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II RAMKATHA II

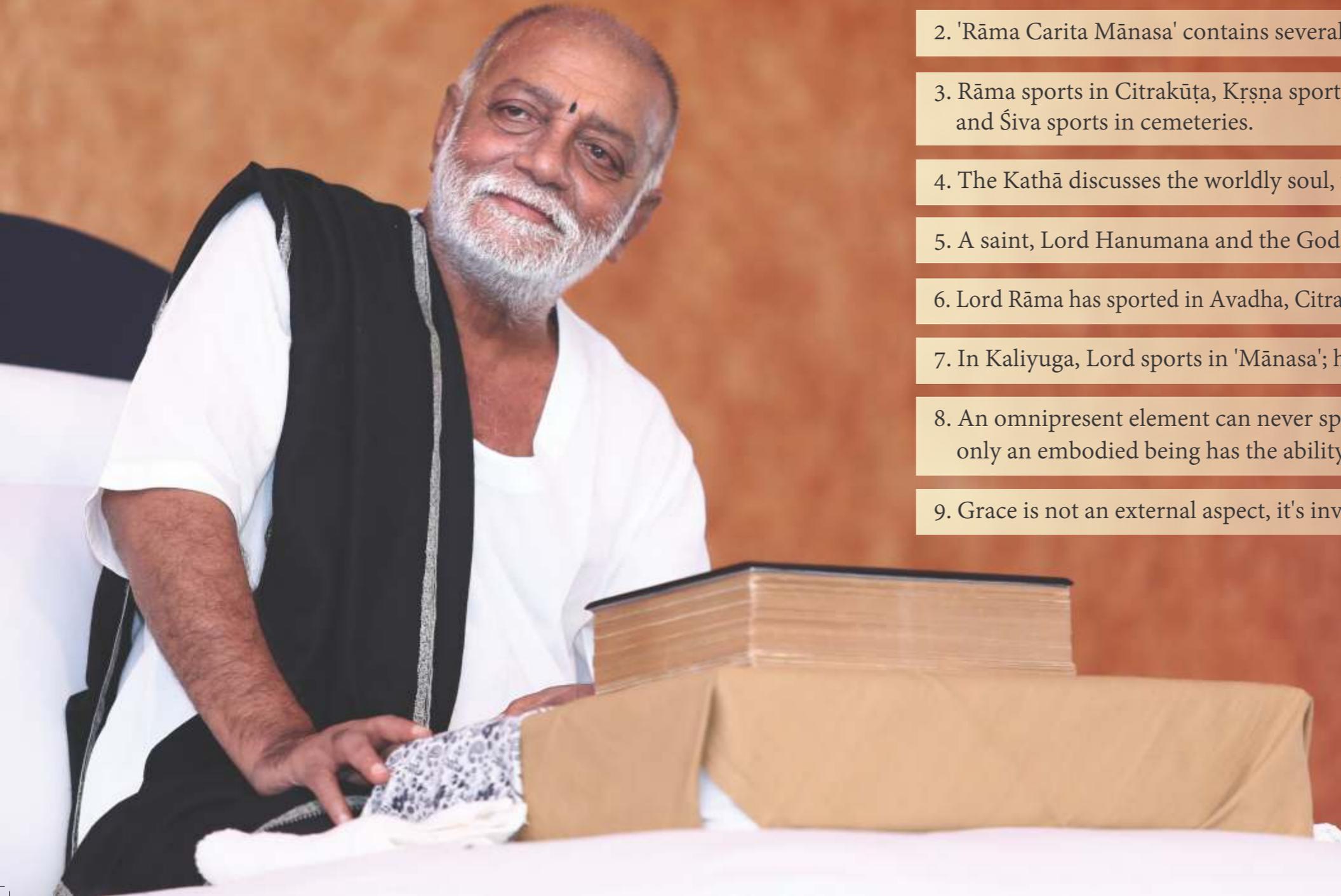
MORARIBAPU



• Mānasa-Bihārī

Patna (Bihar)

संगल भवत अमंगल हारी। द्रवज सो दसरथ अजिर बिहारी।।
रूप रासि नृप अजिर बिहारी। नाचहिं निज प्रतिबिंब निहारी।।



1. 'Rāma Carita Mānasa' is also a divine incarnation.
2. 'Rāma Carita Mānasa' contains several stories of divine pastimes.
3. Rāma sports in Citrakūṭa, Kṛṣṇa sports in Vrindavana and Śiva sports in cemeteries.
4. The Kathā discusses the worldly soul, the world and the God.
5. A saint, Lord Hanumana and the God are *bihārī*.
6. Lord Rāma has sported in Avadha, Citrakūṭa, Daṇḍaka forest and Laṃkā.
7. In Kaliyuga, Lord sports in 'Mānasa'; hence 'Mānasa-Bihārī'.
8. An omnipresent element can never sport; only an embodied being has the ability to sport.
9. Grace is not an external aspect, it's invisible.

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PREM PIYALA

Morari Bāpu recited RāmaKathā in Patna (Bihar) from June 11, 2016 to June 19, 2016 choosing 'Mānasa-Bihārī' as the core theme of the discourse. While introducing India as the land of divine pastimes, Bāpu said that our entire country was vihārī in the ancient age (vihāra refers to Lord's sport or divine pastime or wandering in spiritual quest). This is the land where Jagatguru Śaṅkara, Buddha, Mahāvira and the Pundits have gone from one place to another on spiritual journey and the whole country has followed them. Hence, this is the land of vihāra. Bāpu added that the holy land of Bihar is a rare confluence of history and spirituality.

While highlighting the divine pastimes performed by various characters of 'Mānasa', Bāpu mentioned that "Rāma Carita Mānasa' contains the divine pastime of sky, the divine pastime of land, the divine pastime of orchard, the divine pastime of yoga, the divine pastime of separation, the divine pastime of love, the divine pastime of dispassion, the divine pastime of forest and the divine pastime of palace. By my Guru's grace, VyāsaPīṭha perceives the stories of several divine pastimes in 'Mānasa'."

During the Kathā, Bāpu specifically threw light on the sport of Lord Rāma, Lord Kṛṣṇa and Lord Śiva. He said that "We glorify Lord Rāma as the one who enacts the divine pastime in Citrakūṭa. Rāma is thus 'Citrakūṭa-Bihārī'. Similarly, Kṛṣṇa is 'Vrindavana-Bihārī' and Śiva is 'Smaśāna-Bihārī', one who sports in the crematories. Lord Śiva performs divine pastime in the crematories. Kṛṣṇa's divine pastime is in Vrindavana. Rāghava's spot of divine pastime is believed to be Citrakūṭa."

"Lord Rāma is glorified as 'Ayodhyā-Bihārī', 'Citrakūṭa-Bihārī', 'Daṇḍakavana-Bihārī' and 'Laṅkā-Bihārī'", stating so Bāpu said, "Lord Rāma has specifically sported at four places during His lifetime. As such there are five places, but I am combining two places into one. Firstly, Lord has sported in Avadha in the King's courtyard as 'Avadha Bihārī' and He has sported in Mithilā as well. The saints of Mithilā say that the Lord has sported in the town of Mithilā, the orchard of PuṣpaVāṭikā and His own wedding-canopy, an episode that's full of spirituality. Therefore, Lord is 'Mithilā Bihārī' as well. Lord's second place of sport is Citrakūṭa. We often call Lord Rāma as 'Citrakūṭa-Vihārī'. Lord's third place of sport is Daṇḍaka forest. Lastly, comes Lord's main purpose of destroying the evils for which Lord has sported in Laṅkā."

Thus, in the Kathā recited on the holy land of Bihar, MorariBapu has presented His philosophical thoughts about Lord's divine pastime through the medium of 'Mānasa'.

- Nitin Vadgama

Mānasa-Bihārī : 1

'Rāma Carita Mānasa' is also a divine incarnation

Maṅgala Bhavana Amāṅgala Hārī I Dravau So Dasaratha Ajira Bihārī II BAK-111.01 II

Rūpa Rāsi Nṛpa Ajira Bihārī I Nācahi Nija Pratibimba Nihārī II UTK-76.04 II

May that Abode of auspiciousness and Bane of inauspiciousness take compassion on me – He who sports in the courtyard of King Daśaratha. Frolicking in the courtyard of the royal palace, the mine of beauty danced at the sight of His own shadow.

Bāpa! By the divine grace, we have once again obtained an opportunity to recite RāmaKathā on this glorious land of Bihar. First and foremost, I would like to express my pleasure. At the onset, I offer obeisance from my VyāsaPīṭha to every consciousness of this region. I also bow to the saints and scholars present in the Kathā. I welcome the Honorable Chief-Minister as well. He said, "I received the invitation of this Kathā and here I am today. Nonetheless, I would have come regardless." I liked his thought. These are not just the words of Nitish Kumar, but the reflection of Bihar's civilization. Power is bound to surrender to VyāsaPīṭha sooner or later. It is our tradition. Several kings and monarchs have surrendered to Buddha! Hence, it is our ancient tradition. VyāsaPīṭha is extremely pleased to see the Honorable Chief-Minister fulfill this tradition. I express my pleasure.

Whenever I witness auspicious thoughts being transformed into concrete results, I feel utmost pleased. I would like to congratulate the Honorable Chief-Minister from the VyāsaPīṭha for he has taken a big step by imposing 100% liquor ban in Bihar. I supplicate to Hanumānaji that may you receive more and more strength by the blessings of Mahātmā GandhiBapu. I would rather wish that liquor ban be imposed throughout the country, may the cows be protected, may our Gaṅges flow in the purest, the holiest and the cleanest form and may corruption be completely abolished throughout the country. You are taking a courageous step. What more should I say? But since I am sitting on the VyāsaPīṭha, I pray to the divinity that may my Hanumāna bestow you with more and more strength and may the citizens of Bihar reap the fruits of your strength.



Bihar is the land of scholars, Sāheb ! I would name this Kathā as 'Mānasa-Bihārī'. I wish to speak on 'Mānasa-Bihārī' for the next nine days by my Guru's grace. Our entire country was *viḥārī* in the ancient age. *Vihāra* refers to Lord's sport or divine pastime. It also refers to wandering in spiritual quest. This is the land where Jagatguru Śaṃkara, Buddha, Mahāvira and the Pundits have gone from one place to another on spiritual journey and the whole country has followed them. Hence, this is the land of *viḥāra*. I have immense respect and love for Bihar. I am happy to know that the Chief-Minister has taken such a courageous step. Regardless of the outcome, one must be bold in actions. However, I would like to tell the citizens that even though the governments announce such decisions for the welfare of common man, the ultimate onus lies on us. It's the duty of the citizens.

*Naśā To Mujha Mein Hai Śārāba Mein Nahī,
Yadi Śārāba Mein Hotā To Botale Kyon Na Uchālāī?*
We humans should be intoxicated by our civilization, our virtuous conduct and the spiritual penance of our ancestors and our Enlightened Beings.

This holy land of Bihar is a rare confluence of history and spirituality. Spirituality has flowed on this land in abundance, Sāheb ! None could stay untouched from Buddha. My Tulasī couldn't resist offering obeisance to Buddha. Our time immemorial tradition, Sanātana-Paramparā, regards Vedas as the ultimate evidence. Traditionally, we don't tend to accept anything not endorsed by Vedas. But everything demands revision. Therefore, we have accepted Buddha as an incarnation. However, he had been hostile towards Yajña and Vedas. Therefore, we have repudiated him and his philosophy to a certain extent. Nonetheless, who can remain untouched from Buddha? How can be untouched from Mahāvira?

When India obtained independence, the first President of Independent India a.k.a. the first citizen of the country, His Highness Dr. Rajendra Prasāda hailed from Bihar. He often invited monks and saints to the President House for spiritual discourse. He hosted a recitation of GopīGīta in the President House by inviting an eminent pundit from Jaipur. In the same course, he once invited Swāmī Sharnanandaji to the President House and sought his guidance. The President asked Swāmīji that even though the path is in

front of us and despite our wish to walk the path, why do we fail? The first President of Independent India was seeking guidance from a monk. Swāmī Sharnanandaji told RajendraBabu that it's due to the lack of sensitivity. Rajendrababu, if every individual becomes sensitive enough then who can stop us from walking the path and achieving the goal? Lack of sensitivity is the main cause. Rajendrababu was extremely pleased to hear this answer. Imagine a country which has Vedas but lacks sensitivity! Sensitivity is utmost essential.

The two lines of 'Rāma Carita Mānasa' which I have chosen for this nine-day Kathā are from 'BālaKāṇḍa' and 'UttaraKāṇḍa' respectively. Both the lines contain the word '*Bihārī*'. We shall discuss about the word '*Bihārī*' from scriptural, spiritual, historic and amatory perspective. Mithilā, the land of Mother Jānakī, is also an inseparable part of Bihar. Lord Rāma has enacted four primary sports. Lord Rāma's sport of childhood sacraments (*saṃskāra-līlā*) has taken place in Ayodhyā e.g. the sacrament of tonsure, the sacred thread ceremony etc. All such sports of Lord Rāma have been conducted in Ayodhyā. Lord Rāma's amatory sport (*śṛṅgāra-līlā*) has taken place in Bihar in the hometown of Mother Jānakī. Lord's erotic sport has taken place on this land. As Lord Rāma moved to Citrakūṭa, He enacted the sport of divine dalliance (*viḥāra-līlā*).

*RāmaKathā Maṃdākinī Citrakūṭa Cita Cāru I
Tulasī Subhaga Saneha Bana Siya Raghuvīra Bihāru
II BAK-31 II*

Lord's sport of divine dalliance has taken place in Citrakūṭa. And the sport of destruction (*saṃhāra-līlā*) has occurred in Laṃkā. *Bihārī* means one who wanders in quest of divinity, one who enacts a divine sport, it also means divine pastime or divine dalliance. It has several meanings. I thus thought to envisage about 'Mānasa-Bihārī' on the land of Bihar. We shall have a collective conversation on every facet of this topic.

I shall certainly recite the episodes of 'Rāma Carita Mānasa' periodically. However, 'Mānasa-Bihārī' shall be our core focus of discussion. We shall discuss about the characters of 'Mānasa' who have sported in various ways. While reciting Tulasī's 'Rāma Carita Mānasa' we are more than convinced that it is an

infinite scripture, '*Guputa Pragaṭa Jaha Jo Jehi Khānika*'. The more mysteries we quest in this scripture, the more ambrosia we can obtain by the Guru's grace. And there comes a time when while questing the mysteries, the seeker himself/herself gets lost in its infinity. A seeker ultimately attains this state. 'Rāma Carita Mānasa' is such an extraordinary scripture.

It's a tradition in RāmaKathā that on the first day, the reciter introduces the scripture of 'Rāma Carita Mānasa' by extolling its glory. More often than not, the scriptures are introduced by presenting its associated allurements. I however don't intend to explain its allurements for it is seldom propitious to my interest. A Holy Scripture must free every human from the greed of allurements. A Holy Scripture must not induce fear in a common man. It must rather confer fearlessness to every individual. 'Rāma Carita Mānasa' is the scripture of seven cantos. While Vālmikijī calls them '*kāṇḍa*', Tulasī has refrained from using the word '*kāṇḍa*'. He instead calls them as '*sopāna*' (*steps*). Thus, this scripture of seven cantos is amazing of its kind.

Goswāmīji has composed the entire RāmaKathā in seven cantos after tremendous research and revision. It's written in 'Rāma Carita Mānasa' that Pārvatī had initially requested Lord Śiva to explain how Lord Rāma had proceeded to His divine abode. But Tulasīdāsajī has not mentioned this incident. He has also not discussed the episode of Sītājī's second abandonment while she was conceiving. The author of '*Śrīmad Bhāgvatjī*' advises a reciter to be '*VedaśāstraViśuddhiKṛta*' i.e. s/he should revise the Vedas and scriptures to the contemporary place and time. And Tulasī has revised several ideas presented by Vālmiki in 'Rāmāyaṇa'. Therefore, my listeners, Tulasī has dropped several episodes otherwise traditionally included in 'Rāmāyaṇa' since the ancient age.

We thus have a wonderful scripture of seven cantos with us. While I shall speak inspired by my devotional faith, you are free whether to agree with me or not. It's your fundamental right. Despite this freedom, you are kind enough to listen to my discourse, which only reflects your generosity. All said and done, I can undoubtedly vouch that 'Rāma Carita Mānasa' is the penultimate and an extraordinary Holy Scripture for this world. If the world at all needs a new Holy

Scripture in future then it shall manifest with time. Nonetheless, 'Rāma Carita Mānasa' is awe-inspiring. This scripture is compiled in seven cantos. Tulasī's greatest benefaction is that despite being an eminent scholar of Saṃskṛta, He chose to compose the entire scripture in utmost native language with an objective of helping even the last man of our country understand RāmaKathā. His intent was to transport the *ślokas* to ordinary men. Kabīra has done the same work. And so has Tulasī. Twenty-Five Thousand years ago Lord Buddha and other Enlightened Beings have done the same work by speaking in their respective native languages. The scripture thus descended in native dialect. Lord Mahāvira has done the same. Regardless of language, the quintessence of a scripture must reach out to the last individual. Worthy of applaud are the saints who despite being eminent scholars in Saṃskṛta have undertaken a beneficence mission of communicating in the most commonly spoken language with the intent of transporting the essence of *ślokas* to the common masses. One of them is Goswāmī Tulasī who has been instrumental in transporting RāmaKathā in rural language to each and every home. Whose home is without RāmaKathā? Not only in home, but RāmaKathā now resides in each and every heart, Sāheb ! And RāmaKathā is new and novel every day. Please trust this fact. Gaṃgā is new daily. Tulasī simlizes RāmaKathā with Gaṃgā,

*Puchehu Raghupati Kathā Prasamṅā I
Sakala Loka Jaga Pāvani Gaṃgā II BAK-111.4 II*
Tulasīdāsajī begins the first canto of 'BālaKāṇḍa' with the opening invocations in Saṃskṛta. He writes seven mantras. You shall find several groups of seven in Tulasī's 'Rāma Carita Mānasa'. All are equally indicative and inspiring. The scripture begins with seven mantras of opening invocations. Towards the end in 'UttaraKāṇḍa', as RāmaKathā proceeds towards conclusion KāgaBhuṣuṇḍijī's seven questions are answered. There are seven heavens, seven nether regions, seven notes of music, seven oceans etc. Our philosophy has an abundance of seven! Tulasī's scripture thus seems to include every seven-fold aspect of the Universe. He performs the opening invocation in seven mantras in the first canto. Let's recite a couple of them,

*VarṇāNāmArthaSaṃghānaṃ
RasāNām ChandaSāmapī I
Mamgalānām Ca Karttārau
Vande VāṇiViṇāyakau II BAK-Śl.01 II
BhavānīSaṃkarau Vande ŚradhāViśvāsaRūpiṇau I
Yābhyām Vinā Na Paśyanti Siddhāḥ
SvāntaḥsthamīśvaRāma II BAK-Śl.02 II*

The first mantra offers obeisance to the Goddess of speech and Lord Vināyaka. The second mantra makes obeisance to Lord Śiva and Pārvatī who are the dense forms of faith and reverence respectively. The third mantra renders obeisance to the Guru of the three spheres, Lord Māhādeva. It is followed by the obeisance of Lord SītāRāmajī, Vālmiki and Hanumānājī. Lastly, Goswāmijī says, “I am versifying this Kathā to experience my own self-bliss.” After writing seven mantras in Saṃskṛta, He immediately switches to native language to compose His scripture.



