña. But Lord said, "Holy sir, yajña is a necessity not for you, but for the world."

that Rāma is virtuous of conduct. Goswāmījī says that all three mothers have reached Citrakūṭa. But Lord Rāma has embraced Mother Kaikeyī very first in order. Instead of making obeisance to Kaikeyī, Lord has forthwith embraced her. Lord relieved Kaikeyī's burden of mind. He then met the other mothers. When Sitājī met the mothers, after observing Sitā's garb and Her emaciated body, they broke down inconsolably! The entire earth was overwhelmed with compassion! On witnessing such a loving family, the stone-hearted Kaulas and Kirātas also began to cry. Their eyes overflowed with tears. Vaśiṣṭhajī consoled everyone.

A whole new town had come up in Citrakūṭa. In a few moments, the news of King Janaka's arrival reached there. The entire city of Janakapuri reached there. Everyone was given lodging appropriately. The meetings happened one after the other, but no decision could be reached. Eventually, Bharata told the Lord, do that which may please Your heart. Lord is still in a deep dilemma. A renouncer will always wish the happiness of the beloved. The dilemma of a lover is that s/he is unable to determine what would keep the beloved happy. It becomes difficult to determine this in love. Even the greatest lovers go wrong. Therefore, a sense of fear always prevails in love. Always remember my earlier aphorism: don't ever love out of fear, but once you have fallen in love you shall extensively fear hurting the beloved! A lover constantly fears hurting the beloved! This fear is necessary. Eventually Bharata utters my lovely line. He says, Lord,

*Jehi Bidhi Prabhu Prasanna Mana Hoi I*

*Karunā Sāgara Kījia Soi II AYK-268.01 II*

Do that, O the ocean of compassion, which may please Your heart. In the end, it's decided that Bharata must return to Ayodhyā and Rāma must stay at Citrakūṭa. After fourteen years, the two brothers would mutually decide whatever lies in the best interest of everyone. Bharata undertakes the journey of circumambulating Citrakūṭa. Soon arrived the moment of farewell. Bharata was not feeling easy without any support. Realising Bharata's disturbed state, Lord bestowed grace by offering the pādukā to Bharata. Bharata was thus assured that since pādukā is returning with him, the designated feet of this pādukā will be bound to arrive sooner or later. Where there is pādukā, the

designated feet of pādukā are bound to arrive. Bharata was assured that Lord would definitely return. Everyone began to take leave one after another. While halting on the way, the inhabitants of both the towns reached Avadha. Lord's state in Citrakūṭa was indescribable!

Whenever Lord recalls Ayodhyā, in which order does He remembers everyone? First of all, Lord recalls the entire town Ayodhyā. When Lord remembers Saint Bharata, the tears of love copiously drop from His eyes. Who else does the Lord remember next? Lord then remembered the mother. Tulasī has not written the name of the mother. The word 'Mā' is mentioned. But the cognition of my inner-consciousness vouches that the first mother that Lord would have remembered is Mother Kaikeyī. In the second order, He recollected Mother Sumitrā. And lastly, Lord recalled Mother Kausalyā. As if while remembering everyone, He rested His head in Mother Kausalyā's lap in the end. It's natural to remember the father. He then recalled His kinsmen. In the end, while recalling Bharata's virtuous conduct and his service, Lord, the ocean of grace, was afflicted by utmost pain. He would somehow resist Himself. He alone would know His state of mind. The days elapsed this way, one by one. Lakśmaṇa had vowed to circumambulate Lord's hut for the whole night. When he would make obeisance on the door of the hut, he would check whether or not Lord had fallen asleep! Imagine how they must have passed these days, Sāheb! Jānakijī alone could realise Lakśmaṇajī's inner grief. When Jānakī would wake up in the morning, Lakśmaṇajī would circumambulate Her. On observing Lakśmaṇa subdued by pain, she would enquire, "Brother Lakhana, are you fine?" "But Mother, is my Lord fine?" While circumambulating in the night, I observed Lord lay silently on the bed of grass, why didn't He sleep? This caught Jānakī's attention! She approached the Lord, "Lord, I hope you have slept in the night. Are you fine? When You stay awake, Lakhana is too much pained." During every such incident, Lord would always respond in these words: Lakhana, Jānakī, I miss Bharata too much. My soul is painfully yearning for Bharata, "Bharata...Bharata... Bharata...!" I am pausing today's Kathā at this point.

Young listeners, 'Gītā' has given a lovely message. Even a highly successful person must not abandon the three practices of yajña, charity and penance. These three practices perform the role of purifying the intellect of even the most intelligent beings again and again. As I am addressing the youngsters, which yajña must I recommend for you? If yajña or *havana* is performed at your home then it's a Vedic tradition. It's the identity of India. But if no yajña is conducted at home then without criticising those who conduct yajña, please resolve to sacrifice yourself for others. Giving medicines to a patient in a hospital can become your yajña. Feeding the hungry with due honour by considering them as your most esteemed guests can become your yajña. Giving clothes to the poor can become your yajña. When you sacrifice more than what you enjoy, it is called as yajña. I would not stop you from enjoying. You must stay happy. You may not get this life again and again. Performing karma is not the only objective of life. You must also dance in joy while doing your karma. We are only involved in karma! Śrī Bharatajī's life is a union of karma and joy. Daśaratha is a champion of righteousness and a treasure of virtues. He is an adept in karma. His is highly inclined towards karma and therefore, Ayodhyā is deemed as the land of karma. But Citrakūṭa is the land of love and where there is love, there is the dance of joy. Therefore, Bharata is a union of karma and joy. My young listeners, while we perform karma, we must enjoy as well. The name-sake religions have imposed prohibitions on dancing, singing and enjoying. As I speak about dance, I am referring to the decent form of dance. It's certainly not about the acts which bring shame to our Indian culture. One must dance like Sutikṣaṇa. Observe Sutikṣaṇa when he dances and sings while waiting for Rāma. It would inspire the youngsters. Bharata is the unified form of karma and dance. One must perform yajña. Giving a thought to someone is also equivalent to yajña. You may offer charity if you have money. But lack of money does not mean that you cannot do charity. The greatest charity is that of forgiveness.

Young listeners, yajña will purify our intellect. Charity will purify our intellect. Making a resolve to pay the fees of a brilliant student from your pocket-money is a form of charity. This kind of charity

will purify your and my intellect. Giving away millions of rupees is also a form of charity, but charity is not only limited to money. The third aphorism is about penance. Penance purifies our intellect. We cannot perform penance as rigorous as the realised beings. They would sit around fire, wear scanty clothes, sleep on a mat, eat less food, observe silence etc. We as worldly beings cannot practice such an intense penance. Penance for us is to silently endure a rift with others despite being right. This being Kaliyuga and the Twenty-First Century, the idea of penance must be rethought.