We are incapable of reaching out to the Supreme Soul, but on Kausalyā's wish the Supreme Soul has descended on the earth by assuming the form of an infant in her lap. Analogously, 'Rāma Carita Mānasa' is also a divine incarnation and it's reaching out to the laps of the ordinary masses through rural language.

As per the reports I have received, 'Rāma Carita Mānasa' has been translated in every primary language of all UNO member countries in the present. I have proclaimed it as Universal Scripture several years ago. It's now that I am getting the evidences. A Muslim poet, Jalalpuri Sāheb invited me to Lucknow to launch his book. He has presented every verse of 'Śrīmad Bhagavad Gītā' in form of Urdu couplets. I had an opportunity to grace the occasion. I expressed immense pleasure and requested Jalalpuri Sāheb that the way you have presented 'Gītā', please do the same for Tulasī's copāi as well. He said, Bāpu, I will first try with 'HanumānaCālīsā', followed by 'SuṃdaraKāṇḍa'.

Rāma is described in every language. He is Rāma because of Sītā and Sītā has incarnated in Ramamadhī. Hence, Sītā is special. Rāma is primordial, unquestionably, Sāheb! Sītā is associated with Rāma in an especially way. The story of Sītā and Rāma is pervasive. RāmaKathā thus exists in every language. Every country has its own version of RāmaKathā. RāmaKathā is therefore an incarnation. Just like the non-qualitative and omnipresent Supreme Entity assumes a human form in Mother Kausalyā's lap in form of Lord Rāma, just like the father of the Universe takes birth as someone's son, just as the formless Supreme Entity assumes a human form, RāmaKathā as well descends from the topmost peak of Saṃskṛta to tiny huts and hearts of people. And I am happy that nowadays a large part of the younger generation across the globe carries 'Rāma Carita Mānasa' in their bags. This is Lord's grace. My target is the youth. I invite them to my discourse.

The Kathā thus descended in commonly spoken language. Tulasīdāsajī wrote five *sorthas*. The first *sortha* recalls Lord Gaṇeśa, the second *sortha* remembers the Sun-God, the third and fourth *sortha* remembers Lord Śiva and Pārvatī respectively and the fifth *sortha* bows to Lord Viṣṇu. The five gods were

thus recalled. Jagatguru Adi Shankaracharya has recommended to the adherents of *sanātana-dharma* to worship the five aforementioned gods. Tulasīdāsajī does not belong to the tradition of Śiva. He hails from Viṣṇu tradition. But he has established a bridge of unity between the followers of Śiva and Viṣṇu. This is the scripture of unity. He thus established the ideology of Shankaracharya foremost in his scripture and thus, recalled the five gods. Young listeners, the worship of Gaṇeśa, Gaurī, Śiva, Sun-God and Viṣṇu is part of our tradition. You are worthy of obeisance if you worship these gods physically. But if you cannot, then please do the following. The worship of Gaṇeśa refers to honouring our discretion. Gaṇeśa inspires the younger generation to employ discretion. My interpretation of worshipping the Sun-God refers to the resolve of living in light. Let's try to live in light as much as possible. This will fulfill our worship of the Sun-God. Viṣṇu means pervasiveness, broadness or generosity. Young ladies and gentlemen, please keep your thoughts broad. Don't cultivate narrow thinking. Our problem is that we possess a narrow vision. The spiritual discourse blesses us with virtuous vision.

*Kābe Se Butakade Se Kabhī Bazm-E-Jāma Se I
Āvāza De Rahā Hū Tumhe Hara Maqāma Se I*

Broad mindedness and generosity are a must. We have practiced extensive narrow mindedness to fulfill our motives. The worship of Viṣṇu refers to the broadest vision. Include everyone in your thoughts. It's extremely essential. The worship of Durgā signifies reverence. Tulasī says,

*BhavānīSaṃkarau Vande
ŚradhāViśvāsaRūpiṇau I BAK-Śl.02 I*

Pārvatī signifies reverence. We must worship Goddess Durgā, but if we cannot then to keep our reverence intact is the same as Goddess Durgā's worship. Śiva personifies faith (*viśvāsa*) and Bhavānī personifies reverence (*śradhā*). The saints have shared their first-hand experience that the Supreme Godhead is attained by reverence and devotion is attained by faith. One who wishes to attain the Supreme Godhead must start on the path of reverence. Thus, the worship of Pārvatī or Durgā refers to reverence. Note that it's not about impiety or blind faith, but the purest form of reverence is a must. The preceptors have

recited the slogan of 'Ādou Śradhā'. We cannot live in absence of reverence. Blind faith is indeed a taboo. Black magic, miracles, evil customs etc. will make you fearful and may also allure you. Please step out from such blind faiths. Further, it's impossible to live with impiety. Reverence is a must. Fundamental reverence which is free from any kind of adjective personifies Pārvatī or Durgā. The worship of five gods also mentions about Śiva. Śiva means welfare. Jagatguru Shankaracharya has written a question-answer booklet, where he asks: 'Śradhā Kim?' (What is Śradhā?) He provides answers to short questions. One of the questions is: Who is virtuous of conduct, civilized and truly righteous in this world? Shankaracharya says, an individual who cultivates faith in Śiva is virtuous of conduct, civilized and truly righteous in this world. One who harbors no faith in Śiva is neither civilized, nor righteous. Śiva refers to everyone's welfare or beneficence, 'Sarve Bhavantu Sukhinaḥ'.

Young ladies and gentlemen, my interpretation of the worship of five gods is indicative. Gaṇeśa's worship refers to discretion, the worship of Sun-God is the resolve to live in light, Pārvatī's worship signifies maintaining incessant and fundamental reverence, obeisance of Viṣṇu indicates broadest vision and Śiva personifies welfare-driven thought-process. The Kathā of Lord Rāma is the Kathā of Viṣṇu. But by recalling the five gods in five *sorthas*, Tulasī has established the ideology of Shankaracharya. This reflects the unity of my country. It is the auspicious resolve to unite everyone.

Tulasī begins the first chapter of 'Rāma Carita Mānasa' with offering obeisance to the Guru. He extols the glory of the Guru in *dohās* and *copāis*. As Indians, we believe in the tradition of a Guru. Tathāgata Buddha though denies the need of a Guru. People can tread such a path and yet attain spiritual realization. But as far as people like us are concerned, a Guru is indispensable. We need some or other guide. Lord Buddha has certainly said, 'Appa Dīpo Bhava', be your own light, be the light unto you. But we still need some element to light our lamp. And that element is called as the Guru. We can then undertake the journey of our life in that light. A Guru is not an obstacle. A Guru who

snatches away freedom of the disciple is not a Guru at all. A Guru is the one who keeps the disciples ever-free and ever-fearless. Vinobāji has established Ācārya Saṃgha. Our Upaniṣad proclaims, 'Āchārya Devo Bhavaḥ'. What is the definition of Ācārya? Vinobāji says, one who is endowed with three traits is Ācārya. These are beautiful traits. Firstly, one who is fearless is Ācārya. A fearful individual cannot be a Guru. Secondly, one who is unbiased is Ācārya. Such a person leads a totally detached life, bereft of hatred or attachment, without discriminating between strangers and their own people. Such a person salutes everyone and prays for all, harbors love for everyone and lives an unbiased life. And lastly, such a Guru is free from enmity. His/Her consciousness is completely free from animosity or hostility. These three traits define a Guru. Surrender to an Enlightened Being who in your experience passes the trait of being unbiased, unanimous and fearlessness.

So, a Guru is indispensable. Our country is that of the Gurus. People who don't need a Guru are free to lead such a life. We should offer them obeisance and also seek their blessings. But a Guru is a must for people like us. Pushpadanta says in conclusion, 'Nāsti Tatvaṃ Guroḥ Param', no element in this world is as lofty as a Guru. Therefore, we have allotted the status of Brahmā (The Creator), Viṣṇu (Sustainer) and Śiva (Destroyer) to the Guru. We need a spiritual guide who can accelerate our spiritual growth and development. We need someone who does not subjugate us, but we feel His constant presence around us. Tulasī says in 'Mānasa' that Guru is, 'Tumha Tribhuvana Gura Beda Bakhānā', You are the Guru of the three spheres. You are the Universe, Bāpa! Our country has gained inspiration from such Gurus and such Enlightened Beings. Tulasī thus begins 'Mānasa' by offering obeisance to the Guru. I call this chapter as 'Mānasa-GuruGītā' in my faith. We already have a Saṃskṛta scripture called 'GuruGītā' which extols the glory of Guru in form of a conversation between Śiva and Pārvatī. It also warns us on several occasions by showing some kind of fear. However, Tulasī's 'Mānasa-GuruGītā' is free from fear and allurements, Sāheb! It will make you fearless. Let us sing its couple of lines,

*Baṃdau Guru Pada Paduma Parāgā I
Suruci Subāsa Sarasa Anurāgā II BAK-00.01 II
Guru Pada Raja Mṛdu Maṃjula Aṃjana I
Nayana Amia Dṛga Doṣa Bibhaṃajana II BAK-01.01 II*

The first chapter offers obeisance to the Guru. Tulasī says that by hallowing my eyes by the dust of the Guru's divine feet, I now proceed to describe 'Rāma Carita Mānasa'. The readers, the students, the teachers, the listeners and the reciters of 'Mānasa' very well know that even though Tulasī had resolved to describe 'Rāma Carita Mānasa', He could not directly begin with the RāmaKathā. RāmaKathā starts much later. After hallowing His eyes by the dust of the Guru's feet, Tulasī immediately begins to offer obeisance to everyone. Very first in order He offers obeisance to the Brāhamaṇas, followed by the noble men of the society, further followed by the saints, the monks, the cunning, the wicked, the evils, the devilish, the inanimate and the conscious beings. Someone asked Tulasī that you were supposed to recite 'Rāma Carita Mānasa' after purifying your eyes by the dust of the Guru's feet but you have digressed from your resolve. Tulasī said, I am helpless, for once the eyes become pure by the dust of the Guru's feet, one cannot resist from offering obeisance to everyone. The whole world appears worthy of obeisance. This is the evidence of pure eyes. When everyone appears worthy of obeisance it proves that our eyes have become pure. And until we criticize others, realize that our eyes have not yet become pure. Tulasī says, our eyes become pure by the dust of the Guru's divine feet and as a result, the whole world appears worthy of obeisance to us, 'Sarvaṃ Khalavidam Brahma'. Only when we are done offering obeisance to everyone, we can commence the discussion of 'Rāma Carita Mānasa'. RāmaKathā begins where discriminations end. These discriminations are effaced only and only by the dust of the feet of an Enlightened Being. You are aware of Tulasī's renowned line, let me sing it,

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

By joining the palms, I offer obeisance to the whole world perceiving it as the manifestation of Lord SitāRāma. Tulasī offered obeisance to everyone. In the same course, Tulasī offered obeisance to Mother

Kausalyā and the other queens. He also bowed to King Daśaratha, King Janaka, Bharata, Śatrughna and Lakṣmaṇājī. While the royal family was being offered obeisance, Tulasī bowed to Hanumānājī in between. In my view, Hanumānājī's obeisance is utmost essential. Lord Rāma and Sitā are rendered obeisance later. Hanumānājī is offered obeisance prior to them.

My listeners, Hanumāna is not the god of a specific religion. The element of Hanumāna is non-secular, for He is the son of the wind-god and wind or air is not secular. No one can claim air to be secular. Hanumāna is the son of the wind-god and the vital force of life. Therefore, the element of Hanumāna belongs to everyone. One who wants to succeed in spiritual penance, social work, national service or spiritual development must surrender to Hanumāna, because He provides us with required strength (*bala*). Along with strength, He gives intellect (*buddhi*). And after intellect, He endows us with erudition (*vidya*). Strength without intellect can cause violence, destruction and division. Therefore, with strength we need intellect which can force us to think. However, intellect alone will eventually land us in bondage. Hence, we need erudition, because erudition frees us. We all recite 'HanumānaCālisā', where the same has been written,

*BuddhiHina Tanu JāniKe,
Sumirau Pavana-Kumāra I
Bala Budhi Bidyā Dehu Mohi,
Harahu Kalesa Bikāra I HC-Do.II II*

So, Hanumānājī is the vital force of RāmaKathā who has saved lives of five individuals in 'Rāma Carita Mānasa'. Tulasī offers obeisance to Hanumānājī. If you seek Hanumānājī's shelter, He shall aid your progress in the religion that you are following. Regardless of the religion you follow, if you outgrow stubbornness then

you would realise that Hanumāna is utmost essential.

We have a wrong notion in our country that women cannot offer obeisance or worship Hanumānājī or cannot recite 'HanumānaCālisā'. These are false notions. If there are special rules to be followed in some ritual then one must not breach them. But why deprive the women of my country from this right? 'Rāma Carita Mānasa' has opened all the doors. After gaining victory over Rāvaṇa, Lord Rāma told Hanumāna to visit AśokaVāṭikā and apprise Jānakī about the latest updates. Hanumānājī thus went to AśokaVāṭikā with Lord's permission. Goswāmījī writes that when Hanumānājī reached AśokaVāṭikā the demonesses clasped His feet and worshipped Him. All I want to say is that if the demonesses have the right to worship Hanumānājī then why can't the ladies of my country? Everyone must have the freedom to worship Hanumāna. But people have imposed prohibitions and frightened everyone! You can recite 'HanumānaCālisā'. You can recite 'Rāmāyaṇa'. People believe that women cannot perform yajña. It's not that the women don't have the right to perform yajña. I believe that women have no need to perform yajña. The fact that women cook food for the family, feed the guests, her children and husband on higher priority than her nullifies her need to perform a yajña. By cooking food in fire, she is performing a daily-yajña. Therefore, the element of Hanumāna belongs to everyone. Hanumānājī is offered obeisance in 'Mānasa'. Let's sing a couple of lines from 'VinayaPatrikā' on Hanumānājī's obeisance and conclude today's Kathā. Please sing,

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

Tulasīdāsājī begins 'BālaKā a' with the opening invocations in Sa sk ta. After writing seven mantras in Sa sk ta, He immediately switches to native language to compose His scripture. We are incapable of reaching out to the Supreme Soul, but on Kausalyā's wish the Supreme Soul has descended on the earth by assuming the form of an infant in her lap. Analogously, 'Rāma Carita Mānasa' is also a divine incarnation and it's reaching out to the laps of the ordinary masses through rural language.

'Rāma Carita Mānasa' contains several stories of divine pastimes

Mamgala Bhavana Amamgala Hārī I Dravau So Dasaratha Ajira Bihārī II BAK-111.01 II
Rūpa Rāsi Nṛpa Ajira Bihārī I Nācahi Nija Pratibim̄ba Nihārī II UTK-76.04 II

Bāpa! The first line is from 'BālaKāṇḍa'. There is no need to interpret this line as its meaning is quite renowned. The Supreme Personality of Godhead is the temple of auspiciousness, the abode of bliss and the bane of woe. Such is Lord Rāma, the Supreme Entity. May the Lord who sports, plays and enacts divine pastimes in Daśaratha's courtyard bestow compassion on me. This line contains the aforementioned auspicious prayer, which is Śiva's mental worship. Māhādeva has recited this prayer in mind. Goswāmījī writes the second line in 'UttaraKāṇḍa', where Bhuṣuṇḍi takes us to the holy courtyard of Daśaratha where 'Rūpa Rāsi Nṛpa Ajira Bihārī'. The first line states 'Dasaratha Ajira Bihārī' and the second line states 'Nṛpa Ajira Bihārī'. Both the lines are distinctly special.

Lord Rāma, a mine of beauty, a repository of prettiness and an embodiment of loveliness assumes the form of an infant to sport, play and enact divine pastimes in the courtyard of the King. The floor of the King's courtyard which is decorated with shining jewels reflects Lord Rāma's shadow and Lord frolics at the sight of His own shadow. Listeners, who regularly recite 'Rāma Carita Mānasa' and who harbor boundless faith towards RāmaKathā, please note that Lord has seen His shadow on crucial occasions. I shall discuss the same in the coming days. When Rāma and Jānakī walked around the sacred fire during their wedding ceremony in Janakapura, their images reflected and shone from the pillars of jewels, where Lord Rāma viewed His image. It appeared as if Love (cupid) and his consort, Ratī, witnessed Lord Rāma's wedding appearing in countless forms. In the second incident, Lord Rāma beholds His own shadow in the courtyard of the King and frolics in joy during. In the third incident, Lord Rāma Himself wished to see His shadow.

Today someone has written to me that Bāpu, why don't you wear flower garland in neck? I am not disregarding flowers. But it's my personal belief. I know that we believe in the tradition of 'Patram Puṣpaṃ Phalaṃ Toyam' and hence, we offer flowers. But flowers are too tender. If you try to offer me a flower garland, I might resist and it would be harsh on the flowers, Sāheb! It's violent to the flowers. Swāmī Ramtirtha said that instead of

plucking flowers from a plant, why not offer the entire plant to the Lord mentally.