As the yajña commenced, the demons rushed to attack the yajña. Subāhu was given nirvānā. Mārīca was thrown *sata-yojana* away. Lord accomplished Sage Viśvāmītra's yajña and stayed with him for few days. One fine day, Viśvāmītrajī informed Rāghava about the bow-breaking ceremony at Janakapura and enquired if He would like to attend. On hearing the news of the bow-breaking ceremony, Lord began the journey to Janakapura. They came across Sage Gautama's hermitage on the way. Lord enquired with Sage Viśvāmītra about the hermitage. The Sage stood by Ahalyā while narrating the story. He said that this is Gautama's consort Ahalyā. She is subjugated not by sins, but by curse. A human is prone to mistakes, out of helplessness. Being cursed by Gautama, she is living a stone-like life. Lord confers the benefaction of the dust of His divine feet. Ahalyā is emancipated. Ahalyā's chapter is extremely useful for human life.

My listeners, we must not make mistakes, but if we do then perform atonement like Ahalyā. Renounce the unsteady state of mind and surrender to steadiness. This will force Rāma Himself to come and sanctify you. We need not go anywhere. Lord proceeded further. They soon reached King Videha's town. King Janaka welcomed the guests and lodged them in Suṃdara-Sadana. In the evening, Lord stepped out to see the town and sanctify everyone's eyes by the sight of His divine form. The entire Mithilā was drowned in Rāma's form. Rāma became the talk of the town. The next day, Lord sought the Guru's permission and went to collect some flowers from Janaka's PuṣpaVāṭikā. Siyaju and Rāma meet each other for the first time in PuṣpaVāṭikā. They devote themselves to each other. Jānakījī sings the hymn of

praise in Gaurī's temple. Gaurī is pleased at heart and bestows blessings: "The swarthy suitor set in Your heart shall be Yours." Jānakī returned home with Her companions. Rāma-Lakṣmaṇa returned to their Guru.

The day of bow-breaking ceremony arrived. No king could break the bow, but Lord broke it as easily as an elephant would break the stalk of lotus. Siyaju adorned Rāma with the victory wreath. Janakapura was much elated. Sire Paraśurāma arrived and after realising Lord's glory, he sang Lord's hymn of praise and returned shortly. One who is too short-tempered must memorise and recite Paraśurāmaj-Stuti. I would like to prescribe this medicine before leaving. A monk cures instead of criticising. The messengers were sent to Avadha. King Daśaratha reached Janakapura with a big fat wedding procession. The wedding day was decided as *Māgśara Śukla Paṃcamī* (5<sup>th</sup> day of the bright lunar phase in the month of Māgśara, around November or December) and the most auspicious moment before sunset marked by the clouds of dust raised by cow's hoofs when they are returning home from pasture was chosen for the wedding. Lord Rāma mounted the horse as a groom. The wedding of Rāma-Jānakī, Bharata-Māṇḍavī, Lakṣmaṇa-Ūrmilājī and Śatrughna-Śrutakīrti took place in the same wedding canopy. The wedding procession stayed for an extended duration. The procession was as if bound by the rope of affection. Ultimately came the moment of farewell. I have repeated umpteen times that a daughter's farewell certainly afflicts a father, be it a sturdy mountain like Himālaya or a dispassionate soul like Janaka. A daughter's farewell is indeed difficult for a father. The relationship of daughter and father has been extraordinary, especially in Indian tradition.

The wedding procession reached Ayodhyā. The mothers welcomed them by performing *ārāṭī*. The Vedic rituals and traditional rituals were performed. Days began to elapse. The guests took their leave. Ayodhyā's prosperity grew myriad times. Soon came the moment of Viśvāmītrajī's farewell. A monk can visit a householder during occasions, but must not stay back for long after the completion of occasion. S/He must return to their place of penance. By following this, Viśvāmītrajī has thus guided us in the right direction. A monk is departing. A saint is leaving. The entire royal family is standing there. Look at his

monkhood. When Viśvāmītra arrived to Ayodhyā, he walked down all the way. When he took Rāma-Lakṣmaṇa with him, he went by feet. Now when he is returning, there is no mention of a chariot. After attending the King's occasion, the monk is returning just as he arrived. This is Indian monkliness. The entire royal family is standing there with moist eyes. The King of Avadha says,

*Nātha Sakala Saṃpadā Tumhārī I*

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

Daśaratha is the father of Rāma, who is the Supreme Personality of Godhead. But today an emperor tells a saint, O Lord, we are orphans without you! My wealth is all yours. I, along with my queens, my sons and my daughters-in-law, are your mere servants. I am a king. Yet I beg of you as an individual soul. Learn from 'Mānasa' what you must solicit from the monks and the saints. Daśaratha said, whenever you find spare time amid your spiritual penance and if you miss us during those moments then O Lord, please be kind to bless us with your divine sight, because we being worldly souls, may forget to recall you! Viśvāmītra took his leave.

'AyodhyāKāṇḍa' is the second canto. It begins with the description of bliss, which is about to invite extreme sorrow. The King saw a gray hair in the mirror and decided to appoint Rāma as the crown-prince, but the plan was impeded. Instead of coronation, Rāma was ordered an exile to the woods for fourteen years observing the vow of a hermit. Rāma-Lakṣmaṇa-Jānakī leave for the forest. The entire town of Avadha rush behind the Lord like insane beings! Lord tried to convince everyone to return. They stayed on the bank of Tamasā River for the first night. The inhabitants were fast asleep in the night. At that moment, Lord departed from Tamasā after a discussion with Sumaṃta. Lord reached Śṛṅgaverapura. They were welcomed. They stayed there overnight. Sumaṃta tried to convince Rāma to return. The trio approached a ferry. Kevaṭa laved Lord's feet and sailed them through Gaṃgā. They alighted on the opposite bank and furthered their journey. Next they reached Sage Bharadvāja's hermitage. Lord takes his four disciples with him and proceeds further. They arrived in Vālmīki's hermitage and enquired about the destinations where they could

stay. Vālmiki cited fourteen spiritual places where Lord could dwell. He ultimately suggested to abide in Citrakūṭa viewing their convenience. The glory of Citrakūṭa was extolled. Goswāmījī says, Rāma-Lakṣmaṇa-Jānakī did not stay at Citrakūṭa, but they permeated in the entire region, '*Chitrakūṭa RaghuNamdanu Chāe*'. Lord decided to stay there for a considerable duration.