The listener has asked, what should we offer You if not flowers? Firstly, if you stay constantly peaceful, it would be the greatest offering for me. There cannot be as fresh a flower as coming to the Kathā with peaceful mind. Secondly, you must be careful in life. Before taking any step, please remember the lines of 'Rāmāyaṇa'. Every *copāi* can become your armor. Every verse can become your guide. I am not exaggerating. I am pouring myself on you with some firsthand realizations. This is 'Mānasa'. It cautions us. It keeps us mindful. It keeps us careful. An individual must stay utmost careful. This is also an offering of flower to the almighty Lord. You must stay beautiful physically and mentally. Beauty is not a crime. My 'Mānasa' has applauded beauty abundantly.

Sumdaratā Kahu Sumdara Karāi I

Chabigr̄ha Dīpasikhā Janu Barāi II BAK-229.04 II

Every human must stay physically beautiful. Our human life and human body is a great flower worth offering to the God. Along with body, I am also adding mind. A beautiful body and a beautiful mind is a great offering of flower to the Lord. Offer them in the service of God, in the service of spiritual discourse and in other auspicious activities. Our body and mind must be utilized for service, instead of carnal pleasures. Beauty holds a distinct glory. Tulasī is enamored on Rāma's beauty after beholding His sight in 'Rāma Carita Mānasa'. In Janakapura, when Rāma began His wedding procession by mounting the horse, myriads eyes were immersed in beholding Rāma's beauty! Moreover, Lord Rāma too adores beauty. He stays enamored in Sītā's beauty. My Goswāmījī has written in 'Vinaya',

Nava Kaṃja Locana Kaṃja Mukha Kara

Kaṃja Pada Kaṃjāruṇaṃ I VP-XLV I

If you have beautiful eyes then they are Rāma's eyes. And Tulasī compares eyes with the lotus flowers. Lord's beauty holds a distinct glory.

Kaṃdarpa Aḡaṇita Amita Chavi,

NavaNila Nirada Sumdaram I

Paṭa Pita Mānahu Taḍita Ruci Śuci

Naumi Janaka-Sutāvaram II VP-XLV.02 II

Every individual must stay beautiful physically and mentally. 'Mānasa' has worshipped beauty in this world. There are several metaphors for flowers. I went into this due to your curiosity. April-fool is also a metaphor for flower, since the pronunciation of flower

in Hindi is same as the pronunciation of the word 'fool' in English. April-fool is the day when people have humorous time and fun time with each other. Stay in joy every day. Don't deceive anyone and don't be cunning with others. Don't trouble others by misguiding them. But stay in joy. The scriptures have permitted us to do so. Joy is our inherent nature.

Thus, there are several metaphors for flowers.

The real flowers must not be wasted. Let's offer the aforementioned flowers to the god. When you welcome the guests with genuine smile, you are offering them a never withering flower. Beauty is a metaphoric flower. I would also like to mention that plucking the flowers is prohibited. Please remember. While plucking flowers is prohibited, culling is not. There is a vast difference between culling and plucking. Plucking is violence, culling is adornment. 'Mānasa' has the evidence,

Eka Bāra Cuni Kusuma Suhāe I

Nija Kara Bhūṣana Rāma Banāe II

Sitahi Pahirāe Prabhu Sādara I

Baiṭhe Phaṭika Silā Para Sumdara II ARK-00.02 II

You are aware of this evidence from 'AraṇyaKāṇḍa'. On one occasion, Lord had culled lovely flowers and made a number of ornaments. He fondly decked Sītā with the ornaments, because Citrakūṭa is the land of Lord's divine dalliance. But my Dadaji would tell me that Son, Jānakī had dissuaded the Lord from making flower-ornaments. She said that please don't adorn me with garlands, armlets, anklets or waist-band made of flowers. There was not the question of propriety, because Lakṣmaṇajī had already gone out to bring fruits and other eatables. Rāma and Jānakī were present in the land of their divine dalliance. Dadaji said that, Sītājī had refused the Lord. Lord was extremely delighted at heart and He wished to adorn Jānakījī. He is already in the land of His divine dalliance. He has sported in Citrakūṭa for almost thirteen years. On Sītā's refusal, He asks Her, O good lady, you are aware of my feelings and wish to adorn You. I have already culled the flowers and made several ornaments for You. I wish to adorn You with the same. Jānakījī said, as you know, my body cannot tolerate another person's touch. Flower is also a stranger to me. I wish my body be touched only by Rāghava. The clothes and jewelry that I am wearing are given either by my parents from Mithilā or my in-laws. Jānakījī further added, few other ornaments which I wear are given by Mother Arundhati, it's *prasāda* of the Guru's wife. My body

could accept it being the *prasādi* of the Guru. During our exile, Bhagvatī Anasūyā has gifted me few clothes and ornaments in Citrakūṭa, which I have decked on my body. But Lord, I can take nothing more on my body. It's my duty to agree with Your every wish and I have fulfilled my duty till date. Hence, I cannot refuse Your ornaments and flowers. If You still wish to deck me with ornaments then please make Your hand itself as an ornament, '*Nija Kara Bhūṣana*'. This is adornment of propriety. It includes everything. Lord Rāma has made His own hands as ornaments, an embrace. I would not say more; I am sitting on the seat of 'Mānasa'.

Sītahi Pahirāe Prabhu Sādara I ARK-00.02 I

Lord has embraced Sītā in His arms; He adorned Jānakī with the ornaments of His long arms. Sītā wished that Her own husband must become Her ornament. She said, Your hands are my ornaments, Your eyes are my ornaments, Your body is my ornament, Your touch is my ornament. If it was Kālidāsa, he would have gone to several extremes! But this is Tulasī. This is the difference. And Kālidāsa has gone to several extremes, due to which he fell prey to leprosy. Since Tulasī maintained the bounds of propriety, He fell in love with the Lord. He was struck by Lord's love. There is a vast difference between leprosy and love! This is Jānakī, Sāheb! This scripture is extremely mysterious, Sāheb! Mere translations cannot reveal the mysteries completely unless a Guru does so.

This episode of Lord's divine dalliance is too vast. It feels fearful to speak at length due to the risk of blemish by breaching the bounds of propriety. Lord could have chosen any part of His body to express His feelings for Jānakī. He could have chosen eyes. He could have seen Jānakī with such a glance that She would have felt completely quenched from within. He could have extended His feet towards Jānakī and told Her to touch His feet which could have satisfied Her. Lord Rāma could have filled Her up by uttering honeyed words. But which flowers did Rāma cull? '*Nija Kara Bhūṣana*', He chose the flowers of His own hands. He made His own hands as the ornaments. And '*Sītahi Pahirāe Prabhu Sādara*', *sādara* means affectionately; free from lust, carnality or vices. He decked Jānakī His own arms filled with purity, affection and reverence. Only the real Gurus can reveal such mysteries of Tulasī. Therefore, you must sit near

some Guru. And who can praise the fortune of the one who gets such an opportunity, Sāheb!

The point I wanted to convey is that plucking flowers is violence. Breaking or twisting someone's hand is also violence. The hands that became Jānakī's ornaments are metaphoric of culling the flowers. Youngsters, you must adorn yourself. 'Mānasa' grants this freedom. But do so after understanding the adornment of 'Rāma Carita Mānasa'. Adornment will reward you with dispassion. The outcome of adornment will be dispassion. I invite you to count in 'Mānasa' the number of times my Rāghava has called Jānakī with the word '*Priyā*'. And also note the kind of adornment on every occurrence of this word.

Ghana Ghamamṇa Nabha GarajataGhorā I

Priyā Hina Darapata Mana Morā II KKK-13.01 II

Here Lord uses the word '*Sunahu Priyā*'. He could have called Her as '*Sīte*', '*Vaidehī*' etc. But while expressing His deepest feelings He uses '*He Priyā*'. Tulasī is Tulasī. Place the entire Universe in one scale and place 'Rāma Carita Mānasa' on the other scale; the Universe will turn out to be worthless, Sāheb! It's such a weighty scripture – 'Rāma Carita Mānasa'. Neither can anyone weigh it, nor can anyone claim to have understood it completely.

These auspicious interpretations of Lord's divine pastimes make us feel blessed. Please understand the idea of adornment from 'Mānasa'. Lord assigns three adjectives to Jānakī. He uses three addresses for Her. '*Sunahu Priyā*', Rāma initially addressed Jānakī with the term '*He Priyā*', *O my darling!* As the second adjective He said, your vows are extremely beautiful '*Vrata Rucirā*'. Jānakī is a beautiful vower. The third adjective is '*Susilā*', *O beautiful lady of Mithilā, You are virtuous in conduct.*

Sunahu Priyā Brata Rucira Susilā I

Main Kachu Karabi Lalita NaraLilā II ARK-24 II

Lord commences the Kathā, Sāheb! This episode is worth performing. *O my darling, O the beautiful vower, O virtuous in conduct: I am now going to enact a lovely human sport. I hereon wish to sport in a different manner. Jānakī asked, You have kept me with You for fourteen years, now that You are about to enact the final phase of human sport, why are You telling me to contain myself in fire? Have I impeded You in any way, my Lord? Would I ever impede Your lovely human sport? And if you separate me from You for one year or even ten months, wouldn't the people of*

Mithilā get this news? What will my parents think? People would say that during the last year of exile, Rāma separated Jānakī from Him? People will talk all sorts of things! The news will reach Ayodhyā as well. What will the mothers think? Why are You separating me from You? I have been with You in all the sports till date and I would like to be with You even in the next sport of destruction. Why are You separating me? Lord said, *O good lady, I have used three especial words for You and as long as You accompany Me in this form, I would fail to exhibit anger on anyone. It's time now for Me to exhibit anger. Can we ever feel angry on a third person after addressing our beloved person as darling? Forget about today's age! If I address You as darling and with Your beautiful face before me, I would certainly fail to exhibit anger. Lord has exhibited anger only during three occasions. Firstly, Lord has exhibited anger to kill Kumbhakarṇa. Secondly, Lord has adopted anger to kill the demons. Lastly, Lord has shown anger to kill Rāvaṇa. Lord says, if I address You as darling, I cannot feel angry. I am bound to smile. As I address You as the follower of beautiful vows, I cannot feel angry thinking about Your beautiful vows. And You are virtuous in conduct. It's not possible for Me to become unvirtuous in conduct by exhibiting anger. Therefore, please contain Yourself in the fire so that I can carry out My human sport.*

So Bāpa! Lord Rāma frolics at the sight of His own reflection, '*Nācahi Nija Pratibimba Nihāri*'. Lord beholds the reflection of Himself and Jānakī in the bejeweled pillars of the wedding canopy in Mithilā. The third shadow is presented in '*Nija Pratibimba Rākhi Taha Sītā*', because both Sītā and Rāma are one, '*Girā Aratha Jala Bichi Sama*'. In this incident either Rāma presents Himself in form of shadow or Jānakī presents Herself in form of shadow. This is the third shadow. Jānakī assumes an illusory form. Lord has enacted lovely human sport at various places.

As my VyāsaPīṭha understands by my Guru's grace, 'Mānasa' contains the divine pastime of sky, the divine pastime of land, the divine pastime of orchard, the divine pastime of yoga, the divine pastime of separation, the divine pastime of love, the divine pastime of dispassion, the divine pastime of forest, the divine pastime of palace etc. By my Guru's grace, VyāsaPīṭha perceives several divine pastimes in 'Mānasa' basis which we can attain inner development and inner peace in our lives.

'Rāma Carita Mānasa' contains several stories of divine pastimes. Few souls are basking in the divine pastime of yoga and few in the divine pastime of separation. There are two individuals who bask in the divine pastime of yoga - one being Dakṣa's daughter Satī and the other being a *bhīla* girl Sabrī. They have dwelled in the divine pastime of yoga.

Asa Kahi Joga Agini Tanu Jārā I

Bhayau Sakala Makha Hāhākārā II BAK-63.04 II

Satī dwells in the divine pastime of yoga. She went to test Jānakī who had already contained Herself in fire. Lord Rāma was enacting a lovely sport in human form. Bhuṣuṇḍī clearly states, '*Puni Māyā Sītā Kara Harnā*', illusory Sītā was abducted, because the original Jānakī is contained in fire. Satī however failed to realize this fact. Rāma was crying in Sītā's separation while enacting a lovely human sport. When Satī saw Him, she was gripped by doubt. Śaṃkara tried hard to convince her. Even as Lord Rāma revealed the mystery before her, Satī's doubt and delusion only grew stronger. She eventually learned that Jānakī had contained Her real form in fire and that she was deluded by Jānakī's illusory form. Satī wondered how could she now seek an apology from Jānakī? She thus decided to surrender herself to the fire, because that's where Jānakī dwelt and therefore, '*Asa Kahi Joga Agini Tanu Jārā*'. Satī surrendered to the fire in order to seek forgiveness from Sītā. This is Satī's divine pastime of fire. Similarly, Sabrī also dwells in the fire of yoga. Tulasī writes, '*Joga Agini*'. He mentions one more fire of yoga in '*UttaraKāṇḍa*'. Sabrī and Sītā are great characters. Both have several similarities as well as several differences.

Saba Bidhi Bhāmini Bhavana Bhalāi II AYK-60.02 II
Goswāmījī has used the word '*bhāmini*' for both Jānakī and Sabrī. Both Satī and Sabrī have sported in the fire of yoga. By my Guru's grace, we shall choose these immortal and ageless characters to contemplate more on 'Mānasa-Bihāri'.

Yesterday in the course of Kathā we offered obeisance to Śrī Hanumānājī. Thereafter, Goswāmījī has introduced Lord's companions and offered them an obeisance. In the end, He speaks about the quintessence of everything i.e. Lord's Name. We have an Upaniṣad named '*Sarvasāra Upaniṣad*'; it's the quintessence of everything. Although a very short Upaniṣad, it contains the quintessence of everything. The quintessence of the chapter of offering obeisance to everyone in 'Mānasa' is nothing but obeisance. '*JanakaSutā Jagā Jananī Jānakī*', Janaka's daughter,

Mother of the Universe, utmost beloved and utmost dear to the all-compassionate Lord is offered an obeisance. Goswāmījī says that I propitiate the lotus feet of Jānakī by offering them an obeisance. I am seeking to please Jānakī's lotus feet. Note that Jānakī's feet are not displeased with us. It's us who are displeased and averse from the divinity. Jānakī's feet are propitious to us, but we are pleasing them because of our aversion.

Everyone is blessed with intellect, Bāpa! No individual is bereft of it. There could be difference in degree though. Few people could be dull-witted and few could be sharp. But all living beings are blessed with intellect. As we discussed yesterday, even though everyone has eyes, not everyone is blessed with vision. Similarly, even though everyone has intellect, not everyone is blessed with immaculate-intellect. It's essential to propitiate Jānakī's divine feet to attain an immaculate-intellect. Jānakī's obeisance is the subtle formula to gain immaculate-intellect,

Tāke Juga Pada Kamala Manāvau I

Jāsu Kṛpā Niramala Mati Pāvau II BAK-17.04 II

My young listeners, 'Bhagavad Gītā' prescribes another formula to purify our intellect and that is: yajña, charity and penance. Practicing these disciplines purifies the intellect of the intelligent beings again and again. In 'Mānasa', propitiating Jānakī's divine feet blesses us with immaculate-intellect. 'Bhagavad Gītā' mentions about yajña, charity and penance. There are two opinions from two different scriptures. One is from 'Māhābhārata' and other is from 'Rāmāyaṇa'. There is also the difference in age of Tretā and Dvāpara. The authors are different as well. 'Rāmāyaṇa' is attributed to Vālmīki or Tulasī or the primordial poet Lord Śaṅkara. 'Māhābhārata' is composed by Vyāsa. Hence, there is a difference of age, place, person as well as cause. Nonetheless, both speak the same aspect ultimately.

Jānakī's grace can bless us with immaculate-intellect. Yajña, charity and penance can bless us with immaculate-intellect. Jānakī essentially represents yajña. She essentially represents charity. She is essentially an embodiment of penance. Jānakī is yajña because She has manifested from yajña. Janaka's kingdom was facing severe drought. The pundits suggested to perform a yajña. They went in quest of a good piece of land and tilled the same. We need a piece of land to perform a yajña. In Islam, the verses of the

Holy Quran mentions about Hajarata Nūha, Hajarata Mūsā, Hajarata Īsā, Hazrat Mohammad Paigambar Sāheb. The term 'Hajarata Nūha' means self-born Manu. Truth remains truth whether or not anyone accepts. 'Svāyambhū Manu Aru Satarūpā', all are the messengers and all are the creators of human race. But people manipulate facts over time.

Svāyambhū Manu Aru Satarūpā I

Jinha Te Bhai NaraSrṣṭi Anūpā II BAK-142 II

King Janaka ploughed the land for yajña whence manifested Jānakī. Sītā thus represents yajña. She represents charity. The King offered her daughter to Rāghava. Himālaya offered her daughter, Pārvatī to Śiva. And Sītā is an embodiment of penance. She has endured enormously! She is the very form of yajña. She is the very form of charity. She is the very form of penance. Jānakī is the union of all three aspects. Mother Jānakī was offered obeisance. Thereafter, Lord Rāma was offered obeisance by thoughts, words and deeds. Lord Sītā and Rāma were thus offered obeisance. One Supreme Element has manifested in two forms for sportive enacts. The same Supreme Element has manifested as Sītā in Mithilā and Rāma in Avadha. The two forms of Supreme Element enjoy the divine dalliance in the woods in Citrakūṭa as one being. The same Supreme Element sports in the world for reestablishment of the righteous virtues. Thus, following the law of Upaniṣad, Goswāmījī has offered obeisance to Jānakī and Rāma. He then extols the glory of Lord Rāma's Name in nine dohās. As the eyes turn pure by the Guru's grace, one begins to offer obeisance. Tulasī began by the obeisance of the Brāhamaṇas and went on to the obeisance of Lord SītāRāma, which is the all-in-all quintessence of everyone's obeisance. Furthermore, the quintessence of Lord SītāRāma's obeisance is the Name of Lord. My Goswāmījī thus offers obeisance to Lord Rāma's Name and extols its glory. Let's sing its few lines,

Baṁdau Nāma Rāma Raghubara Ko I

Hetu Kṛsānu Bhānu Himakara Ko II BAK-18.01 II

Jāna Ādikabi Nāma Pratāpū I

Bhayau Suddha Kari Ulaṭā Jāpū II BAK-18.03 II

Goswāmījī thus described the glory of Name in detail. The Chief of Raghu's race has several names. But I offer obeisance to the Name of Rāma, says Tulasī. The Name Rāma is the seed element of fire, sun and moon. The Name Rāma is the very form of the mystical syllable Om. The chapter of offering obeisance to Lord

Rāma's in 'Mānasa' is called as 'Nāmāyana'. This is the scripture of Name. Goswāmījī has described the glory of Name in the broadest context. In the current age, we have neither Rāma, nor Jānakī with us physically. We are living in Kaliyuga. Wherefrom can 'Rāmāyaṇa' give us Rāma and Jānakī in Kaliyuga? Tulasī says, 'Nāmāyana' enacts its sport in Kaliyuga. The sports which Rāma has physically enacted in Tretāyuga are currently being enacted by His Name and the same happens in other four yugas as well. Goswāmījī then describes other episodes enacted by Rāma and the corresponding episodes enacted by His Name. Tulasī extols the glory of Name by highlighting the similarities between both the aspects. It's an altogether independent topic of discussion. My VyāsaPīṭha is yet to recite a Kathā on it. Nonetheless, the glory of Name is extraordinary. I keep repeating that I shall go on singing and reciting Kathā for numerous births to come, if Lord gives me an opportunity. But my devotional faith lies only and only in Rāma's Name, which is the ultimate essence of everything. The last and final gist is Lord's Name. My listeners, please accept Lord's Name if you like it. I don't insist on a specific Name. But I would repeat every time with staunch faith that Rāma is indeed Rāma. There is no question. It's not because I say, but the Vedas have also extolled the glory of Rāma's Name. The glory of Name holds good in every situation.