Sumaṃta returned to Ayodhyā in the chariot. King Daśaratha abandoned his life uttering Lord's Name six times. Ayodhyā turned orphan. Bharatajī was called. Several discussions happened. The Guru warded off everyone's grief. The father's obsequies were performed. They had a discussion with Bharata. Eventually it was decided that everyone would visit Citrakūṭa to meet the Lord. Bharatajī begins the journey with everyone. Even though the ultimate goal of everyone's journey is Citrakūṭa, the means to achieve the goals is different for each of them. The saints and sages like Vaśiṣṭha mounted the chariots. The mothers took a palanquin. Few mounted the elephants. Few rode the horses. Few walked by feet. While everyone wants to reach Citrakūṭa, the means of their journey is diverse. We as well want to reach the

metaphoric Citrakūṭa of the Supreme Entity. But our means are different from one another. Religious people have mounted the chariots. They are the champion of righteousness or the knower of righteousness and Tulasī similizes righteousness to chariot. The realised souls would reach Citrakūṭa through righteousness or Vedic rituals. Elephant stands for Gaṇeśa who symbolizes discretion, which means that the men of wisdom mounted the elephants. The riders of horse were the yogis, because they took the reins of the horses in their control. Yoga involves controlling the instincts of our subconscious-mind. Hence, the saints have categorized the riders of horses as Yogis. Many devotees are travelling in palanquin, only and only on the basis of grace. Few are undertaking a feet journey. Everyone is thus travelling in their respective ways. My listeners, please travel your journey in your own way. Everyone must choose their spiritual journey in their own way, instead of imitating others. Bharata reached Citrakūṭa while meeting the saints on the way. Lord gives a pādukā by bestowing grace. Bharatajī returned with the pādukā. He deployed the pādukā on the throne and began to dwell in Namḍigrāma.



A young listener has asked a question, "Bāpu, Bharatajī received the pādukā. You said that we need someone's pādukā in our life. What is the worthiness of receiving a pādukā?" Pādukā would live with us much more like a living entity if we are ready to renounce the following four aspects. Pādukā will anyways play its role, unconditionally. However, it's utmost essential for a receiver of pādukā to renounce these four aspects. My listeners, don't ask for a pādukā by force, don't take it by imitating others and don't ask for it even if you have an opportunity. The day someone gives you a pādukā proactively, realise that Lord Rāma has taken birth in your home on that day and Bharata-Rāma have been united with each other.

My listeners, five aspects make Bharata worthy of a pādukā. Although it's written '*Prabhu Kari Kṛpā...*', no spiritual means is needed to attain pādukā, an Enlightened Being can just give it by sheer grace. Worthiness is not the condition to attain pādukā, it can also be attained by sheer grace. Pādukā is also sold in shops from where you can buy! There are many ways to obtain a pādukā. Nonetheless, please be mindful of these five aspects as well. Firstly, after reaching a certain age please resolve to revoke your control from the family, such a person gets the first right to obtain a pādukā. Stop the tendency of exerting your right as a father, a husband etc. on the family members. Gradually give up your right. Right brings nothing but pride. Right inadvertently brings pride in some or other form. Lessen your right. Secondly, if possible increase your worship and reduce your pride. Reduce the pride of being a great man, a great reciter, a great man of wisdom, a great listener, a great leader etc. Reduce every kind of pride one after another, gradually. Thirdly, renounce the dark virtues like wrath, ignorance, idiocy or perverseness. Fourthly, renounce felicitations. After reaching a certain age, renounce the desire of being felicitated or rewarded. Some people get felicitated after reaching seventy years. I don't mind if you accept the honour. But after a certain age, you must cultivate your mindset to think that what good it holds being felicitated at this age? In fact, the greatest proof comes when a monk applauds you for living a good life. The greatest proof comes when a monk says that your eyes moisten as soon as you utter Lord's Name. You are on the verge of

attaining the divinity. Awards, rewards and felicitations don't suit after a certain age. Being born in human body is the greatest reward. And lastly, renounce non-acceptance. Accept each and every thing! Renounce your objections. Renounce the resistance to accept people. Renounce the urge of shooing away people and imposing restrictions! You must accept each and everyone in your life. Don't reject anyone.

These five aspects are witnessed in Bharata's life. Bharata is free from the dark virtues like ignorance. He did exhibit rage and spoke harsh words for few moments. But Bharata is free from the dark virtues like ignorance. Bharata is like a moon that does not go through the dark fortnight of the month. He is free from the blemish of committing the Guru's offence. The moon in form of Bharata is incessantly disseminating moonlight all around. Bharata is not fond of felicitations. He has already renounced the kingdom. He has renounced his right. He has renounced the dark virtues. He has renounced the longing of felicitations. He is anyways free from pride. He is beyond the mindset of non-acceptance. He even took Mother Kaikeyī to Citrakūṭa. A sense of bitterness towards Maṃtharā is also not observed in 'Mānasa'. He has accepted one and all. Thus, the exploits of Bharata conclude at this point in 'AyodhyāKāṇḍa'.

In 'AranyaKāṇḍa', Lord furthers the journey from Citrakūṭa. They reached the hermitage of Anasūyā. Lord then dwells in Paṃcavaṭī, where Śūrpaṅkhā arrives. The demons like Khara-Dūṣaṇa along with fourteen thousand troops are given nirvānā. Rāvaṇa plans Jānakī's abduction. Jaṭāyu sacrifices himself. Rāvaṇa safeguards Jānakī in AśokaVāṭikā. On the other hand, Lord returned after killing the golden deer. On seeing the hermitage bereft of Sītā, Lord enacted a lovely human sport and thus, began to cry in Sītā's separation. They conferred the divine state to Jaṭāyu and Kabaṃdha. While searching for Jānakī, the two brothers arrived in Sabrī's hermitage. They discussed nine types of devotions. Sabrī abandoned her body in the fire of yoga. Lord reached PaṃpāSarovara Lake. Nāradaḍjī came to meet the Lord. Few discussions happened. In the end, he asked about the virtues of a saint. 'AranyaKāṇḍa' was thus concluded very briefly.

'KiṣkindhāKāṇḍa' is anyways the smallest canto. It describes the union between Śrī Hanumānājī and Lord Rāma, Rāma's friendship with Sugrīva by the grace of Hanumāna, the death of Vāli, Sugrīva's coronation, Aṅgada's appointment as the crown-prince and lastly, Lord's stay on Mount Pravarsana for four months to observe the holy austerities. Sugrīva forgot the task assigned by the Lord. Lakśmaṇa was sent to warn him. He showed some fear. Sugrīva surrendered to the Lord. The plan was laid for Jānakī's quest. The monkeys were dispatched in every direction. The main monkeys including Hanumānājī were sent to the southern quarter under the leadership of Aṅgada. The chief-advisor Jāmavaṃta was part of this team. After seeking Sugrīva's permission, this team began its journey to the southern quarter. Lord felt that Hanumāna alone can accomplish this job. He therefore called Him and gave the signet-ring. Hanumānājī got ready for the service of Rāma. Goswāmījī sang while commencing 'Suṃḍara',

*Jāmavaṃta Ke Bacana Suhāe I*

*Suni Hanumaṃta Hṛdaya Ati Bhāe II SDK-00.01 II*

Śrī Hanumānājī enters Laṃkā after overcoming the obstacles on the way. If you observe, Bharatajī faced several obstacles while on the way to Citrakūṭa, but none when he returned with pādūkā. Similarly, Hanumānājī faced obstacles while reaching Trikūṭa, Laṃkā. But when He returned with Cuḍāmaṇi, He faced no obstacle! Śrī Hanumānājī reached the spot where the mother was being guarded. He met the mother. After the meeting, He ate delicious fruits and began to uproot the trees. The guards arrived. Hanumānājī hit and killed many of them! Akśayakumāra was sent to attack Hanumāna, but got killed instantly. On witnessing Akśaya's death, everyone was gripped by fear! Rāvaṇa was enraged. Indrajita was sent. The fight began between both of them. He attacked and captured Hanumānājī and presented Him in the court of Laṃkā. The capital punishment was announced. Vibhīṣaṇa entered the assembly and suggested that the ethics prohibit killing an envoy, please think of another punishment. The ministers unanimously passed the proposal to burn the monkey's tail. They ignited Hanumāna's tail. As soon as the tail was set on fire, He burned the entire town of Laṃkā from one end to the other. Baring

Vibhīṣaṇa's mansion, everything else was burned down to ashes! Hanumānājī jumped into the ocean, took a dip and presented Himself before the mother. The mother was pleased and she gave the lotus-shaped hair ornament.