Science has proven that repeating the same Name again and again can regain one's lost memory. It's being proven by scientific mediums. Looking at the current pace of technology, I am sure it will soon prove the power of Lord's Name and what It can accomplish. The influence of Kaliyuga affects everyone, not only humans, but the elements of nature like water, earth, air, sky, fire etc. We are the puppets of these five elements of nature. Hence, we are equally affected by Kaliyuga. There can be numerous remedies to free ourselves from the sway of Kaliyuga. But the greatest of all remedies is Lord's Name. Those who have sung

Lord's Name in a loud voice by lifting their arms have spared themselves from the sway of Kaliyuga. The most fundamental and primordial Name, Rāma, is the most powerful of all.

Those who stay in villages and work as farmers on daily wages cannot practice meditation. Those who can, are worthy of obeisance. We cannot perform huge yajñas. We cannot perform methodical worship for hours at a stretch. Hence, the only solution for us is Lord's Name. Whenever you get an opportunity, chant Lord's Name. One who chants Lord's Name in Kaliyuga will be automatically done with every spiritual discipline like meditation, yajña, methodical worship etc. It will purify one's inner consciousness in Kaliyuga. Name is even greater than God. It's superior. The name chanted with good or evil intentions, anger or indolence will diffuse auspiciousness in all ten directions. All in all, Goswāmījī has extolled the glory of Lord's Name in the best possible way in seventy-two verses. I want to tell you the same, you can practice yoga, meditation, methodical worship etc. if you like, but if nothing is possible then chanting Lord's Name is enough. Just because it's the easiest spiritual discipline, people undermine its power! Many educated people criticize others for chanting Rāma's Name like a parrot! Only the person who has experienced the taste of Lord's Name can know its true potential! Those who have never gone through it cannot imagine its power. Śaṅkara has experienced Himself. The utmost poisonous venom could give Him immense peace by the grace of Lord's Name. My listeners, the glory of Rāma's Name is extraordinary. Chant any name that you like and for which you harbor devotional faith. If you believe in the tradition of Guru then chant the name or mantra given by your Guru with devotional faith. Ultimately, every name is the Name of Rāma. The author of 'Mānasa' has extolled a great glory of Name in 'Mānasa'.

'Mānasa' contains the divine pastime of sky, the divine pastime of land, the divine pastime of orchard, the divine pastime of yoga, the divine pastime of separation, the divine pastime of love, the divine pastime of dispassion, the divine pastime of forest and the divine pastime of palace. By my Guru's grace, VyāsaPī ha perceives several stories of divine pastimes in 'Rāma Carita Mānasa'.

Rāma sports in Citrakūṭa, Kṛṣṇa sports in Vrindavana and Śiva sports in cemeteries

Bāpu! A listener has asked, “Bāpu, I have a curiosity, what must be the order of reverence (*śraddhā*) and faith (*viśvāsa*) in a seeker's spiritual journey? Out of reverence and faith, what does a seeker attain foremost?” During one of the last two days, VyāsaPīṭha has spoken about the aphorism of ‘*Ādou Śraddhā*’ i.e. reverence is primordial. Reverence and faith are essentially integrated. Yet if someone raises a curiosity to know the difference, then all I would say is that reverence gives you divinity and faith gives you devotion. Both are essential. But reverence should be fundamental. The Lord of Yogis, Kṛṣṇa says in ‘*Gītā*’ that reverence is of three types ‘*Trividhā Bhavata Śraddhā*’ viz. *rājasī*, *tāmasī* and *sātvikī*. But unattributed reverence and absolute faith, not based or dependent on anything and unconditional in nature, are extremely essential in life.

Many wise personalities in our country, especially Krishnamurti has completely dropped the idea of faith. He believes that people would not progress until faith prevails. Osho as well condemns the concept of faith. But you have asked VyāsaPīṭha. And on several occasions I have vocally stated that these are the opinions of the great personalities. In our belief, however, faith is extremely essential. I was once sitting on my swing. Ramanlal Bāpā Pathak arrived. I offered an obeisance with due respect and offered him a seat next to me on the swing. He sat. He was quite aged. I enquired about his health. I have witnessed his response. He lifted both the arms and said, it's all God's grace. I wondered as he uttered the word ‘God’ by his lips! He was a hardcore rationalist. But ultimately it's faith alone that plays a role. It's reverence alone that plays a role. I would request my young listeners to not blindly believe in the statements like ‘Faith is hollow’ just because they come from highly literate personalities. Nowadays this has become a norm. We go to bed with the faith of waking up the next morning. Our life goes on someone's trust and someone's faith. This is my strong belief and hence, my response.

“Bāpu, I do listen to the spiritual discourse but my desires do not seem to cease. I am thirty-five. Will the same continue until the end of my life? Please say something.” There is one and only one remedy which ‘Rāma Carita Mānasa’ cites in order to free ourselves from desires. It prescribes an upfront, clear and blunt remedy.



Rāma Bhajana Binu Miṭahi Ki Kāmā I
Thala Bihina Taru Kabahu Ki Jāmā II UTK-89.01 II
 Lord's worship will do the job. Don't worry about ceasing your desires. They will gradually diminish. Focus on growing your worship. We have spent too many years worrying about ceasing our desires! You have spent thirty-five years. Our worship must grow. One whose worship has augmented doesn't perceive desire as desire. The key is to grow our worship. It will gradually reduce our desires. In the end, don't worry if your desire for worship prevails. ‘*Api Cetsudurācāro Bhajate Māmananyabhāk*’, please inscribe this verse of ‘*Gītā*’ in your heart. Lord Kṛṣṇa has said that even if an utmost desirous and utmost evil person surrenders to someone exclusively, without deviation and worships the divinity then s/he can attain God. You won't find such aphorisms elsewhere, my listeners. So, the idea is to grow our worship as much as we can.

“Bāpu, what is the difference between meditation and penance?” I practice neither of them; what should I answer? Let me just say that meditation is an inner spiritual state, whereas penance is visible to the outer world. You can recognize a penanceful person from his/her look. It's, however, difficult to recognize a meditator. Meditation is an inner spiritual state. I would like to share three more words with you: *upāsana*, *sādhana* and *ārādhana*. You can consider these words synonyms of one another. However, when our scriptures use different words, their interpretation also changes. *Upāsana* means quietly sitting close to someone. *Ārādhana* means raising an evocative call. The *SamtaVānī* or psalms sung in Gujarat contains a genre called ‘*Ārādha*’. They sing ‘*Ārādha*’. It's called as *Ārādhana*. *Upāsana* means sitting close to someone. *Upāsana* can be known by observing near whom a person sits or by knowing a person's company. *Ārādhana* is a deep and loud call, which is also easily identifiable. *Sādhana* however cannot be known. It has not uniform. One who practices *sādhana* is a Seeker. My VyāsaPīṭha believes that the one who never impedes anyone in life is a Seeker or *Sādhaka*. A seeker never impedes anyone including parents, family, neighbors or the nation. One who is cautious in the acts of beneficent righteousness is a Seeker. ‘*Sā*’ stands for cautiousness; ‘*dha*’ stands for righteousness and ‘*ka*’ stands for beneficence. A seeker is constantly cautious in righteousness. What is righteousness? Does it refer to the virtues of namesake religions? A seeker is the one

who is cautious in righteousness that is beneficent by nature. Please observe a seeker indulged in *sādhana*. You will find several realised men whose *sādhana* would be clueless to you. When He is with us, He would look like one amongst us. But when we contemplate profoundly about Him, our heart would disagree! He is a far cry. It's difficult to understand His *sādhana*.

So, meditation is inner spiritual state, whereas penance is external. With penance, comes radiance. Penance can also weaken our body. It is visible. At times we also feel like exhibiting our penance to others. Worldly souls like us do have a wish to exhibit our penance before everyone. Penance i.e. *tapa* is an extremely great scriptural word. Goswāmīji describes the glory of penance in ‘*Rāma Carita Mānasa*’,

TapaBala Racai Prapaṃcu Bidhātā I
TapaBala Biṣṇu Sakala Jaga Trātā II BAK-72.02 II
TapaBala Saṃbhu Karahi Saṃghārā I
TapaBala Seṣu Dharai Mahibhārā II BAK-72.02 II
 Penance holds a great glory. However, penance is difficult to hide however hard one tries. Penance cannot be hidden. This is all I wanted to say about penance and meditation.

“Bāpu, it was believed that anyone who would cross the *lakṣmaṇa-rekha* would be burned to ashes. Even though Mother Sītā crossed the *lakṣmaṇa-rekha*, why did She not get burned?” It's good that She was not burned. Why do you worry? Who would like if the mother gets burned? Jānakī cannot be burned, because She is Jānakī. Fire cannot burn fire. This is the law. Who is Jānakī?

Tumha Pāvaka Mahu Karahu Nivāsā I
Jau Lagi Karau Nisāchāra Nāsā II ARK-23.01 II
 Jānakī can cross the *lakṣmaṇa-rekha*. She has no restrictions. She is ‘*Udbhavasthitisamhārahārīṇīm*’, the mother of the Universe. She is God's divine feminine power of supreme ecstasy. No one can bind Her. *Lakṣmaṇa-rekha* was drawn so that an outsider cannot cross the line and come inside. Jānakī Herself dwells in fire. She also manifests Herself from fire later. In *Paṃcavaṭī*, Lord Rāma told Sītāji to contain Herself in fire so that He could perform lovely human sport. He said that I am worried for Your utmost tender body. Even as I wish to contain You in fire, I am equally worried if Your body can endure its intensity. I know that You would not disobey my command. You are an

obedient wife. She said, Lord, I shall contain myself in fire and fire will not be able to burn Me. How is it, enquired the Lord. Jānakī in turn asked the Lord, which is the coldest element in this world? The scriptures must be understood by a Guru, else we will only know its bookish translated meaning and never understand its esoteric interpretation. Therefore, the scriptures have ordered us to surrender to a Guru with due humility. We need to surrender to a realized mendicant. There is a couplet by Rajesh Reddy.

Kāphī Nahī Phakīrī Mein Duniyā Ko Choḍanā I

Kucha Āpakā Mijāja Bhī Ruhānī Honā Cāhie II

Jānakī asked, which is the coldest element? The only cold element is water. Further, the flowing water in river is colder. Allow me to say that the water of Gaṅges is the coldest among all rivers. May I ask you, what is the source of Gaṅgā? 'Mānasa' writes,

Nakha Nirgatā Muni Baṃditā

Trailoka Pāvani Surasarī I UTK-12-Ch.04 I

Gaṅgā has emanated from the nail of Lord's feet. The core provenance of Gaṅgā is Lord's lotus feet. Jānakī told the Lord, the coldest element Gaṅgā emanates from Your divine feet then how cold would Your feet be? I shall resort to fire with the same feet. I shall dwell in fire with Your divine feet. Can the fire burn me then? The coldness of Your feet, the very provenance of Gaṅgā, is too extreme to let the fire burn me. Lord was extremely pleased. Jānakī is Herself contained in fire. Hence, the fire of *lakṣmaṇa-rekha* cannot burn the fire itself. As I said yesterday, Sabrī and Satī dwelled in the yogic fire. Jānakī dwelled in the fire of separation. You recite 'SuṃdaraKāṇḍa' in a lovely manner. From how many people does Jānakī solicit fire? She is seeking fire from everyone like an almswoman. Firstly, she solicits from Trijaṭā: O Mother, you are My companion in adversity. Please devise a way to set me on fire. Trijaṭā said, O princess, no fire can be found at night. Jānakī's vision was then drawn towards the Providence. Thus, Jānakī was not burned. *Lakṣmaṇa-rekha* cannot burn Jānakī. She told the Lord, Your Name itself is fire, 'Jāsu Nāma Pāvaka Agha Tūlā', so please permit Me to contain myself in Your Name. Kṛṣṇa has said in 'Vibhūti-Yoga' of 'Gītā' that I am the fire. Jānakī is contained in no other fire, but Lord Rāma who is the very form of fire. She cannot stay apart from the Lord; it's impossible.

Now let's begin with the main topic of 'Mānasa-Bihārī'. Tulasidāsajī has also written the word 'Bihārī' once in 'Rāma Carita Mānasa',

Hara Girijā Bihāra Nita Nayaū I BAK-10.3.02 I
'Bihāra' is that which is new every day. And Bihar must prove this. 'BālaKāṇḍa' contains nine yajña. The very first yajña of 'BālaKāṇḍa' is,

Sṛṅgī Rīṣihi Basiṣṭha Bolāvā I

Putrakāma Subha Jagya Karāvā II BAK-188.03 II

The first yajña was to beget the boon of a son by which the world was blessed with Lord Rāma's incarnation. I don't call my RāmaKathā as the Yajña-of-Wisdom. 'Gyāna Paṃtha Kṛpāna Kai Dhārā', Tulasī says that the path of wisdom is a sharp-edged sword. Therefore, I call my RāmaKathā as the Yajña-of-Love. The next yajña comes when Lord Rāma travels with Viśvāmitrajī and gives nirvānā to the demonic elements. Lord's second yajña in 'BālaKāṇḍa' is the Yajña-of-Nirvānā.

Ekahi Bāna Prāna Hari Līnhā I

Dīna Jāni Tehi Nija Pada Dīnhā II BAK-208.03 II

My VyāsaPīṭha would like to call this yajña as the Yajña-of-Nirvānā. The third yajña in 'Rāma Carita Mānasa' is Viśvāmitra's Yajña-of-Chanting i.e. *Japa-Yajña*.

Jaha Japa Jagya Joga Muni Karahī I

Ati Mārīca Subāhuhi Drahī II BAK-205.02 II

It's Viśvāmitra's Yajña of Solemnization or Yajña-of-Japa. This is the third yajña. The source of these interpretations is my Guru. The third yajña in 'BālaKāṇḍa' is the Yajña-of-Patience.

Gautama Nāri Śrāpa Basa

Upala Deha Dhari Dhīra I BAK-210 I

Ahalyā's yajña is about patience. The fifth yajña in 'BālaKāṇḍa' is the Yajña-of-Beauty. Lord Rāma reached Janakapura. He enamors the entire town of Janakapura in His beauty. Oh, leave alone Janakapura! Look at King Janaka's state when he first beholds Lord Rāma. Janaka is an epitome of dispassionate and detached soul, but he says,

Sahaja BirāgaRūpa Manu Morā I

Thakita Hota Jimi Camḍa Cakorā II BAK-215.02 II

The Yajña-of-Beauty has held its sway in Janakapuri. The sixth yajña in 'Mānasa' is the Yajña-of-Love or Yajña-of-Attraction. It refers to Rāma and Jānakī's attraction in PuṣpaVāṭikā. This incident takes place within the bounds of propriety, where Rāma and Jānakī abide by virtuous conduct and it's an erotic

episode. The seventh yajña is,

Dhanuṣajagya Suni Raghukula Nāthā I

Haraṣi Cale Munibara Ke Sāthā II BAK-209.05 II

King Janaka's Yajña of Bow breaking ceremony is the seventh yajña. The eight yajña is,

Samara Jagya Japa Koṭinha Kīnhe I BAK-282.02 I

Paraśurāma's Yajña-of-War. And the ninth is the Yajña-of-Wedding. The wedding of four princes and four princesses in the wedding canopy is the Yajña-of-Wedding in VyāsaPīṭha's view. What is it that 'Mānasa' does not contain? I would request the youngsters to carry the small scripture of 'Rāma Carita Mānasa' in your bags. It will grant you enormous strength, Sāheb!

So Bāpa! Jānakī has dwelled in the fire of separation. We can thus discover many such types of divine pastimes from 'Mānasa'.

Maṅgala Bhavana Amaṅgala Hārī I

Dravau So Dasaratha Ajira Bihārī II BAK-111.01 II

Rūpa Rāsi Nrpa Ajira Bihārī I

Nāchahi Nija Pratibimba Nihārī II UTK-76.04 II

Tulasī asks, who is enacting a divine pastime in Daśaratha's courtyard? He answers, '*Maṅgala Bhavana*' (abode of auspiciousness). He uses another word for Rāma as '*Amaṅgala Hārī*'. As Tulasī says that Lord is an abode of auspiciousness, which auspiciousness does the Lord personify? The Lord enacts divine pastimes, sports and plays in Daśaratha's courtyard and He dances at the sight of His own shadow, just like the way we dance by looking at our own sight in the mirror and further behold our own self dancing in the mirror. These are the emotions of 'Bhāgvat', '*Brahma Laṭakā Kare Brahma Pāse*'. Rāghava is an abode of all auspicious elements of 'Mānasa'. And that abode of auspiciousness, Lord Rāma, is sporting, playing and enacting divine pastime in Daśaratha's courtyard.

Maṅgalam Bhagavāna Viṣṇuḥ

Maṅgalam Garuḍa Dhvaḥḥ I

Maṅgalam Puṇḍarī Kāṣaḥ Maṅgalāya Tano Hariḥ II
O, wherefrom shall I begin? Rāma is an abode of myriad auspiciousness. Firstly, Rāma's own Kathā is auspicious.