Hanumānājī crossed the ocean and reached the other end. The monkeys and the bears rejoiced to see Hanumāna. They embraced Him and went to meet the Lord of Raghus. Jāmavaṃta recited the story of Hanumāna to the Lord. Lord advised to not delay any further. The army was ready. Lord camped on the shore of the ocean. Vibhīṣaṇa, who was then expelled from Rāvaṇa's court, surrendered to the Lord. Lord seeks Vibhīṣaṇa's advice on how to cross the vast ocean. He suggested the Lord to observe fast for three days, thinking that if the ocean provides a way then they should avoid using power. Lord liked this thought. He sat before the ocean on a grass-mat for three days. The ocean did not respond. Lord asked for bow and arrow from Lakśmaṇa. At that moment, the ocean assumed the form of a Brāhamaṇa, surrendered to the Lord and said, "I took time to surrender because of my crassness. Please form a bridge over me." Lord liked the idea of bridging. Tulasī thus concludes 'SuṃḍaraKāṇḍa'.

'LaṃkāKāṇḍa' begins with the description of the spirit of time. When the ocean was bridged, Lord said that this is a charming spot. I wish to deploy the emblem of Lord Śaṃkara on this spot. Everyone liked this thought. Hence, the holiest Jyotirliṅga of Rameshwar was deployed by the hands of Lord Rāma. Lord's glory was hailed across the three spheres. Lord camped on Mount Subela. Rāvaṇa entered his amphitheater to enjoy the evening performance. Lord Rāma interrupted Rāvaṇa's greatest revelry. The next morning, Aṅgada was sent with the proposal of treaty in form of the emissary of state. After a lengthy discussion, the need of war became inevitable. A fierce battle was fought. Lakśmaṇa fell unconscious. Kuṃbhakarṇa and Indrajit attained martyrdom. In the end, Rāvaṇa and Rāma furiously fight head-on with each other. Lord mounted thirty-one arrows, thus attacking Rāvaṇa's ten heads, twenty arms and the thirty-first arrow hit Rāvaṇa's navel. Rāvaṇa roared for the very first and the very last time calling out for Rāma, "Where is Rāma?" Rāvaṇa collapsed on the

ground while roaring aloud! Lord gains victory. Rāvaṇa's radiance got blended in Lord's countenance. Maṃdodarī arrived and sang Lord's hymn of praise. Rāvaṇa's last rites were performed. Vibhīṣaṇa was enthroned.

The Puṣpaka aircraft was prepared. Lord shows the battlefield to Jānakī from the aircraft. They saw the divine sight of Rameshwar. Śrī Hanumānājī was sent to Avadha to inform Bharata the news of Lord's arrival. Lord's aircraft alighted at Śṛṅgaverapura. Lord told the chief of Guha, Kevaṭa that you have not accepted the toll of ferrying us across the Gaṃges, please tell me what should I give you now? Kevaṭa's eyes were filled up with tears. He said, Lord, it was just an excuse to see You again. What have You not given me? Lord, since I had offered You a ride in the ferry, please take me to Ayodhyā in the aircraft with You. Lord takes Kevaṭa with Him. Here concludes 'LaṃkāKāṇḍa'.

'UttaraKāṇḍa' begins with the sentiments of extreme compassion. A single day is left in the completion of fourteen years. Just like a drowning person who gets the support of a ship to his rescue, Śrī Hanumānājī arrived in those moments of separation to Bharata's rescue. Hanumānājī told Bharata, "Holy sir, I am the son of the wind-god; Hanumāna is my name. Having given nirvānā to Rāvaṇa, Lord is arriving with Jānakī, Lakhana and His companions." The aircraft landed on the bank of Sarajū in Ayodhyā. Lord alighted from the aircraft. He made obeisance to the motherland. The monkeys, the bears and the demons alighted from the aircraft in human form. Lord rushed towards Bharata! When Bharata and Rāma met each other, no one could decide who had been to the woods? Lord met everyone. He then assumed countless forms. Lord met everyone as per their respective feelings. Very first in order, He went to meet Mother Kaikeyī. The source from where Lord's ascetic vow had begun, He concluded it at the same point. Mother and Rāghava met each other. Lord then met Sumitrā, followed by Kausalyā. The mothers wept inconsolably on seeing Jānakī. Everyone was pacified. Jānakī was bathed. Lord disentangled the matted hair of the three brothers. He then disentangled His own hair and took a bath. The royal ornaments were donned after a gap of fourteen years.

Vaśiṣṭhajī asked the Brāhamaṇas if the coronation can be performed on the same day. The Brāhamaṇas suggested to not delaying any further, because one night of attachment had deferred the coronation by fourteen years! The divine throne was called. Making obeisance to the earth, the sun-god, the directions, the presiding gods of the directions, the Brāhamaṇas, the seers, the sages, the mothers, the subjects of Ayodhyā, the Gurudeva and after seeking the Gurudeva's permission Lord sat on the royal throne along with Jānakī. Vaśiṣṭhajī applied the sacred mark on Rāma's forehead thereby conferring the reign of Rāma to the universe,

*Prathama Tilaka Basiṣṭha Muni Kīnhā I*

*Puni Saba Bipranha Āyasu Dīnhā II UTK-11.03 II*  
The mothers performed Lord Rāma's āraṭī. Lord's glory was hailed across the cosmos. The Vedas sang Lord's hymn of praise. Māhādeva arrived all the way from Kailāsa in His original form and sang Lord Rāma's hymn of praise. The reign of Rāma was established. Six months elapsed. Everyone took a leave. Hanumānājī, being the heap of merits, did not return to the world of mortals. A beautiful reign of Rāma is described, which we all are longing. World Reverend GandhiBapu also wished for the same. The reign of

*Performing karma is not the only objective of life. You must also dance in joy while doing your karma. We are only involved in karma! Śrī Bharatajī's life is a union of karma and joy. My young listeners, while we perform karma, we must enjoy as well. The name-sake religions have imposed prohibitions on dancing, singing and enjoying. As I speak about dance, I am referring to the decent form of dance. It's certainly not about the acts which bring shame to our Indian culture. One must dance like Sutīkśa a. Observe Sutīkśa a when he dances and sings while waiting for Rāma. It would inspire the youngsters. Bharata is the unified form of karma and dance.*

Dialogue is born not from hostility, but wisdom



MorariBapu's address in 'SadbhāvanāParva-8'

Rāma does not mean feudalism. The saints have interpreted the reign of Rāma as the rein of love. Rāma was enacting a human sport. After completion of stipulated time-span, Sītājī gave birth to two sons. In 'Rāma Carita Mānasa', Tulasījī does not write the story of Jānakī's second abandonment to Vālmiki's hermitage after she was conceived. The core theme of Tulasī's story is harmony. This is the story of harmony. Hence, Tulasī does not mention any incident related to controversy, slander or innuendo. He probably wishes that since Sītā and Rāma have sat in the Ayodhyā of people's heart, may we not separate them again. The three brothers were blessed with two sons each.