Maṅgala Karani KaliMalaHarani

Tulasī Kathā Raghunātha Kī I

Gati Kūra Kabitā Sarita Kī Jyo Sarita

Pāvana Pātha Kī II BAK -10 II

The first auspicious element is Kathā. The second

auspicious element is Rāma's Name.

Maṅgala Bhavana Amaṅgala Hārī I

Umā Sahita Jehi Japata Purārī II BAK-09.01 II

Name is indeed auspicious.

Kalyāna Kāja Bibāha Maṅgala Sarbadā Sukhu

Pāvahī II BAK-Chaṃḍa-103 II

The wedding tale of Śiva and Pārvatī is auspicious. The hero of Raghū's race is fraught with these auspiciousness, '*Maṅgalāya Tano Hariḥ*'. Thus, along with Rāma all of these auspicious elements are sporting in Daśaratha's courtyard. As the auspicious elements sport in Daśaratha's courtyard, it plays another role of warding off the inauspicious. He sports while eliminating the abominable elements. Lord is an auspicious element which destroys the inauspicious. Our philosophy deems even water as auspicious. Rāma is the very form of water. Food is symbolic of auspiciousness. Rāma is the very form of food, '*Annam Brahma*meti Vyajānāt', Rāma the Supreme Element is the manifestation of food. Many people question the gesture of running free kitchens during Kathās! It's a divine offering. And any divine offering, prasāda, is priceless. Food is distributed instead of being sold. A flower is also deemed auspicious. Let alone other things, but the one who is sitting in the end of this pandal, '*Maṅgala-Mūrati Mārūta-Naṃdana*', Hanumānājī is also an embodiment of auspiciousness.

Lord is sporting in Daśaratha's courtyard. He is an abode of auspicious and He also eliminates the inauspicious. The real glory lies when inauspicious gets eliminated. The inauspicious elements must be destroyed. Thus the line, '*Maṅgala Bhavana Amaṅgala Hārī I Dravau So Dasaratha Ajira Bihārī*'. And '*Rūpa Rāsi Nrpa Ajira Bihārī*', Tulasī says that Lord Rāma is a mine, a repository and a heap of beauty. Who is as beautiful as Rāma? Imagine when Lord would have manifested in a child form! His beauty would know no bounds, Sāheb! This mine of beauty is playing in Daśaratha's courtyard. He enacted such a wonderful sport as part of His divine pastime! '*Rūpa Rāsi Nrpa Ajira Bihārī*', a man should applaud his own self for the good deeds. Lord Rāma dances at his own sight. In my understanding, it essentially means that even as we applaud for the good of others, one must also think high about one's own self. We glorify Lord Rāma as the one who enacts divine pastime in Citrakūṭa. Rāma is thus '*Citrakūṭa-Bihārī*'. Similarly, Kṛṣṇa is '*Vṛindavana-Bihārī*' and Śiva is '*Smaśāna-*

Bihārī, one who sports in the crematories. Where does Śiva dwell? Gandharvaraja says,

*Śmaśāneṣvākṛīḍā Smarahara Piśācāḥ Sahacarāḥ I
Citā Bhasmālepaḥ Stragapi Nṛkarōḥparikarāḥ II
Amaṅgalyaṃ Śīlaṃ Tava Bhavatu Namaivakhilaṃ I
Tathāpi Smartṛṅṅam Varada Paramaṃ Maṅgalamaṣi
II SMS-24 II*

Lord Śiva performs His divine pastimes in crematories. Kṛṣṇa's divine pastime is in Vrindavana. Rāghava's spot of divine pastime is believed to be Citrakūṭa. The hardest of all pastimes is that of Śiva. When Satī burned herself in fire, He has constantly wandered from one place to another. At times, He listened to spiritual discourses from the saints and on other instances, He sang. Lord Śaṅkara has constantly wandered during that period. Śiva's wanderment is extraordinary. When Lord incarnates, His divine pastime concludes with the conclusion of His incarnation. But considering Śiva is unborn, His wanderment is extraordinary! His divine pastimes know no end. Śaṅkara's divine pastime occurs in myriad forms and the toughest of all is to dwell and sport in crematories. Māhādeva is alone of His kind who constantly wanders from one place to another as a mendicant. Śaṅkara's divine pastime are endless, Sāheb! When Lord performs the divine pastime of His wedding, Śaṅkara arrives to witness the ceremony mounted on a bull. When Lord performs the sport of destruction in the battlefield, Lord Śaṅkara is present there to witness the same. And lastly, when Lord Rāma is enthroned, Śaṅkara appears in the royal court singing the hymn '*Jaya Rāma RamāRamaṇaṃ Samanaṃ*'. Śaṅkara's pastime is nirvānā-giver. Therefore, Śiva constantly wanders in the three spheres to give nirvānā to anyone who meets Him on the way!

Śiva dwells in crematories. Secondly, Śiva revels in divine dalliance and thirdly, He rejoices in the divine pastime of yoga. He manages both *bhoga* and *yoga* in tandem. '*Hara Girijā Bihāra Nita Nayaū*' and Tulasī is Tulasī! He maintains the bounds of propriety at every step. Kālidāsa is different for that matter. Tulasī just says that Śaṅkara and Pārvatī enjoyed a new delight every day and this one verse includes all erotic sentiments of the world.

Sporting in crematory is the divine pastime of dispassion. And the post-wedding divine dalliance is

the pastime of pleasure. Śiva treads both the paths. Śaṅkara has later incarnated as Hanumāna. Therefore, Tulasī presents Hanumānājī as the dense form of dispassion. So Bāpa! Śiva sports in both the fields viz. erotism and dispassion. This is entirety. It's a matter of great pleasure that Bhartṛhari has written two Śatakas namely *Śhrṅgāra-Śataka* as well as *Vairāgya-Śataka*.

We are discussing about Lord Rāma's divine pastime in Daśaratha's courtyard. We shall also speak about Lord Kṛṣṇa who is 'Vrindavana-Bihārī' in this Kathā. But today I have introduced the dweller of crematory intentionally, so that I can briefly recite Śiva's exploits before you in order to recite the story of Lord Rāma's birth tomorrow i.e. Tuesday. Until reverence and faith unite with the bond of wedding, God cannot manifest. Reverence and faith are the prerequisites to manifest Rāma.

So Bāpa! Let's recite the exploits of Śiva in the chronology of Kathā. Yesterday we discussed the glory of Name. Goswāmījī then speaks about the primordial composer of RāmaKathā. Lord Maheśa had composed this Holy Scripture and treasured in His heart awaiting a worthy receiver before whom He could reveal. The author of 'Mānasa' says that Śiva recited the scripture before Śivā when the time was right. Śiva passed on the same Kathā to Bhuṣuṇḍi. The Kathā thus reached Mount Nilgiri straight from Kailāsa. It then reached the bank of the King of Pilgrimage Places, Prayāg where Yajñavalkya recited before Bharadvājajī. The author of 'Mānasa' says, "During my childhood, I listened to the same Kathā from my Guru in Sukarkhet. Due to my tender age, I could seldom understand the discourse. Nonetheless, my all-gracious Guru recited the Kathā before me again and again." Goswāmījī says that he ultimately resolved to versify the Kathā. It's a rule in literature that the core theme of a scripture has to be strongly emphasized in the beginning, the middle and the end. Hence, Goswāmījī resolves thrice to versify the scripture. This is the utmost esoteric scripture. There is a couplet by Shamim JaipuriSahib,

*Ulajhano Mein Khūda Ūlajhakara Raha
Gae Vo Badanasība I*

Jo Terī Ūlajhī Huī Jhulpho Ko Sulajhāne Gae I

The Kathā needs to be heard again and again.

The Guru recited the Kathā again and again. Tulasījī then resolved to versify the scripture and 'Rāma Carita Mānasa' was composed. He formed four ghats. On the

ghat of wisdom, Śiva recites the Kathā to Pārvatī. On the ghat of worship, Bhuṣuṇḍi recites the Kathā to Garuḍa. On the ghat of karma, Sire Yajñavalkya recites the Kathā to Bharadvājajī. On the ghat of surrender, dedication or wretchedness Tulasī Himself addresses His own mind. Thus, the lake of 'Mānasa' is surrounded by four ghats. He presented a beautiful metaphor; a moving Mansarovar Lake. Goswāmījī begins the Kathā from His ghat of wretchedness and takes us to the ghat of karma.

Goswāmījī says that in the King of Pilgrimage Places, Prayāg, the realised souls, the deities and the demons gathered for the annual holy congregation of Kumbha. When one such congregation concluded, everyone began to take leave. In the end, when utmost discreet Yajñavalkya sought the permission to leave, Bharadvājajī clasped his feet and stopped him. He said, Holy Sir, I have a doubt in my mind. It's excellent to lead a doubt-free life. But falling prey to doubt is not as bad as expressing it before an unqualified individual. We must confess our doubts before an appropriate person, who can understand our point of view. Hence, seek an expert in this matter. Who can such a person be before whom we should we open out our heart during the moment of such crises? Bharadvājajī says, holy sire, I have organised huge congregations of Kumbha; however, a grave doubt has gripped my mind, which I would like to present before you. What is your doubt? He asked, what is the element of Rāma, whom the saints, the Purāṇas and the Upaniṣads extol and whom Lord Śiva Himself recites? It's a beautiful curiosity. Yajñavalkya hears it out with a smiling face, which means it's a good question. Yajñavalkya looked pleased. I do say that the reciter of Lord's Kathā must always be smiling. My Rāma has followed this rule. He has smiled before speaking anything. I would once again say that religion must be smiling. Lord Kṛṣṇa's

smile is described as the most enchanting smile which has the potential to enchant the entire Universe. God is the very form of *rasa*, Sāheb! Religion must be full of *rasa*. A tree with dry roots gets uprooted quickly. The roots must be full of *rasa*. An Enlightened Being is full of *rasa*. S/He is the lover of aphorism '*Raso Vai Sah*'.

Yajñavalkya responded to Bharadvājajī with a smile and said, I am pleased with your question. But let me also say that you are completely acquainted with Rāma's glory. You know Rāma essentially. But you are asking me a curiosity like a foolish person just because you wish to listen to the esoteric mysteries of Rāma. I understand your smartness. And if I find a worthy listener like you then I shall definitely recite RāmaKathā before you. A reciter must be pleased and the listener must be devoted. This union is essential. A reciter must be pleased at heart and mind. A reciter who cannot enjoy himself, will fail to deliver an engaging discourse. The listeners must be devoted to accept and choose all that is being said with a positive mindset. Yajñavalkya expresses his pleasure and says, although you have raised a curiosity about Rāma, I shall first recite the exploits of Śiva. The curiosity was about Rāma, but Yajñavalkya first recited the exploits of Śiva. Why? This was an act of uniting the Śiva an Viṣṇu devotees. The Kathā is that of Lord Viṣṇu. But it all begins by the story of Śiva. Śiva is the gateway to the sanctum sanctorum of Rāma. Śiva is the prerequisite to understand Rāma in a profound manner. Lord Rāma has Himself said while installing the emblem of Lord Rameshwar,

*ŚaṅkaraPriya Mama Drohī Siva Drohī Mama Dāsa I
Te Nara Karahi Kalapa Bhari Ghora
Naraka Mahu Bāsa II UTK-02 II*

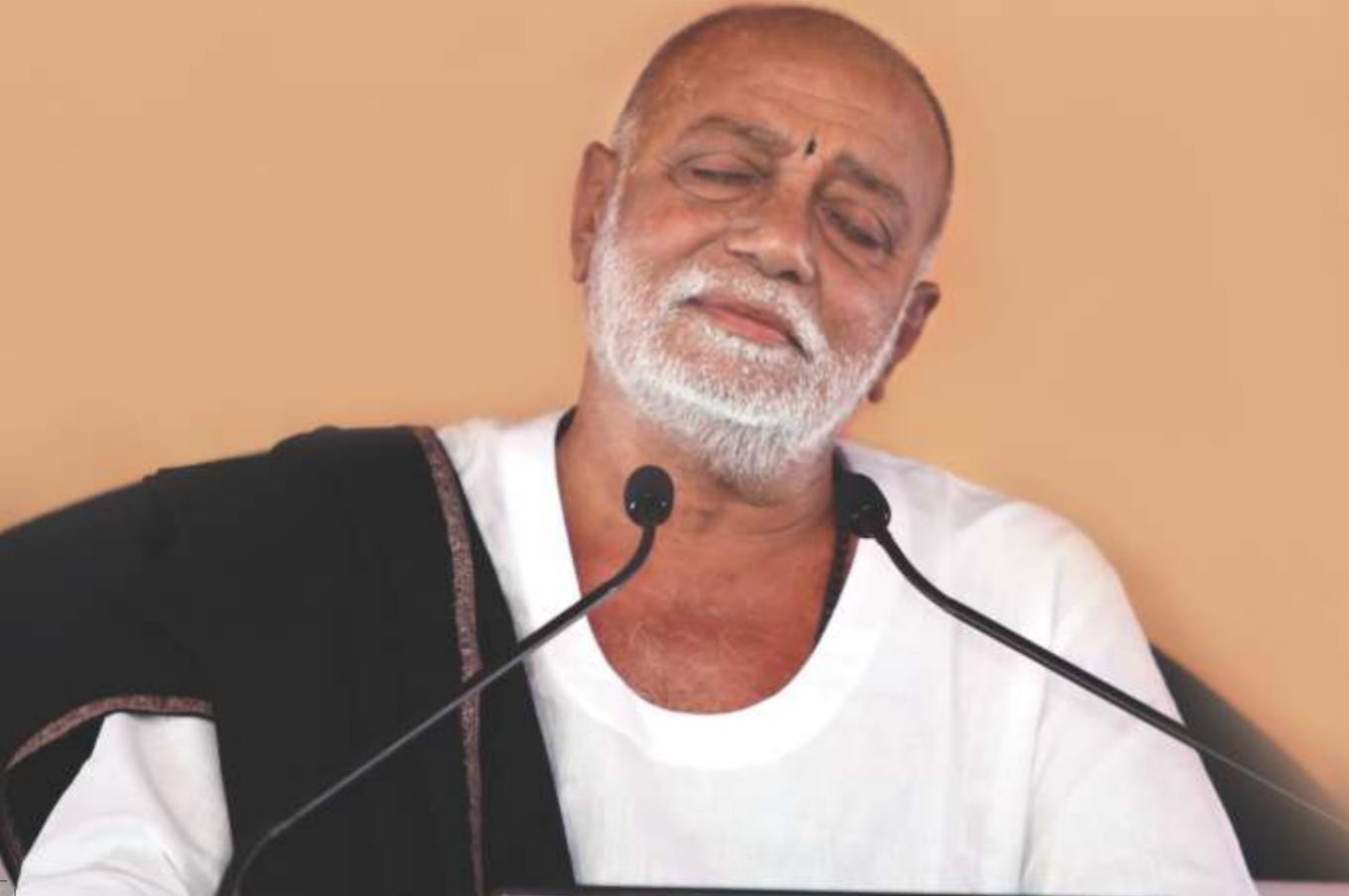
'Mānasa' is the scripture of unity. It unites everyone. Lord Yajñavalkya recites the exploits of Śiva to Bharadvājajī.

Rāma is 'Citrakū a-Bihārī', K a is 'Vrindavana-Bihārī' and Śiva is 'Smaśāna-Bihārī', one who sports in the crematories. Lord Śiva performs His divine pastimes in crematories. K a's divine pastime is in Vrindavana. Rāghava's spot of divine pastime is believed to be Citrakū a. The hardest of all pastimes is that of Śiva. When Satī burned herself in fire, He has constantly wandered from one place to another. At times, He listened to spiritual discourses from the saints and on other instances, He sang. Śa kara's divine pastime occurs in myriad forms and the toughest of all is to dwell and sport in crematories.

The Kathā discusses the worldly soul, the world and the God

'Mānasa-Bihārī' is the theme of our conversation. Kathā is recited in numerous forms. In one of the forms it discusses the worldly soul, the world and the God. Dropping one of the three aspects will refute this spiritual triangle. Thus, in one context the aspects of the worldly soul, the world and the God are discussed in the Kathā. A worldly soul represents the mundane aspect (*ādhibhoutika*); for instance, human beings like us are mundane in nature. Though the world appears mundane, it's divine (*ādhidāivika*) by nature consisting of Gods, because we perceive god in every aspect of creation. Therefore we call the sun as the sun-god, the moon as moon-god, the earth as mother-earth etc. This world is thus divine by nature. Lastly, the God represents the spiritual aspect (*ādhyātmika*). The reason I have begun with this point is because these three aspects are enjoying their divine pastime somewhere or other. The spot of their pastimes are different. If we can understand their divine pastimes, our spiritual discourse will succeed. What is a worldly soul? Wherefrom has it arrived? Where did it perform its divine pastime in the past life? Where is it performing its divine pastime in the present? The series of '*Punarapi Jananam Punarapi Maraṇam*' is never-ending. Lastly, a spiritual discourse would also discuss about where a worldly soul would sport in future. This is what defines the spiritual discourse. It is not confined only to a discussion of the divine. A spiritual discourse about God includes everything. Hence, the discussion about this world is equally necessary.

I was wondering about the meaning of '*Nācahi Nija Pratibimba Nihārī*'. Lord Rāma, a mine of beauty, sports in King Daśaratha's courtyard and dances at the sight of his own reflection. What does it mean? What does Lord's reflection signify? We can see our shadow or reflection. When we grow up attaining some wisdom, we



begin to realise that our shadow or reflection is visible only in presence of light. Reflection is a scientific word. Absence of reflection infers lack of light. Light is a form of wisdom. Lord dances at the sight of His reflection. What came to Lord's mind that got Him dancing? What is the matter? Dancing is not Lord's intent of incarnation. So, why did He enact the human sport of dancing?