Citing the names of the heirs of Ayodhyā, the story of Raghu's race was concluded. The latter part of 'UttaraKāṇḍa' contains the exploits of KāgaBhuṣuṇḍijī. Garuḍa visits Bhuṣuṇḍijī's hermitage for listening to the Kathā. After reciting the Kathā, Bhuṣuṇḍijī narrates his autobiography. In the end, Garuḍa, the king of birds, asks seven questions, which are the quintessence of 'Rāma Carita Mānasa'. The Enlightened Being Bhuṣuṇḍi responds to the seven questions. Lord Śaṃkara concluded the Kathā from the seat of wisdom in Kailāsa. Whether or not Yajñavalkya has concluded the Kathā on the bank of Gaṃgā, Yamunā and Sarasvatī is still unclear probably because the Kathā shall continue there so long as the rivers are flowing. In the end, the holy incarnation of Kaliyuga, Goswāmī Tulasīdāsajī gives three concluding aphorisms while addressing His own mind, He says that there is no other spiritual discipline for people like us. We can neither perform yoga, nor yajñā, nor penance. But He mentioned the following three aphorisms in the end. Remember Rāma, sing Rāma's glory and listen to Rāma's exploits. Let Lord stay in your memory. Sing Rāma and recite 'Mānasa' if you get an opportunity. Listen to the discussions of the Lord if you get a chance.

So Bāpa! The four preceptors of 'Mānasa' have concluded the Kathā from their respective seats. Today, in the holiest pilgrimage of Citrakūṭa, as we are concluding the Kathā from this VyāsaPīṭha, what more should I say? We have tried to understand Bharata and his philosophy of life by focusing on him during last nine days. I hope that some aphorism of Kathā has touched your heart. If any point sounds propitious to your inclination and if you feel that it can

aid in the development and peace of your life then please treasure those aphorisms in your heart. I reverently hope that they will be useful on the many crossroads of your life. Secondly, the level of discipline and respect that you have exhibited for RāmaKathā is no surprise because you are the inhabitants of the pilgrimage of Rāma's divine pastime. Hence, it's natural in you. Any family becomes the host of the Kathā. As such I mentioned two points because of which a Kathā can be organized viz. the meritorious deeds of the ancestors or the merits of the future generation which are about to fructify. As the Kathā today proceeds towards conclusion, I am expressing my pleasure for the entire organisation. By the divine grace, all of you have contributed in making this Kathā lovely and smooth by your reverence and generosity. The fact that we didn't face any obstacle in the Kathā is Lord's abundant grace. We faced no obstacle, at all. Whatever happened was only the realisation of Lord's especial grace. There was no obstacle, whatsoever! When I came to Uttar Pradesh from Madhya Pradesh and commenced the Kathā, I had said that even if the pandal can break, our faith must not. It was the greatest success. No one's love ever broke. The pandal is can break. Everything is perishable. The only eternal element is Lord's Name.

So my dear listeners, as this Kathā is concluding absolutely unimpeded, without any adversities, whatsoever, I express my pleasure for each and every individual as well as the administration who have contributed their service in the Kathā. They would not even have listened to the Kathā in offering their service. I express my pleasure and best wishes for all those who have offered their service. Bāpa! Stay happy! Stay happy! Stay happy! The Kathā is concluded by the Lord's grace. Let us collectively devote the meritorious reward of this nine-day Yajñā-of-Love, 'Mānasa-Bharata' to the divine feet of Lord Kāmatānātha, O Lord, please be kind to accept our oblation. It's only by your pleasure that we could host this Kathā. May you be pleased on the whole world!

*Abbreviations: KTU-SM-KathaUpanisada-ŚāntiMaṃtra, AYK-AyodhyāKāṇḍa, BAK-BālaKāṇḍa, Do-Dohā, GTV-GītāvalīRāmāyaṇa, HC-HanumānaCālīsā, LNK-LaṃkāKāṇḍa, SDK-SuṃdaraKāṇḍa, Śl-Śloka, UTK-UttaraKāṇḍa, VP-VinayaPatrikā.*

'SadbhāvanāParva-VIII' was held in 'Jagatguru Adi Shankarachary Hall' under the guidance of the respected elders, Sanjay and the other youngsters. I make obeisance to the scholars who have graced this function out of sheer love. I also bow to the audience. This function is organised almost every year in 'Kailāsa Gurukul'. The way Sanjay and his entire team is committed to organise this event under the guidance of the scholarly elders, regardless of the outcome, it really fills me with immense pleasure. Hence, first and foremost, I would like to express my pleasure.

Wherefrom should I start? Where should I end? Although I have not been given a time-limit, but being born in the lineage of monks it's my duty to be mindful of virtuous conduct. Karma bereft of virtuous conduct becomes worthless. Being righteous without virtuous conduct refutes our righteousness. Discretion bereft of virtuous conduct becomes deformed. Therefore, I shall keep in mind to complete my address by 12 noon. Respected Ratibapa said that Sadbhāvanā

is feminine gender. I am recollecting a poetic couplet of Sharaf Nanparvi, a poet from Delhi. He is a staunch *namaz* follower and my close affectionate.

*Śāyari To Sirpha Eka Bahānā Hai,  
Asālī Makasada To Tuhje Rizānā Hai I*

This award and the money are only formalities. By felicitating Respected Ms. Sharifaben, Respected Ms. Shabnamben and the gentlemen through 'Sadbhāvanā Award', we have made you an obeisance. Regardless of whether God is present in form of an idol or not, we make obeisance to Him. Yesterday I received a letter in which it was written that Bāpu, Your thoughts are pervasive in nature and You are extremely broad-minded, what if You had not placed this idol over here? You are attending 'SadbhāvanāParva'. Whenever I come here, regardless of my reverence, I bow my head. The white idol looks pretty. The advantage of bowing the head is that when an idol accepts our obeisance, it does not criticise us. But people like us accept others' obeisance and criticise them later! Therefore, I feel that an idol is much better. Shabnamben, I wish to sing something,