Lord is roaming in Daśaratha's courtyard barefoot. Daśaratha's floor is all bejeweled. Lord beholds His reflection in those jewels. The jewels are fixed on the floor, which means that Lord is visualizing His reflection on the ground. The copāi says, '*Nija Pratibimba*'. In my understanding, the greatest gift that the earth has given to the world is Mother Jānakī. Had the earth not given birth to Jānakī, it wouldn't be worth living on. Numerous destructive elements have tried to destroy the earth in the name of religion, power and society. The earth is still remains protected only because of Mother Jānakī. A mother nurtures her child in the womb, gives birth and brings up the baby to a grown up adult. One the child grows up, it becomes the child's responsibility to protect the mother. Jānakī is the daughter of mother earth. Hence, Jānakī protects the mother earth. Tulasīdāsaḥ has used the same word in 'Mānasa' for Jānakī,

Nija Pratibimba Rākhi Taha Sītā I

Taisai Sila Rūpa Subinītā II ARK-23.02 II

The phrase '*Nija Pratibimba*' is used for Jānakī as well. My VyāsaPīṭha would like to say something about this by my Guru's grace. Lord Rāma dances on bejeweled ground by looking at the reflection of none other, but Jānakī. '*Nija Pratibimba*' refers to Jānakī, beholding whom Lord is dancing. Jānakī is God's divine feminine power of supreme ecstasy, the Mother of the Universe, the primordial energy in the cosmos and the greatest delusive potency, although she is an embodiment of erudition. Lord is dancing by beholding Jānakī in Daśaratha's courtyard.

Secondly, this world is an image of Lord's reflection. The entire world is Lord's reflection. I would like to specifically tell the youngsters. All of my listeners are young. I wish to tell everyone that Lord is dancing at the sight of this world which is His own reflection. If so, then why do you cry at this world? Dance! The world is

worth enjoying. Dance at the sight of the earth. Dance at the sight of the flowing stream. Dance at the sight of the sky. Dance at the sight of the sun and the moon. Since several centuries, few namesake people have forced our mind to perceive the world as worthless and therefore, we believe that it is futile. Jagatguru calls it as futile. Futile means perishable, certainly. Everything in the world is perishable. But if the imperishable element, God, Himself dances at His own reflection then why do we cry despite being the part manifestation of God Himself? Why are we getting fed-up? Why can't we dance? I am not only saying about dancing physically. ŚivaSūtra says, '*Ātmā Nartakaḥ*'. The imperishable element is truth and the perishable element is futile.

The futility of the world refers to its perishable nature. It certainly does not mean that the world is worthless. The only imperishable element is Rāma and His Name. Look at this world with a joyful vision. Why condemn a worldly soul? It's incorrect. Every soul is the part manifestation of God. Hence, it's also sporting in its own nature. Goswāmījī Himself applauds the worldly souls,

Īsvara Aṃsa Jīva Abināsi I

Cetana Amala Sahaja Sukha Rāsi II UTK-116.01 II
He says that a worldly soul is a mine of bliss. It is high-time that suffering be dropped. Buddha's four noble truths are certainly fair: there is suffering, there are causes of suffering, there are remedies from suffering and there is cessation from suffering. He must have articulated his experience based on the then place and time. Bowing down to Buddha, I would once again like to iterate from VyāsaPīṭha that: there is bliss, there are causes of bliss and there are measures to realise bliss as well and ultimately we have to reach the state of '*Na Saukhyam Na Duḥkham*'. There is cessation from bliss as well. Why can't we perceive positively? Buddha will not be displeased. Bliss and suffering are relative. The realization that I have destroyed my ego brings the new illness of 'I'. How would you escape? A gentleman asked Krishnamurti that I have a very bad habit, which I want to get rid, what should I do? Krishnamurti said, first of all you have a bad habit and secondly, your act of getting rid of it is another bad habit? Why are you struggling? He will do it for you. Just surrender. Total freedom from ego is extremely difficult. By attending

spiritual discourse we can at least aim to level it. Tulasī has leveled His ego. Therefore, He said,

Asa Abhimāna Jāi Jani Bhore I

Main Sevaka Raghupati Pati More II ARK-10.11 II
May this pride never vanish from me. Tulasī has never wished to get rid of ego and pride. He leveled His ego with the feeling that He is the worshipper of Truth, Love & Compassion and the servant of Rāma and Kṛṣṇa. This is necessary. Mind (*mana*) is necessary. Intellect (*buddhi*) is necessary. Subconscious-mind (*citta*) is necessary. And ego (*ahaṃkāra*) is necessary as well. We are worldly souls. We are insignificant. The idea of perishable and futile world sounds good in definitions. Many realised souls have themselves failed to realise this notion.

We are failing to enjoy the reflection of God. Lord is dancing at the sight of the same object of which we are fed-up. Perceive this world with a different mindset. It's manifestation of Lord SītāRāma. It's worth enjoying despite being perishable. Tulasīdāsajī has collated every aspect in 'Mānasa'. I am not glorifying 'Rāmāyaṇa' just casually. And I glorifying 'Rāmāyaṇa' will even not make it great. It's great by itself. The whole world is brimming over with divinity. Kathā includes the discussions of the worldly souls, the world and the God. These three aspects are not different. It forms a spiritual triangle. Can't we say that there is bliss in the world and there are measures to experience bliss? '*Samta Milana Sama Sukha Jaga Nāhi*', meeting the saints is a means to experience bliss. There are causes of bliss. Organizing a spiritual discourse manifests an ambience of bliss. In the end, we have to either level both bliss and suffering or transcend both the dualities. Freedom from bliss is equally possible. Listen to a couplet,

Yāda Itanī Śiddhata Se Āi Hai Ki

Yū Lagā Vo Khuda Āyā Hai I

Āsūo Tuma Jarā Alaga Rahanā

Usane Tanhā Mujhe Bulāyā Hai I

- Raj Kaushik

Don't name our relationship. Leave it to God. At most, you can propose your thought. Should we ignore the bliss that we experience? The earth is the fountainhead of joy. It's our duty to save the earth. Give love to those who give us love. Save water. Save earth. Earth is God.

It's the manifestation of the divine. There is bliss in the world. If my statement does not sound convincing then look at what Tulasī says,

Samta Milana Sama Sukha Jaga Nāhi II UTK-121 II
The world has never been void of saints and monks. If it does, the world will end. There is indeed someone or other in whose company we experience bliss. Accompany a monk, you shall experience bliss, because as worldly souls we are the very mine of bliss. Our soul is a repository of bliss. When the scientists sensitively discuss the elements of this Universe, I feel as if they are reciting Kathā and engaging in a spiritual discourse. The idea of spiritual discourse is extremely broad.

Rūpa Rāsi Nrpa Ajira Bihārī I

Nācahi Nija Pratibimba Nihārī II UTK-76.04 II

When Lord dances at the sight of His own reflection, it means that He is dancing on beholding His own creation. While we are living in this world, why not perceive it joyfully? There is bliss. The very embodiment of bliss, the Supreme Personality of Godhead, is dwelling in our heart. Do that which manifests bliss in your life. In 'Rāma Carita Mānasa', Kārtikeya was born after the wedding of Śiva and Pārvatī. Tulasīdāsajī compares Kārtikeya with arduous efforts.

Jagu Jāna Ṣanmukha Janmu

Karmu Pratāpu Puruṣārathu Mahā I

Tehi Hetu Mai Bṛṣaketu Suta

Kara Carita Saṃchepahi Kahā II

Yaha Umā Saṃbhu Bibāhu

Je Nara Nāri Kahahi Je Gāvahī I

Kalyāna Kāja Bibāha Maṃgala

Sarbadā Sukhu Pāvahī II BAK-Chaṃda-103 II

Why has He bestowed the blessings of bliss in this episode? '*Sukhu Pāvahī*', it means that there are measures to manifest bliss. Sing 'Rāmāyaṇa'. Bliss and suffering are conjoined tightly. We have to separate them with discretion. We need to segregate them by the discretion obtained from spiritual discourse. Bliss is our right. In the era post Upaniṣad, post the seers and the sages, everyone began to renounce the world to lead an ascetic's life. The world has not benefitted from this as much as it has from the seers and the sages of Upaniṣad. All the seers lead householders' life. They

did not run away from the world. They stayed awake despite staying in this world.

Veṣa Lidho VairāgaNo, Deṣa Rahī Gayo DūraJī.

My listeners, there are causes of bliss in this world. We can experience bliss. Eventually we must transcend every duality by means of our spiritual practice. It's possible. So, take it positively. Hence, I mentioned that spiritual discourse must discuss the worldly soul, the world and the God. Such a discourse is called as Kathā. The God is a spiritual element. He is the complete Supreme Element. Hence, this triangle is integrated. This is how is a spiritual discourse of RāmaKathā, KṛṣṇaKathā, ŚivaKathā or for that matter any auspicious discussion! So,

Dravau So Dasaratha Ajira Bihārī II BAK-111.01 II

Bliss is ready to sport in our life. Tulasī says, let bliss sport in our lives. What did Tulasī say?

Pulaka Bāṭikā Bāga Bana Sukha Subihaṃga Bihāru I

BAK-37 I

Bliss is a beautiful bird. In the beginning of 'BālaKāṇḍa', when Tulasī discusses the idea of Kathā, He compares bliss with a bird. Even though a bird is born in a nest, the moment it learns flying, the whole sky becomes its playground. Bliss is such a bird. The bird in form of bliss has two wings. It sports in our lives. Tulasīdāsajī is describing bliss in the context of Kathā. Therefore, I have associated the Kathā with the worldly soul, the world and the God. How is God's Kathā? Tulasī says, '*Pulaka Bāṭikā Bāga Bana*'. Tulasīdāsajī has used the words '*Bāṭikā*' (gardens), '*Bāga*' (orchards) and '*Bana*' (grooves) repeatedly in 'Mānasa'. Aśoka is described as grove as well as garden. Aśoka is also an orchard. The virtue of bliss sports in Kathā in form of a lovely bird.

While listening to the Kathā if you feel thrilled on three occasions then realise that the bird in form of bliss is pleased to sport within you. Three words are used in the following order: *Bāṭikā*, *Bāga* and *Bana*. Goswāmījī has used the word '*NabhaBāṭikā*'. '*Nabha*' means sky which exists above. In a human body, the section above neck is symbolic of the sky since it's the topmost part of our body. Hence, it's symbolic of *Bāṭikā*. While listening to the Kathā, all organs of our body above neck must be at ease. The ears should feel like its listening to honeyed words. The eyes should drop tears. The mind should feel fresh, pleased and

tension-free. This presents the thrilled feeling of *Bāṭikā* (garden). Our mind should feel fresh and invigorated. Kathā freshens up the worldly souls like us. It gives us a bath. It adorns us. It decorates us. '*Bāga*' represents our heart. While listening to the Kathā, realise the moment when your heart feels delighted, it starts melting and dancing in joy. This does happen in Kathā. I feel this state every moment, Sāheb! When a thrill runs through each and every pore of your body, right from the soles of your feet to the crown of your head, realise '*Sukha Subihaṃga Bihāru*'. Everyone goes through this state. It happens. We just fail to realise this state. Even if you listen to the Kathā for merely ten minutes, do so with pleased state of mind. I am working on you, Sāheb! I am working by toiling my last bit, Sāheb! My Kathās are an experiment and I want an outcome. Kathās are not the same old tradition. It's not for the sake of applauding anyone. I wish to keep you extremely close to me. I don't let you go far from me. You must stay close to me. Religion must bring everyone close. There is a couplet by Bashir Badr,

Fāsale Sadiyon Ke Eka Lamhe Mein Teya Ho Jāte,

Dil Milā Lete Agar Hāṭha Milāne Vāle I

Upaniṣad means sitting close to someone. So Bāpa! Enjoy Kathā in an 'as is' form. Listen to it with pleasing mindset. If you catch hold of an aphorism, it will become your own treasure. You shall feel elated. You shall experience a thrill in Kathā. Your mindset will stay fresh and invigorated. Your heart shall feel all delighted. A thrill shall run through the soles of your feet to the crown of your head. *Pulaka* refers to a thrill running through the body. *Bāga*, *Bana* and *Bāṭikā* have birds. *PuṣpaVāṭikā* also contains birds '*Cātaka Kokila Kari*'. Which birds are present in such a thrilling atmosphere? '*Sukha Subihaṃga Bihāru*', a beautiful bird in form of bliss sports in Kathā. What is the divine pastime of bliss? The bird of bliss must not get imprisoned in its nest or on the branch of a tree. It should take a flight. My beloved listeners, may Lord's Kathā bless you with the bird of bliss. Let it sport. Do not imprison it. If you receive something, share it with others. Distribute with one another. There is a ghazal in Gujarātī by a poet named Mariz. He is considered as the Ghalib of Gujarātī ghazal. He spreads his hands to

supplicate god: O Lord, please bless me with a sense of understanding that whenever I am bestowed with bliss, I shall share it with others. May the bird in form of my bliss sport all around.

*Basa Eṭālī Samaja Mane Paravaradigāra De,
Sukha Jyāre Jyā Male Tyā Badhānā Vicāra De I*

This idea comes from Upaniṣad. We must enjoy, but after sharing with others. The bird of bliss must fly. Don't confine it in a nest. Share your bliss. Don't cut the wings of the bird of bliss. Don't make it an imprisoned bird. Make it a free flying bird of the sky. Let it sport in the open. This is its divine pastime. I love the fact that Tulasī writes the verses with multitudinous interpretations!

I was sitting in my pūja this morning. There was a rose flower, not completely bloomed. It was a slightly bloomed bud. I offered it to my Hanumānaji. When I was done with my daily chores of reading the scriptures, I lied down quietly in bed. My eyes were still fixed on the rose bud. Even though the windows were closed, the room lighted up due to sunrise. And I wanted to observe the bud. But I could not catch its subtle process of blooming. I thought to lie down for few minutes. After about thirty minutes as I observed the flower, it had completely bloomed! The buds bloom in Kathā. Listen to the last stanza of that ghazal,

*DuniyāMā Kaikano Hu Karajadāra Chu Mariz,
Cūkavu Badhānu Deṇa Jo Allah Udhāra De I*

Share the bliss that you receive. Wealth invariably meets many fates. Money is by itself a flawed element. The author of Bhāgvat shows fifteen flaws in wealth. It does not mean that we should forsake money. We need money and we must use it virtuously. But money is a flaw in itself. The second flaw is feeling proud of being rich. Thirdly, the never-ending desire to earn more is the last flaw. So Bāpa! Keep the bird of bliss all-free. Let it sport. Let everyone experience bliss. Let it fly free in the sky.

*Mālī Sumana Saneha Jala Sīcata Locana Cāru
II BAK-37 II*

Who is the gardener of RāmaKathā? What is the 'Bāṭikā' (gardens), 'Bāga' (orchards) and 'Bana' (grooves) of RāmaKathā? It's the thrilled feeling of three limbs of body. What is the bliss of RāmaKathā? The lovely bird is its bliss, which sports in free and

open sky. I am iterating again and again with great emphasis that our bliss must be shared with others and it must sport in expanse. Who is the gardener of Kathā? The gardener of Kathā is our beautiful mind. The dust of our Guru's divine feet is enough to reform and purify our mind. It also refers to practicable teachings of an Enlightened Being. Practicing such teachings is equivalent to worshipping the dust of the Guru's divine feet.

Thus, the gardener of RāmaKathā is our pure mind. The job of a gardener i.e. our pure mind is to water the plants of 'Bāṭikā' (gardens), 'Bāga' (orchards) and 'Bana' (grooves). 'Rāma Carita Mānasa' uses the word 'Bihāra' about twelve times in various forms like 'bihāra', 'bihārī', 'bihāru', 'bihārini' etc. It's also repeated in Tulasī's other literature numerous times.

*RāmaKathā Maṃdākinī Citrakūṭa Cita Cāru I
Tulasī Subhaga Saneha Bana Siya Raghubīra Bihāru
II BAK-31 II*

Just like 'Bāke Bihārī' in Vrindavan, just like 'Ajira Bihārī' in Ayodhyā, let's wish that Sītā-Rāma sport in our heart. Daśaratha's courtyard had become utmost divine by Rāma's divine pastime. Vrindavan had become highly glorified by the divine pastime of 'Bāke Bihārī'. Śiva's divine pastime in Kashi, the town of supreme crematory shot its glory to the loftiest state. Tulasī cites several means for Sītā-Rāma to sport in our heart. Let's choose the main elements of Citrakūṭa. Firstly, Citrakūṭa has the holy river Maṃdākinī. It has Mount Kāmadagiri and is surrounded by a beautiful forest named Kāmadagiri. If these three elements enter our life then both Rāma and Jānakī, whose reflection Rāma beholds in the ground, will sport in our heart. 'RāmaKathā Maṃdākinī', RāmaKathā flows in our life in form of the holy river Maṃdākinī. We must surrender to the Maṃdākinī of Kathā. We must listen to Lord's Kathā and recite it, if possible. This is our Maṃdākinī. Secondly, 'Citrakūṭa Cita Cāru', our subconscious-mind must stay beautiful, unwavering and interruption-free. Our unwavering subconscious-mind is the counterpart of Citrakūṭa. Citrakūṭa is beautiful. Our subconscious-mind must remain beautiful, which is akin to Citrakūṭa. What does it mean to have a beautiful subconscious-mind? Please remember three points. First is mind (mana); the

greatest danger of mind is falling prey to doubts. Arousal of doubt instantly destroys the beauty of our mind. Secondly, our intellect (buddi) is susceptible to delusion. Lastly, our subconscious-mind (citta) has the threat of interruption or repeated distraction.

Since my Citrakūṭa Kathā I have been telling an aphorism to my young listeners that while you work and fulfill your duty, you must dance as well. Work refers to the discipline of karma (karma-yoga) and dance refers to the discipline of devotion (bhakti-yoga). Mīrā fulfilled her duty and danced as well. Gaurang Chaitanya Mahaprabhu performed his duty and danced as well. The celestial sage Nārada went from one place to another to bless the world and danced as well. Śrī Hanumānaji fulfills all duties of Rāma and He is a great dancer as well. The reason I am using the word dance is because one can dance when our subconscious-mind (citta) is free from interruptions. Welcome the above three aspects in our lives. Firstly, let Lord's Kathā enter our lives in form of the Holy River Maṃdākinī. May we get Kathā whenever we wish! Let our lives contain unwavering Citrakūṭa in form of uninterrupted subconscious-mind. And let it contain a beautiful forest of affection. Kathā must be listened to with affection. Kathā must be recited with affection. The confluence of these three aphorisms will have Sītā-Rāma sport in our hearts, 'Siya Raghubīra Bihāru'. In this discussion of 'Mānasa-Bihārī' our worldly soul is sporting, the world is sporting and the God is sporting as well.