*Tu Niśāne Be Niśāna Hai, Tu Bahāre Śarmaḍī Hai I  
Tujhe Dekhanā Ībādāta, Terī Yāda Baṃdagī Hai I*  
O Lord, You have a form and You are formless as well.  
The point that I want to convey is that we have made  
obeisance to you with under the pretense of the award.  
When we make obeisance to an idol, we cannot make  
out whether or not the idol is happy. But the one who  
makes obeisance certainly feels happy. Shabnamben  
and Sharifaben, we have understood your emotions  
through your words and tears. Nonetheless, we are  
extremely delighted to salute you. Therefore, we all are  
extremely indebted to you for accepting our obeisance.  
The idols don't speak or cry, except in miracles. But  
here the godly idols in form of these women have  
spoken as well as cried. Imagine the age when Gaurī's  
idol had spoken in 'Mānasa',

*Manu Jāhi Rācheu Milihi So  
Baru Sahaja Suṃdara Sāṃvaro I  
Karunā Nidhāna Sujāna Silu Sanehu  
Jānata Rāvaro II BAK-236 II  
Ehi Bhāti Gauri Asīsa Suni Siya  
Sahita Hiya Haraṣi Alī I  
Tulasī Bhavānihi Pūji Puni Puni Mudita  
Mana Maṃdira Calī II BAK-236 III*

Today, we need a crying God. People criticise 'Rāma  
Carita Mānasa' without reading it. They are the ones  
who have not even seen its cover page. I would like to  
invite them virtuously with goodwill. Until Lord Rāma  
existed with four arms in Kausalyā's chamber, she was  
not pleased! Not only this, but Kausalyā turned her  
face away, Sāheb! Lord asked her the reason. Kausalyā  
said, "You are welcome, but I don't like this form of  
Yours. I want a God in human form." This is an age-old  
thought, Sāheb! It's a primordial thought. And it's  
written in 'Rāma Carita Mānasa' that Lord Rāma  
assumed two hands and then asked Kausalyā, "Are you  
satisfied now?" She said, not yet. What more do you  
wish? She then asked the Lord to cry. Lord further  
asked, I am in no pain to cry. She said, You must cry  
because the world that You have created is in pain and  
therefore, You must cry. Nazir Dekhaiya is a poet from  
Bhāvnagar. He worked as a clerk in District Council.  
He was next to a mendicant! He has written a ghazal  
which says,

*Jivana Jevu Jivana Tuja HāthaMā  
Arpaṇa Karī Deśu I*

*Amārī Jema Amane Eka Pala Tu Karagarī To Jo I*  
O God, please cry before us for once, we shall fulfill  
Your wish in no time! He has nicely challenged God to  
drop tears at least once! The idol does not cry or smile.  
But when we offer our feelings to an idol, we feel the  
same in return. But here the ladies, who are no lesser  
than the divine goddesses, have spoken as well as cried,  
which means that they have accepted our salute and  
obeisance. Our worship has been accepted. At this  
moment, while we have gathered in a sacred ambience  
full of goodwill, let me begin from Shankaracharya.

Shankaracharya Jagatguru was asked a  
question, "Saṃvāda Kim Bhaviṣyati?" We have been  
discussing on manifesting 'Harmony Through  
Dialogue' from every corner of our heart since several  
years now. Jagatguru Shankaracharya was asked this  
question, "Saṃvāda Kim Bhaviṣyati?" His response  
was, "Saṃvāda Bodhāt Bhaviṣyati". A harmonious  
dialogue manifests from wisdom and not hostility.  
Wisdom is the only source of establishing harmonious  
dialogue in the society. Our society is divided into  
many divisions. Yesterday when Respected Admiral  
Dada was sitting with me, he was discussing about  
Śiva, he asked my view on Setubandha? He has come  
all the way from South India. I said that on the basis of  
'Rāma Carita Mānasa' I can only say that Rāma is an  
ideology, Sāheb! Rāma is an embodiment of virtuous  
mindset, virtuous thought and goodwill. We must not  
confine Him parochially. Read the incident of 'Rāma  
Carita Mānasa' post the battle between Rāma and  
Rāvaṇa, when Lord Rāma flies with Jānakī in Puṣpaka  
aircraft. The aircraft was descended by a few meters so  
that Rāma could show the battlefield to Jānakī. He  
further finger-points a particular location and says,  
Sitā, this is where Lakśmaṇa killed Indrajita. Sitā, look  
at the battlefield, this is the spot where Lakśmaṇa  
destroyed Indrajita. Rāma thus pointed out the exact  
spots where various demons were destroyed. While  
doing so they reached the spot where Rāvaṇa and  
Kumbhakarna were given nirvānā. The aircraft was  
descended further and Rāma said, Jānakī, Rāvaṇa and

Kumbhakarna were killed at this spot. This reflects  
Rāma's non-doership.

*Hu Kuru, Hu Kuru Aeja Ajñānatā,  
ŚakaṭaNo Bhāra Jayama Śvāna Tāṇe.  
Sṛṣṭi Maṃḍāṇa Che Sarva Eṇī Pere,  
Jogī-Jogeśvarā Koika Jāṇe.*

Narsinh Mehtā can sing this. Rāma specifically named  
the individuals like Lakśmaṇa, who had killed the  
demons. But while showing the spot of Rāvaṇa and  
Kumbhakarna, instead of saying that I killed them,  
Rāma said that they were killed here. Sitā said,  
Lakśmaṇa killed several demons and if Rāvaṇa and  
Kumbhakarna were killed then what did You do for  
me? It was a natural question. What did You do for  
me? Lord gave a beautiful and precise reply. You may  
read it in 'Mānasa'. Rāma said, Jānakī, I have done only  
one job which was the intent of my incarnation and  
that is,

*Ihā Setu Bāṃdhyo Aru Thāpeu  
Siva Sukha Dhāma I LNK-119(A) I*

I built the bridge over here uniting the opposite banks.  
Rāma specifically says that, I have done the job of unity  
for everyone's welfare, which is the ideology of Śiva!  
We have gathered here for the same cause of service.  
Shankaracharya says, a harmonious dialogue can  
manifest from wisdom and never from hostility.  
Hostility would only deplete our energy. The word  
'bodha' or wisdom is too heavy. I don't want to  
associate 'bodha' with the era of Buddha or Upaniṣad.  
'Bodha' simply means a sense of understanding or  
virtuous understanding. It can manifest a harmonious  
dialogue. This is Adi Guru Shankaracharya's opinion.  
When people go to Rameshwar they say that we had  
been to 'Setubandha Rameshwar'. It means that the  
God of Rāma is Setubandha i.e. Rāma worships the god  
of unity. It does not refer to a particular Śivaliṅga or  
Śiva's temple. Śivaliṅga and Śiva's temple definitely  
holds a great, great, great glory. Nonetheless, Rāma  
worships the divinity of unity. He adores the idea of  
mutual love and mutual unity.

This is the process of manifesting unity.  
Therefore, I am recollecting Shankaracharya. Since we  
are sitting in 'Shankaracharya SamvadGriha' of 'Kailāsa

Gurukul', let me begin from Lord Śaṃkara. How can  
harmonious dialogue manifest? He said, 'Bodhāta'. My  
and your virtuous sense of understanding shall  
manifest a dialogue. You may say that Shankaracharya  
is the first Vedic adherent of non-dualism, a finest  
philosopher or that he is the Preceptor of a specific  
community. Hence, I would like to present another  
illustration. I wish to establish unity.

The second illustration is about Nizamuddin  
Auliya and Amir Khushrow. The evening *namaz* was  
over. The fragrance of *lubāna* was not emitting.  
Instead, the fragrance of trust was smearing the entire  
vicinity with perfumed odour. At that moment,  
abiding by the daily ritual Amir Khushrow kneeled  
down to salute his spiritual Master, Amir Khushrow,  
and said, Sire, may I ask a question? He asked, what is  
it? How can we manifest mutual dialogue? At times,  
we have witnessed the lack of dialogue even between  
Guru and disciple in our country; they are instead  
engaged in disputes. We have seen many such  
incidents in the Twentieth Century where the Guru  
and the disciples have moved the court! Not only this,  
they have even killed one another! The ancient sages  
were aware of this situation beforehand and therefore  
they said,

*Oṃ Saha Nāvavatu I Saha Nau Bhunaktu I  
Saha Vīryaṃ Karavāvahai I  
Tejasvi Nāvadhītāmastu Mā Vidviṣāvahai I  
Oṃ Śāntiḥ! Śāntiḥ!! Śāntiḥ!!! II KTU-SM II*

Let there be harmonious dialogue even between the  
Gurus and the disciples, the husband and the wife and  
even between siblings.

A program of Hindu-Muslim unity is held in  
Mahuvā every year. Several Muslim Maulanas are  
invited from India as well as abroad. I am anyways  
present in that program. They have named it as  
'Communal Harmony Conference'. I had suggested  
dropping the word 'Communal'. Why should we recall  
the past incidents again and again by using this word?  
Why do people repeatedly talk about Godhra and  
refresh the painful memories? It's high time that we  
stop mentioning this foul incident. Let the past go  
away. Are we here to talk about one and the same past

incident? We are here to disseminate goodwill. Why should we refresh such memory time and again? Whoever must have partaken in that incident, Allah knows! God rewards everyone respective to their karma.

Let's build a temple of harmony and unity. Till how long shall we do this postmortem? How long? This is not my response, Sāheb! Nizamuddin had given this response to Amir Khushrow. How can we manifest a dialogue, a conversation, a tete-a-tete between the Guru and the disciple? How can we have a question-answer session between the Guru and the disciple with goodwill? We read 'Gītā'. Every chapter of 'Gītā' has the phrase 'ŚrīKṛṣṇārjuna Saṃvāde'. 'Rāmāyaṇa' is full of dialogues and conversations between various personalities. Hence, the importance of dialogue. Dispute does not manifest from wisdom. Where there is wisdom, there is no hostility and where there is hostility, there is lack of wisdom. Let's attempt to manifest a harmonious dialogue from wisdom. Let's manifest a harmonious dialogue in Amir Khushrow's response. Nizamuddin said, "Son, a dialogue will manifest from fragrance." This is not my response. A harmonious dialogue gets manifested from fragrance and not from foul smell or inauspicious elements. Mutual disgust between societies, families, individuals, communities, castes, countries etc. will not result into harmony. A Master like Nizamuddin says that a harmonious dialogue shall manifest from fragrance. Listen to a renowned couplet of Parveen Shakir, a poetess from Pakistan.

*Terī Khuśbū Kā Patā Kartī Hai,  
MujhaPe Ehasāna Havā Kartī Hai!  
Mujhako Is Rāha Pe Calanā Hi Nahī,  
Jo Mujhe TujhaSe Judā Karatī Hai I*

I don't want to tread the path that takes me farther from dialogue and lands me in dispute. So, Jagatguru says, 'Saṃvāda Kim Bhaviṣyati'. Nizamuddin says, dialogue manifests from fragrance. Now, let's go to Turkey and offer obeisance to Jalaluddin Rumi by touching his divine feet, kneeling down to him and saluting him. He is a Sufi saint. Please give me your blessings for I want to recite a Kathā in Turkey in the memory of Rumi. I

would be going there. I was planning in a couple of months around June or July, but the situation is too dynamic at that place. Just like Pakistan, where things are changing every now and then and thus, nothing is materialising. But my mind has already reached everywhere. The goodwill of my mind has reached far and wide. I want to visit Turkey. I do keep wishing such things, whether or not Lord fulfills is the matter of his honour! My wishes are not for myself. They are for global unity and goodwill. To fulfill the desires of a monk like me is in the hands of either Hanumāna or Rahemāna! I am associating both the Gods. I don't have abundance of words. I am not a scholar, as Dankeshbhai has written. He has written the fact. Dipti Mishra says, 'Hai To Hai'! I have failed thrice, my friends! It's just my luck that people are doing PhD on me! It's a wonder! Can Kaliyuga ever be better than this? A person who has failed Matriculation thrice has become a subject of PhD for many scholars!

So Bāpa! I shall go if Allah fulfills my hope. I have no intention behind such wishes. People who have started working on a few things twenty years ago, some have started ten years ago, yet a few have started thirty years ago – my VyāsaPīṭha has been doing that since fifty odd years! Please join me, 'Saṃgacchadhvam'. But when the point about Kathā comes up there is a sense of disgust. What's wrong? Dialogue cannot manifest without fragrance. Why so much disgust for Kathā? Can a dialogue take place amid disgust? DarshakDada said, we will have to collapse the walls of discrimination. I have stepped out all alone just like Shabnamben and Sharifaben. People who are dependent on others cannot go a long way. You cannot undertake a long journey with the crutches. With crutches you can neither reach Kābā, nor Kailāsa.

My listeners, come and let us collectively work towards goodwill and harmony. I usually combine Rehamana and Hanumāna. I can share my personal incidents with you since you are mine. A man named Nathalal stays in my village. I asked him, have you yet been to Haj? Whenever he meets me, he would greet me with "Bāpu, Jaya SiyāRāma, How are you

doing?" I would tell him, "I am fine. How are things with you? Why don't you go for the pilgrimage of Haj?" He said, we are too poor to afford the pilgrimage of Haj? I said, please be benevolent on me and accept my service of arranging the pilgrimage of Haj for you and your wife. He said, Bāpu, you take me to Dwarka, my pilgrimage will be done!

Communal unity, communal harmony – the idea of communalism must not be refreshed every now and then in people's memory. The word 'Communal Harmony' has been dropped from the hoardings. This is our dialogue. Why do you make us recall the distinction of communities? Please erase this thought. This time I requested my Muslim brethrens of Mahuvā that on behalf of Talgājarḍā can we give 'Yaadein Hussain Award' at state level and national level to a Muslim recipient. The recipient can be any Muslim individual, a Maulana or an ordinary person, who has genuinely worked towards harmony and goodwill. So, there will be two awards, one at state level and the other at national level. A worthy recipient can be anyone who has worked towards mutual love and harmony fearlessly and boldly. They have accepted my idea.