So Bāpa! Sire Yajñavalkya began to reveal Lord Rāma's esoteric mysteries before Bharadvājaji with a smile. He started with the exploits of Śiva: O holy sir, in one of the Tretāyuga, Śiva and Dakṣa's daughter Satī went to Kuṃbhaja's hermitage. The sage

worshipped the both Śiva and Pārvatī. Lord Śaṃkara curiously requested the sage to recite RāmaKathā. Kuṃbhaja pleasingly began the discourse. While Śiva listened to the Kathā with supreme bliss, Satī did not pay attention. The Kathā concluded. Śiva and Satī left through Daṃḍaka forest. It was one of the Tretāyuga when Lord Rāma was presently enacting His human sport. The illusory form of Sītā had been abducted. And Rāma was wandering in Sītā's separation as part of His human sport. At the moment, Śiva and Satī happen to pass through the same spot. Śiva was overwhelmed to behold Lord Rāma and uttered the chant of 'Saticidānanda'. Satī misinterpreted the incident doubting the reality of the Supreme Spirit, which Rāma was! Rāma was crying! This rose doubt in her mind. Lord Śaṃkara cautions her to not harbor such a doubt. He reinforced the fact that Rāma was indeed the Supreme Spirit, the very form of truth, consciousness and bliss. But Satī failed to agree. Śiva felt that Satī would not agree without testing the Lord herself. Hence, Śiva suggested that she may test the Lord herself. Satī is Dakṣa's daughter. She is the daughter of an intellectual father and hence, she works with an intellectually dominant mindset. Extremely intellectual person cannot accept anything without an examination. And people with incessant faith take no test; they directly trust the opposite person and immerse themselves to wait indefinitely.

Satī approaches Rāma for a test. She assumes the form of Sītā. Rāma instantly identifies her real form. Lord exhibited His divine opulence. Satī returned to Śiva. He enquired about how did she conduct the test? Satī hid the truth by saying, she took no test. Lord Śiva immersed Himself in meditation and saw all that Satī had done! Śiva thought that Sītā is a

Kathā is recited in numerous forms. In one of the forms it discusses the worldly soul, the world and the God. Dropping one of the three aspects will refute this spiritual triangle. A worldly soul represents the mundane aspect (ādhibhoutika). Though the world appears mundane, it's divine (ādhidaivika) by nature. Lastly, the God represents the spiritual aspect (ādhyātmika). A spiritual discourse must discuss the worldly soul, the world and the God. Such a discourse is called as Kathā. This is how is a spiritual discourse of RāmaKathā, KāKathā, ŚivaKathā or for that matter any auspicious discussion!

mother to Him. He recalled Rāma within Himself who inspired Him to resolve that until Satī remains in her current body, she will be a mother to Him. Śiva reached Kailāsa and moved in the state of incessant samādhi. He woke up after eighty-seven thousand years. Satī realised that Śiva has woken up. She made Him an obeisance. Śiva offered her a seat right in front of Him and began to recite delightful stories. The incident of Dakṣa's yajña occurred at the same time. The deities were on the way for the yajña. Satī insisted to visit her father's home. Even though Śiva refused, she did not agree. Satī was sent to the yajña. She could not tolerate Śiva's insult and hence, she burned her body in the yogic fire. While ending her life she solicited from the Lord to attain Śiva in all her lifetimes. For that reason, she was reborn as Pārvatī in Himālaya's abode. Himālaya was extremely pleased to be blessed with a daughter. One fine day, Sage Nārada arrived. He christened the daughter and began to forecast the kind of husband she would marry by reading her palm lines. Pārvatī leaves to perform penance. Lord Śiva, on the other hand, constantly wanders from one place to another. He then settled at one place in meditation. Lord Rāma appeared before Him and solicited from Śiva to marry Pārvatī. Śiva agreed and Lord disappeared.

The selfish deities arrived and began to praise Lord Śiva. Brahmā, the creator, advised Śiva to get married. Māhādeva said, I shall get married not on your words, but at the order of my Lord. Lord Śaṅkara's attendants adorn their lord with the ornaments of serpents. Matted locks were formed into a crown, the serpents were wrapped around the wrists as bangles and hung into the ears as earrings and another serpent was placed for the scared thread around the shoulder. Lord was smeared with the ashes of a pyre. He mounted the bull and held the trident in His hand. They adorned their Lord beautifully. The wedding procession reached Himachal Pradesh. People swooned when they looked at Śiva's dreadful form. Empress Mainā arrived to welcome the Lord with a plate of lamps. The moment she saw Śiva's ghastly form, she collapsed! Her companions took her into the personal chamber. Sage Nārada, SaptṚṣis and the King of Mountains Himālaya also arrived in the

same chamber. Nārada explained everyone that Pārvatī was not their daughter but the Mother of the Universe and the Supreme Energy of the cosmos. And the one standing on the door is none other than Lord Śiva. The essence of the entire episode is that the divine energy is already present in our home and Śiva is already standing at our doorsteps, but until a Sadguru like Nārada reveals the truth, we are unaware. Everyone began to offer obeisance to Pārvatī's divine feet. A new sense of honor manifested for Śiva in everyone's heart. Their wedding took place following Vedic and traditional rituals. Bhavānī left the father's abode with the parents' blessings. Lord Śiva and Pārvatī enjoyed a new delight every day. At the end of the stipulated time period, Pārvatī gave birth to Kārtikeya. Tulasidāsajī equates Kārtikeya to arduous efforts, which has six faces.

Thus, Śiva's exploits were recited. Now from the door of Śiva's exploits, we are taken to Lord Rāma's temple. Once upon a time, Lord Śaṅkara takes an innate posture beneath the Banyan tree whose glory is known even in the Vedas. Pārvatī finds it the right opportunity to approach Śiva. Lord Śaṅkara gives Her a seat to His left. Pārvatī then raises a curiosity to listen to the RāmaKathā. Lord Śaṅkara was pleased to hear this curiosity. Śiva immersed Himself in the ecstasy of meditation and then recovered to recite RāmaKathā. Śiva recalls the child form of Rāma in His mind, who is His cherished god. Bhuṣuṇḍī's cherished god is also the child form of Rāma. When Bhavānī requested for the Kathā, Lord Śaṅkara first recalled and meditated on the child form of Rāma described in the following verse,

Maṅgala Bhavana Amaṅgala Hārī I

Dravau So Dasaratha Ajira Bihārī II BAK-111.01 II

Dhanya Dhanya GirirājaKumārī I

Tumha Samāna Nahi Kou Upakārī II BAK-111.03 II

The first statement that Lord Śiva uttered before Bhavānī was as follows: O Bhavānī, You are worthy of gratitude; there is no such benefactor as You in this world. You have asked me the story which is potent to sanctify the whole world just like the Gaṅges. The Gaṅges of RāmaKathā works in every sphere. Lord Śiva is now ready with a pleasing state of mind to recite the Kathā before the Goddess Pārvatī.

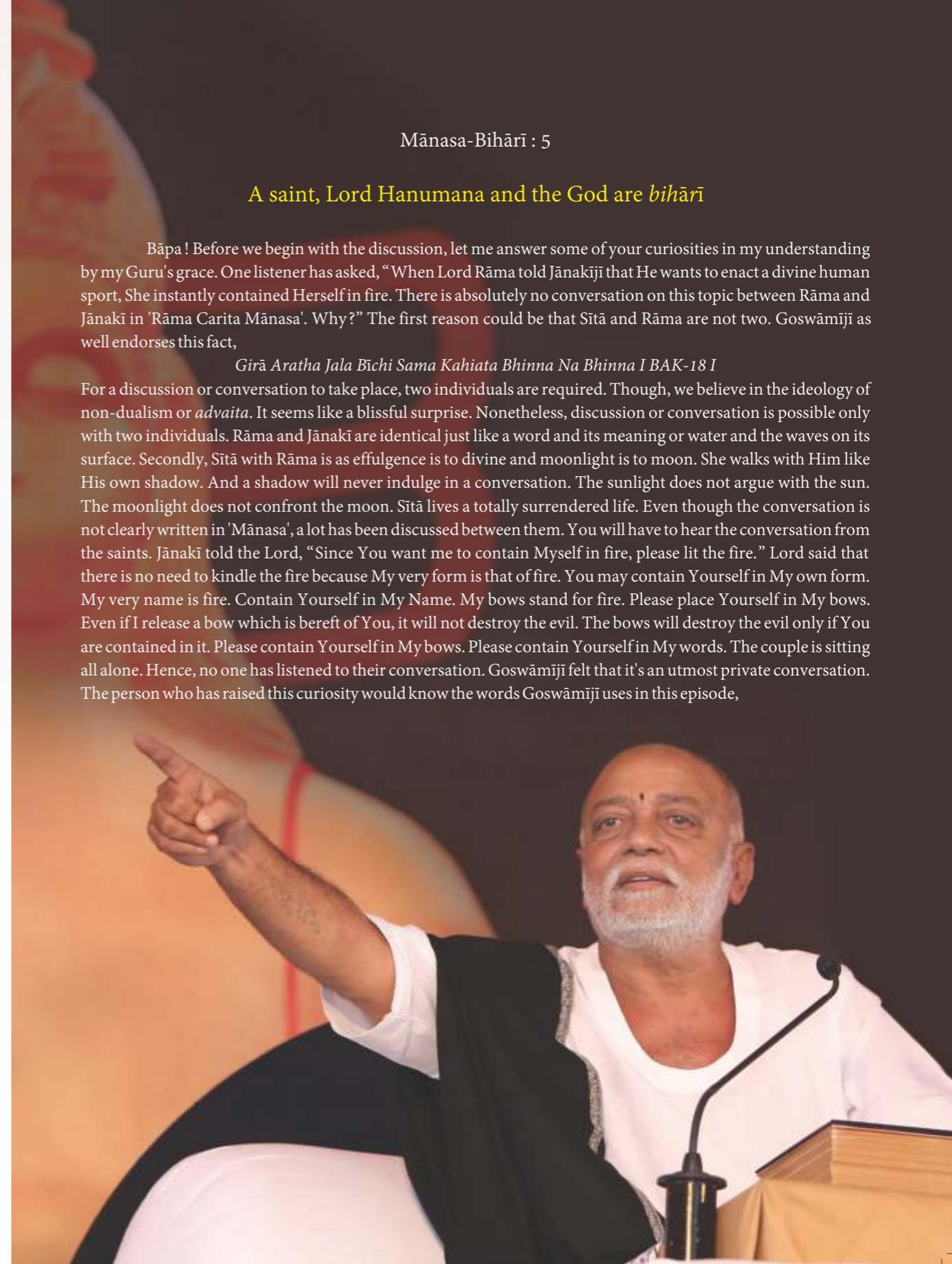
Mānasa-Bihārī : 5

A saint, Lord Hanumana and the God are *bihārī*

Bāpa ! Before we begin with the discussion, let me answer some of your curiosities in my understanding by my Guru's grace. One listener has asked, "When Lord Rāma told Jānakijī that He wants to enact a divine human sport, She instantly contained Herself in fire. There is absolutely no conversation on this topic between Rāma and Jānakī in 'Rāma Carita Mānasa'. Why?" The first reason could be that Sītā and Rāma are not two. Goswāmījī as well endorses this fact,

Girā Aratha Jala Bīchi Sama Kahiata Bhinna Na Bhinna I BAK-18 I

For a discussion or conversation to take place, two individuals are required. Though, we believe in the ideology of non-dualism or *advaita*. It seems like a blissful surprise. Nonetheless, discussion or conversation is possible only with two individuals. Rāma and Jānakī are identical just like a word and its meaning or water and the waves on its surface. Secondly, Sītā with Rāma is as effulgence is to divine and moonlight is to moon. She walks with Him like His own shadow. And a shadow will never indulge in a conversation. The sunlight does not argue with the sun. The moonlight does not confront the moon. Sītā lives a totally surrendered life. Even though the conversation is not clearly written in 'Mānasa', a lot has been discussed between them. You will have to hear the conversation from the saints. Jānakī told the Lord, "Since You want me to contain Myself in fire, please lit the fire." Lord said that there is no need to kindle the fire because My very form is that of fire. You may contain Yourself in My own form. My very name is fire. Contain Yourself in My Name. My bows stand for fire. Please place Yourself in My bows. Even if I release a bow which is bereft of You, it will not destroy the evil. The bows will destroy the evil only if You are contained in it. Please contain Yourself in My bows. Please contain Yourself in My words. The couple is sitting all alone. Hence, no one has listened to their conversation. Goswāmījī felt that it's an utmost private conversation. The person who has raised this curiosity would know the words Goswāmījī uses in this episode,



Lachimanahū Yaha Maramu Na Jānā I

Jo Kachu Carita Racā Bhagavānā II ARK-23.03 II

Think about the fact that Lakṣmaṇa has vowed to remain awake for fourteen years. An absolute awakened individual like Lakṣmaṇa was also unable to decipher the mystery of the plan or conversation between the two of them. It's a far cry for you and me! How can we know this dialogue? We fail to catch many such mysteries. You would remember my statement that while we read the written lines of 'Mānasa', few mysteries exist in the blank spaces between the two lines. These mysteries can be explained only by our Guru. An almirah packed with Holy Scriptures cannot explain such mysteries. We need a Guru. RāmaKathā is abundantly fraught with mysteries. My listeners, there are few things which we cannot know. Few discussions between Sitā and Rāma are unwritten.

Your second question, "When Mother Sitā sent Lakṣmaṇajī to save Lord Rāma who was chasing the illusory golden deer in form of Mārīca, it's believed that Lakṣmaṇa has delineated a line widely known as LakṣmaṇaRekhā. However, there is no mention of LakṣmaṇaRekhā in 'Rāma Carita Mānasa'. Wherefrom is this introduced?" All right. LakṣmaṇaRekhā is not mentioned in the episode of Mārīca, but it's discussed by Maṃḍodarī. She tells Rāvaṇa that you could not even cross the line delineated by Rāma's younger brother, 'Rāmānuja Laghu Rekha Khacāi'. 'Rāma Carita Mānasa' being a highly mysterious scripture, its references are hidden randomly all throughout. One must endeavor to discover such references.

Why has Tulasīdāsajī made Lord Rāma speak few statements which cannot be accepted in general? What is His intent, Bāpu? Please clarify.

Pūjia Bipra Sīla Guna Hīnā I

Sūdra Na Guna Gana Gyāna Prabīnā II ARK-33.01 II

Literal translation of this line will cause misunderstanding. Just like you, the same question had rose in my mind when I was learning RāmaKathā by sitting in my Dada's divine feet. I had asked Him, how is it that a Brāhamaṇa, even though devoid of good conduct and virtues is worthy of adoration and people who are scorned, neglected, deprived and

downtrodden are not respected despite being endowed with good conduct and virtues? This is definitely far from social justice. The interpretation of such lines will cause caste division in our society. Classism and casteism have provoked us towards wars on umpteen occasions. Tulasī is a monk of unity. He brings everyone together. This point had come to my mind when I was ten or eleven years old. I would like to give you the same answer which my Guru had given me, 'Sadgura Baida Bacana Bisvāsā'. I am no one's Guru. I have no disciples. These are my flowers and I have numerous listeners. Let me recite a renowned couplet of Majboor Sajhib,

Nā Koī Guru, Nā Koī Celā I

Mele Mein Akele, Akele Mein Melā I

A seeker must live by trusting the Guru's words. When you surrender to a Guru, have staunch faith in Him/Her. I shall give you the answer given by my Guru. My Dada said, "My son, should a Brāhamaṇa be adored even if he lacks virtuous conduct and should a lowly be considered scorned even if he is adept in virtues and wisdom? He further said, even if a Brāhamaṇa lacks virtuous conduct, do respect him. The society must respect such a Brāhamaṇa, even I wish so. But the Brāhamaṇa must understand that he has lost his worthiness of adoration. I want the words like sinners and vile to be eliminated from this world. The Holy Scriptures must reach the last man. Religion must reach out to the last man. Truth must reach the last man. Ruling power must reach to the last man. Wealth must reach unto the last man. Even if you attain salvation, you must reach the last man. Lord Tathāgata Buddha said that I would not accept salvation until even one individual is left without salvation. We need to distribute salvation as well. The wealthy people must reach out to the last man. Religion must inevitably do so. Look at how far has Rāma reached out! The entire life of Rāma is passed in the divine pastime of reaching out to the downtrodden. Viśvāmitrajī was not a pauper. He told Daśaratha, will you confine your son only within your courtyard? Please set Him free. Present Him before the world, for I am Viśvāmitrajī (*friend of the world, literally*).

I harbor no discrimination between palace and pauper, because I am reciting 'Mānasa'. My Rāma stopped the pastime of Daśaratha's courtyard and stepped out at Viśvāmitra's call. He reached out to Tāḍakā, Mārīca and Subāhu. He went till the Ahalyās of our society. He further reached out to the Gaṅges and the town of Mithilā. After the divine pastime of reaching out to people, Lord thought that the journey from Ayodhyā to Mithilā has successfully delighted several souls on the way. He thus thought that the divine pastime of a short journey would not work well; I must sport in the woods for fourteen years. Hence, Lord's divine pastime of the woods for fourteen years is His own plan. He reached out to the Bhīlas, the Niṣādas, the Kevaṭas, the seers, the sages, the tribal etc. Oh, Lord not only reached out to the humans but He blessed the stones as well. He formed a bridge over the ocean with the stones. He even proactively reached out to the demons. This is the journey of Rāma's reign. What are your thoughts about Dr. Baba Sāheb Ambedkar? Wouldn't you respect him? Honor every human who contains even a minutest virtue. Also honor the one who has no virtue but who is being honored from time immemorial. But such a person must understand that he has long lost his worthiness of adoration. My Dada had given me this response. And I am telling you this by trusting my Guru's words.

A young listener has asked, "Bāpu, what is the difference between the seers (*ṛṣi*), the sages (*muni*), the saints (*saṃta*) and the realised souls (*mahātmā*)?" I would not expect you to agree with me. But the seers and the sages are more often than not householders in our country. The only difference being that the seers are the seers of mantra, they have seen the mantras, they are the knowers and the composers of the scriptures; whereas the sages pass their lives mostly in silence. Essentially they are the same. A saint is the one who has no end; a saint is endless and infinite, 'Jānesu Saṃta Ananta Samānā'. The saints are equivalent to infinity. Further, a saint is the one who never argues or fights with anyone. Lastly, a saint is the one who has no longing of becoming an abbot. It's not bad to be an abbot. Who are the realised souls? Mahātmā Gandhi,

Mahātmā Tulasīdāsa, Mahātmā Mūladāsa etc. are the realised souls who have earned saintliness while staying amidst people like us. Come, let us now begin our main discussion.