I requested Nathabhai to undertake a pilgrimage of Haj. He said, Bāpu, if applied formally then it would take about three years for my number to come. I called for MhendiBapu to find a way out. He said, we can apply through special quota. I enquired about the expenses. Nathabhai is too generous. He said, "Bāpu, three years should be fine. The fact that you thought about my Haj makes it done." We arranged everything for him. The Maulanas gathered in Talgājarḍā for his felicitation. And everyone naturally said, Bāpu, has done a great job. He is sending one of our kinsmen for Haj. It was natural for them to express honour towards me. They continued to praise me. What could I say? I then said that Nathabhai, it's not MorariBapu who is sending you for Haj. My Hanumāna is sending you to Rahemana. We will have to do such acts of unity. This dialogue shall manifest from fragrance and not from disgust. It's not my response. It's the response of Nizamuddin Auliya.

I was speaking about Turkey. Jalaluddin Rumi, the supreme Sufi saint of Turkey, was asked, how to manifest goodwill or kindness between Master and disciple? While we meet each other face to face, we don't connect at soul level. He asked the Guru, how to manifest harmony between the Master and the disciple? Harmony can be manifested either through silent dialogue or vocal dialogue. Being vocal is the orator's helplessness. It would not be needed if the society would have understood silence. Osho Rajnish had once said that if you understand my silence, I would not have spoken at length. Had Arjuna understood Kṛṣṇa's silence, Kṛṣṇa would not have spoken seven hundred ślokas of 'Māhābhārata'. When the society failed to understand silence, the Enlightened Beings have turned vocal. Please be kind to let me know, how to manifest harmony? On that instance, Jalaluddin Rumi said, Son, harmony augments only and only by love. A dialogue shall augment by love. Everyone has been of the same opinion. They have eventually boiled down to love. What did Kabīra say? What was his message? He spoke about two and half letters of love. Kabīra's philosophy ends in mere two and half letters.

*Ḍhaī Āksāra Prema Kā Paḍhe So Paṃḍita Hoī I*

Thus, everyone has spoken about love. Vinobāji has spoken about Truth, Love & Compassion. I later learned that Vinobāji wrote Truth, Love & Compassion constantly on a paper. However, my surrender to 'Rāma Carita Mānasa' has blessed me with the aphorisms of Truth, Love & Compassion. When I learned that Vinobāji had extracted the same aphorisms much earlier, I belief was reaffirmed for Vinobā is one of the greatest sages. The concluding message of 'Rāma Carita Mānasa' is Truth, Love & Compassion. It's quite clear that truth has no religion, love has no religion and compassion has no religion. Tulasī says,

*Ehi KaliKāla Na Sādhana Dūjā I*

*Joga Jagya Japa Tapa Brata Pūjā II UTK-129.03 II*

*RāmaHi Sumiria Gāia RāmaHi I*

*Saṃtata Sunia Rāma Guna Grāmahi II UTK-129.03 II*  
Recalling Rāma's memory is truth. When does one

sing? Shabnamben sings lovely. Singing is impossible without love. Have you ever heard a man of wisdom singing? They are almost tuneless. Ask me! I have witnessed greatest Vedantic scholars, I have spent time with the greatest Mahamandaleshwars and I have made obeisance to them. They are non-musical. Tune and rhythm are only found in love. There is a line from a movie,

*Hara Dila Jo Pyāra Karegā, Vo Gānā Gāyegā  
Divānā Saikaḍo Mein Pehacānā Jāegā...*

A lover will sing. Recalling Rāma is recalling truth. Extolling Rāma's glorification is love, Lastly, 'Saṃtata Sunia Rāma Guna Grāmahi' listening to the discourses such as this one where auspicious elements are discussed to our advantage is nothing but compassion. Please understand the difference between benefit and auspicious. It's my firsthand experience. Many people are associated with VyāsaPīṭha. Where did they escape after their beneficial motives were met? Some went to America, some at other places. Because they always bothered about their personal benefits and cared least about the auspicious of the society. I have toiled myself for the auspicious. 'PremĀmbuPūraṃ Śubham', my Tulasī wrote while enumerating the quintessence of 'Rāma Carita Mānasa'. What is the essence of Kathā? 'PremĀmbuPūraṃ Śubham'.

*ŚrīMadRāmaCaritRāmaānasaMidaṃ  
Bhaktiāvagāhanti Ye*

*Te SaṃsāraPatangaGhoraKiraṇairDahyanti  
No Mānavāḥ II UTK-Śl.130 II*

It ends with 'Mānavāḥ'. Tulasī ends the scripture not with God, but with the word 'Mānavāḥ' i.e. human! I request the religious people to once read 'Rāma Carita Mānasa' with scorned mindset. The last word of 'Rāma Carita Mānasa' is 'Mānavāḥ'. A human must be applauded. I and you must accept god in human form in our society. God is in heaven, whereas humans are easy of access. Recalling Rāma is recollecting truth; extolling the glorifications of Rāma refers to love and 'Saṃtata Sunia Rāma Guna Grāmahi'.

The audience of 'SadbhāvanāParva' is increasing year on year. Since Sanjay organises this program, people who know Sanjay attend this function

every year. This is the Universe's compassion that at least people have become interested in listening to such functions! The one who listens will certainly do something sooner or later. At least, the audience has started listening to this program; otherwise the locals of Mahuvā never attend such programs. I am glad you all graced this occasion. All of my teachers do attend the functions like 'AsmitāParva', 'SaṃskṛtaSatra', 'SadbhāvanāParva' etc. Many people approach me and request to hold their Parva in Gurukul. I wish this to continue! Not to mention my busy schedule! Literature conferences like 'AsmitāParva' etc. are the good sources of knowledge for schools and colleges of Mahuvā. The students and teachers can gain a lot without studying for themselves. Yet, they don't attend these functions! Nowadays, it's good to see more and more people attend such programs. It's fine even if they come to eat. We must also accept the fact that one cannot worship empty stomach, 'Bhūkhe Bhajana Na Hoī Gopālā'. They don't come here for worship. I think from the perspective of Upaniṣad. I search harmony in every aspect. Why should I think negative? Upaniṣad says that the food in your plate is not food, but the Supreme Entity, 'Annam Brahmoti Vyajānāt'. They are serving us the Supreme Entity in our plate. Therefore, I suggest that instead of writing 'Annakṣetra', we should write 'Brahmakṣetra'. The Supreme Entity is being distributed. People have started listening. The hall becomes full in every function. During 'AsmitāParva', we have to mount a screen on the ground floor as well to meet the ever increasing audience. I have witnessed that people's interest for 'SadbhāvanāParva' has gradually increased. As a concluding note, I would like to say that harmony filled with goodwill is born from wisdom as per Shankaracharya. Harmony filled with goodwill gets manifested from fragrance and not disgust. Lastly, dialogue admixed with goodwill originates from love.

*Mere Janāje Para Likha Denā Ki  
Mohabbata Karanewālā Jā Rahā Hai I*

(An excerpt from the address delivered on the occasion of 'SadbhāvanāParva-8 at Jagatguru Adi Shankaracharya Hall, Kailāsa Gurukul, Mahuvā. Date: 03-06-2017)

## Evening Performance





II JAI SIYARAM II