Maṃgala Bhavana Amaṃgala Hārī I

Dravau So Dasaratha Ajira Bihārī II BAK-112.02 II

King Daśaratha is a worldly soul. A worldly soul who controls his/her organs of senses by the Guru's grace is Daśaratha. Where has Rāma sported? 'Dasaratha Ajira', Lord has sported in Ayodhyā's golden palace, the birthplace of Rāma or Daśaratha's courtyard. Daśaratha is a worldly soul from spiritual viewpoint. The courtyard of a worldly soul like Daśaratha is heart. Hence, essentially Lord sports in the heart of a worldly soul. 'Īśvaraḥ SarvaBhūtānām', as per this verse Lord sits there still 'Tiṣṭhati'. Instead of sporting, He is sitting still. We want the Lord to sport in our heart. Thus, a worldly soul's heart is the Lord's courtyard, but Lord only sits there still like an indifferent spectator, He does not sport in pleasure. Tulasī says, Lord is not active in that form. But we wish the Lord to sport in our heart in a qualitative form (*saguna*). We don't want Him to sit in our hearts in non-qualitative (*nirguna*) form like an indifferent spectator. The saints have activated the non-qualitative Supreme Spirit and made Him sport in our hearts.

Kabahū Sasi Māgata Āri Karei

Kabahū Pratibimba Nihārī Darei II KTV-BAK-04 II

Tulasī writes this verse in 'Kavitāvalī Rāmāyaṇa'. One who dances at the sight of one's own reflection sometimes gets scared looking at the same reflection! Lord is enacting a lovely childhood pastime. Lord Rāma in child-form is insisting and crying for the moon. Oh, this is such a beautiful childhood sport! It's lovely! We can understand Rāma only if we observe the children around us. Behold Rāma in the little child at your home, only then you can understand Ayodhyā's Rāma. 'Bālaṃ Mukundaṃ Manasā Smarāmi', treasure this scene of 'Kavitāvalī Rāmāyaṇa' in your hearts. The Lord whose eyes are the moon and the sun is enacting a beautiful sport! And the mothers' heart is overwhelmed with joy by looking at this sight.

*Avadhesake Bālaka Cāri Sadā I
Tulasī-Mana-Maṁdira
Mein Biharai II KVL-BAK-03 II*

Daśaratha is a worldly soul and his mind is the courtyard. Lord must sport actively in our heart. The Lord of 'Gītā' is sitting still in our heart like an indifferent spectator. Let's make Him active. Let's transform the non-qualitative Supreme Spirit into a qualitative being, which becomes possible by a devotee's love 'So Aja Prema Bhagati Basa Kausalyā Ke Goda'. Subdued by love, Lord has sported in Mother Kausalyā's lap.

So my listeners, we ought to discuss about the worldly soul, the world and the Lord in the Kathā because a worldly soul sports in this world. We all are worldly souls sporting in this world. And the world sports in the Lord. Tulasī says,

*Brahmāṁḍa Nikāyā Nirmita Māyā
Roma Roma Prati Beda Kahai I*

*Mama Ura So Bāsī Yaha Upahāsī Sunata
Dhīra Mati Thira Na Rahai II BAK-191.03 II*

When Arjuna saw Lord's colossal form in 'Gītā', he saw the whole world dwelling in the Lord. The entire Universe sports in the Lord. And where does the Lord sport? The Lord sports in the heart of a worldly soul in qualitative form. It's a cycle. Hence, this is my VyāsaPīṭha's spiritual triangle in one sense consisting of the worldly soul, the world and the Lord.

Today, I wish to mention one more spiritual triangle in the Kathā. There are three more spiritual elements who teach us the art of sporting. I had spoken about it in one of the past Guru Purnima and they are: Saint, Hanumānta and Bhagavānta i.e. saint, Hanumānaji and Lord. May they enter our lives and sport in active form. This is another spiritual triangle, which is yet discussed about in the Kathā. No scripture has missed to discuss the traits of the saints. In one context, Kathā is a spiritual discourse involving the discussion of saints, Lord Hanumāna and the God, because these three elements are constantly engaged in divine pastimes. The saints sport every moment, 'Caraveti Caraveti'. The saying 'Sādhu To Calatā Bhalā' clearly reflects this trait. A saint sports

conducive to the situation at hand. He acknowledges the great and the ordinary equally alike.

I would like to tell five aphorisms to the youngsters. The youth must be practical. The youth must be positive. The youth must be punctual. The youth must live in the world with an open mind, as open as a playground. Lastly, the youth must be peaceful. These are my five aphorisms for the youngsters. This defines salvation.

*Samta Saṁga Apavarga Ke
Kāmī Bhavakara Paṁtha I*

Every man must be practical. A saint does not sport stubbornly. They sport practically. The saints sport in this world. They make us feel blessed by proactively reaching out to us. Hanumāna sports in the sky.

*Bāra Bāra RaghuBīra Saṁbhārī I
Tarakeu PavanaTanaya Bala Bhārī II SDK-00.03 II
Jehi Giri Carana Dei Hanumāntā I*

Caleu So Gā Pātāla Turāntā II SDK-00.04 II

Śrī Hanumānaji constantly sports. After having rendered service to Lord Rāma, He sports in listening to Lord Rāma's spiritual discourses and His glory. He is constantly on the go in form of air. The act of sporting is His disposition in form of air. The almighty God is also engaged in divine pastimes. Have you ever thought that why did Kṛṣṇa leave Vrindavan despite immense love of Nāṁḍa, Yaśodā and the Gopis? Why did He not sport in Vrindavan alone? Why did He not remain BankeBihari? Why did he go to Mathurā? Kṛṣṇa's entire life is passed in divine pastime. He went to Mathurā, further to Dwarka and lastly, Kurukshetra. This man has moved from one place to another all through His life! In the end, He has sported near Somnatha towards Prabhaskshetra, where He has abandoned His body. The Supreme Elements never stay at one single place. They are constantly on the move. Lord Kṛṣṇa has sported throughout His lifetime, so has Lord Rāma, and so have the saints and Lord Hanumāna. Their divine pastimes have gratified and blessed us.

So Bāpa! Lord sports in the metaphorical courtyard of Daśaratha's heart. He sports in Tulasī's mind. Tulasī describes the Lord as sometime sporting

in Vaikunṭha and on other instances He says that Lord sports in Rāmapura. God willing, may Lord dwell in our hearts in the same form! When Arjuna saw Lord's super-colossal form, He wept realizing Kṛṣṇa's sport of companionship with him. It was after this realization that He apologized. He said that based on our sports, I have always considered You as my companion and friend, 'Sakheti Matva Prasabhaṁ Yaduktam'. He further says, O Kṛṣṇa, O Yadava, O friend, I have always considered You as my friend. He addresses Kṛṣṇa as a very close friend. He said, 'Vihāra-ŚāyyāsanaBhojaneṣu', the word *vihāra* is also present in this phrase. He says, "We have slept on the same bed, eaten and played together. But I failed to recognize You. Today, I apologize. Please forgive me. I could not understand Your glory." "Mayā Pramādātpranayena Vā'pi", the reason he failed to identify Kṛṣṇa is because of the indolent nature of a worldly soul. Indolence is the only cause that keeps us from recognizing the Lord, else everyone has the right to attain the Lord. Indolence is the obstacle. This aspect has surfaced in several contexts. When Narsinh Mehtā wrote the story of the serpent Kaliya, the wives of the serpent tell Kṛṣṇa,

*Ame Aparādhī Kāi Na Samajyā,
Na Olakhyā BhagavāntaNe...*

We have failed to recognize you. Paraśurāma too realised Lord's glory later, 'Jānā Rāma Prabhāu'. And when he realised he said, 'Anucita Bahuta Kaheu Agyātā', O Lord, my ignorance has deluded me. We are either living scientifically or ignorantly. Who leads a scientific life? My Hanumāna!

*Vande ViśuddhaVijñānu
KaviśvaraKapīśvarau II BAK-Śl-04 II*

Vālmiki and Hanumānaji live a scientific life, whereas foolish worldly people like us are leading an ignorant life. Though, science alone would not be able to answer the spiritual mysteries. Nonetheless, science does hold an important place. We must accept it. Lord Rāma has said, 'Gyānihu Te Ati Priya Bigyānī', we can surrender either ways. When Paraśurāmajī's ignorance dispelled, he said the following,

*Anucita Bahuta Kaheu Agyātā I
Chamahu ChamāMaṁdir Dou Bhrātā
II BAK-284.03 II
Jaya RaghuBaṁsa Banaja Bana Bhānū I
Gahana Danuja Kula Dahana Kṛsānū
II BAK-284.01 II*

Rāghava, my ignorance made me speak inappropriate. I failed to know Your glory. Please forgive me. Our ignorance is extremely profound! It's beyond our imagination, Sāheb!

*Amīre Śahara Kahatā Hai Ki
Jamānā MujhaSe Calatā Hai I*

This is ignorance! It's a ghazal by Raj Kaushik.

*Amīre Śahara Kahatā Hai Ki
Jamānā MujhaSe Calatā Hai I
Para Usakī Bāta Para Khulakara
Phakīre Daṣṭa Hasatā Hai II
Ajaba Kājala Merī Ākhon Mein
Usane Ye Lagā Dālā I*

*Koī Ceharā Ho Kaisā Bhī
Mujhe Sundara Hī Dikhatā Hai II*

What has the Guru done? Tulasī writes,

*Guru Pada Raja Mṛdu Maṁjula Aṁjana I
Nayana Amia Drga Doṣa Bibhaṁajana II
Tehi Kari Bimala Bibeka Bilocana I*

Baranau Rāma Carita Bhava Mocana II BAK-01.01 II
The collyrium of the dust of the Guru's divine feet has this virtue. The poet writes in his own style. The exploits of Lord's sport, Hanumāna's sport and saint's sport must be recited.

Yesterday in the course of Kathā we discussed that Bhavānī raised a curiosity before Śiva asking about who is Rāma? Lord Śaṁkara first describes the formless element of Rāma in the verses like 'Binu Pada Calai' etc. and then explains the background of Lord's incarnation, 'Jaba Jaba Hoi Dharama Kai Hānī', almost in lines with 'Gītā', 'Yadā Yadā Hi Dharmasya'. Why did Rāma incarnate? What are the causes of Lord's incarnation? The cause of Lord's incarnation cannot be stated precisely. Nonetheless, I would tell you five causes of Rāma's incarnation. Śiva recited five causes. The first cause is

Vaikunṭha's gatekeeper Jaya and Vijaya, who were cursed by Sanatakumara and eventually, took birth in demon race. In order to emancipate them, Lord had to incarnate as Rāma. The second cause was SatīVṛmdā, who was deceived by Viṣṇu. Consequently, Vṛmdā, the wife of Jalaṃdhara, cursed the Lord due to which Rāma had to incarnate. The third cause is Nārada's curse to the Lord because of which Lord incarnated. The fourth cause is the rigorous penance performed by Manu and Śatrūpā on the bank of River Dhenumati. Pleased by their penance, Lord promised them to be born as their son. The fifth and last cause is the Brāhamaṇa's curse to King Pratāpabhānu. Four out of five causes are related to curse, except for one which is related to Lord's grace. Cursed by the Brāhamaṇas, Pratāpabhānu is reborn as Rāvaṇa, Arimardana as Kumbhakarṇa and a minister named Dharmaruci was reborn as Vibhīṣaṇa through a step-mother.

RāmaKathā describes the exploits of Rāvaṇa's incarnation before Rāma's incarnation, because it's dark before the sunlight. The story of demon race is followed by the story of solar dynasty. The three brothers practice severe penance and attained most unattainable boons. By the power of these boons, Rāvaṇa bullied and tortured everyone in a self-willed manner. The earth was perturbed. She assumed the form of a cow and pleaded the seers and the sages to save her. They said that their contemplation was stopped due to Rāvaṇa's tyranny. They approached the deities, but the deities were equally helpless because their religious merits were ceasing. They collectively approached Patriarch Brahmā who requested praying to the Lord. The deities, the seers, the sages, the whole earth in form of a cow and Māhādeva began to sing Lord's hymn of praise under the leadership of Brahmā. Everyone collectively prayed to the Lord. They received the response through divine sound from the sky, "O earth, O sages, O deities, fear not. I shall bear an incarnation with my part manifestations. Please wait for some time." Everyone was pleased to hear this. This is the three-fold formula for Lord's incarnation. The first

step is to endeavor. We must do everything we possibly can. Once we reach the limit of endeavors, we must pray. The third step after praying is to wait. Many a times, we work hard, we pray as well but we fail to wait. Lord is attained by waiting. Imagine how long has Sabrī waited before meeting the Lord! Imagine how long has Ahalyā waited! It was only after a long wait that one can behold the Lord. The union of our endeavors, our prayers and our willingness to wait manifests the divinity.

Soon came the moment of Lord's arrival. Goswāmijī, through His mantric lines, takes us to the divine abode of Ayodhyā where Lord is to incarnate. Ayodhyā is a town. It's presently ruled by the race of Raghu. Its present king is Emperor Daśaratha, whose glory is renowned in Vedas as well. How is Daśaratha? He is a champion of righteousness 'Dharama Dhuraṃdhara' i.e. *karmayogī*. He is a man of wisdom i.e. *jñānayogī*. Lastly, 'Hṛdaya Bhagati Matī SāraṃgaPānī' i.e. *bhaktiyogī*. He fulfills the three disciplines of 'Gītā' and represents a unified form of the three domains of Vedas viz. devotion, wisdom and karma. How was his married life? The composer of 'Mānasa' says, 'Kausalyādi Nāri Priya', the king loved the queens. How are the queens? 'Saba Ācharana Punīta', the queens lead a life with holy conduct and always honored the king. The king and queen collectively worshipped the Lord 'Hari Pada Kamala Binīta'. Tulasīdāsajī gives a tiny formula of married life to manifest Rāma in our lives. Young listeners, following these three points will manifest Rāma in your life in form of peace, repose and solace. The husband must love his wife. This is the first aphorism. The wife must honor her husband. Both of them must collectively worship the Lord. A couple who follows this will be blessed by Rāma in form of peace, repose and solace. King Daśaratha led such a life. He however had one pain in his life,

Eka Bāra Bhūpati Mana Māhī I

Bhai Galāni More Suta Nāhī II BAK-188.01 II

Before whom should the King articulate his pain? The King thus resorted to his Guru. When we cannot find

solution for our problems from anywhere in the world, there is only door open for us and that's the door of our Guru, our Enlightened Being. Go there. King Daśaratha went to Vaśiṣṭhajī's hermitage. "Lord, will I ever be blessed by a son in my life?" Vaśiṣṭhajī replied with a smile, "King, I was awaiting this moment since a very long time to make the Supreme Element sport in your courtyard as a child. But you never raised the curiosity till now! I was already waiting for this moment. Please have heart and wait, for you shall father four sons. Your four sons will be renowned in the three spheres and they will be the dispeller of the devotees' fear. But King, you will have to perform a yajña begetting the boon of a son. The sage sent for Śṛngī." A yajña was conducted which would bless the king with the boon of a son. The oblations were offered. The fire-god appeared with a divine offering and handed over to Vaśiṣṭhajī asking him to have the king distribute it among the queens. The King sent for his beloved queens and distributed the offering. The three queens began to experience the state of being conceived. Some time elapsed. The moment of Lord's arrival approached closer. The almanac consisting of 'Joga Lagana Graha Bāra Tithi' turned favorable. The animate and inanimate beings of the universe were delighted because Rāma's birth is the root of bliss. Auspicious omens began to manifest in Ayodhyā. And Goswāmijī says, it was *TretāYug* (the second age of this world), the sacred month of *Caitra* (start of Spring), *ŚuklaPakṣa* (the bright fortnight of a month during waxing moon), ninth day of the bright half, the sun was at the meridian and the asterism of Abhijit was shining in all glory. Mild fragrant breeze was blowing. The mines of gems began to manifest from the mountains. The rivers flowed ambrosia instead of water. The

whole Universe was transforming. The Brāhamaṇas on the earth, the celestial deities of the sky and the serpents of the nether region began to sing Lord's hymn of advent. 'Mānasa' says, the one who dwells in the whole world or the one in whom the whole world dwells, the Supreme Element appeared in Mother Kausalyā's chamber with four arms. Goswāmijī sang, *Bhae Pragaṭa Kṛpālā DinaDayālā Kausalyā Hitakārī I Haraṣita Mahatārī Muni Mana Hārī Adbhuta Rūpa Bicārī II BAK-191.01 II* Lord appeared, but till now He is only the benefactor of Kausalyā. He needs to be everyone's benefactor. He needs to appear for the sake of Brāhamaṇas, cows, gods and saints. Lord has appeared in four arms. The revelation fell upon the mother. Lord smiled. He assumed the size of an infant and began to cry. On hearing the cries of an infant, other queens rushed in flurry. Daśaratha was informed that he was blessed with a son. He was drowned as it were in the ecstasy of absorption into Brahma. He wondered, the Supreme Entity whose very Name brings blessing has incarnated in my home? But the Guru alone can reveal whether the new born was the Supreme Element or an ordinary mortal. He sent for the Guru. The Guru arrived with the Brāhamaṇas and announced that the formless Supreme Entity has incarnated in a human form. The all-pervasive Supreme Entity has incarnated as an individual. The father of the world has incarnated in your home as your own son. The non-qualitative being has assumed a qualitative form. The King who was immersed in supreme joy sent for the musicians and told to begin the celebrations. The celebrations begin in the entire Ayodhyā. From this VyāsaPīṭha of Bihar, I wish everyone on the occasion of Rāma's birth.

In one context, Kathā is a spiritual discourse involving the discussion of saints, Lord Hanumāna and the God, because these three elements are constantly engaged in divine pastimes. The saints sport every moment. Instead of sporting stubbornly, they sport practically. They make us feel blessed by proactively reaching out to us. Hanumāna constantly sports in the sky. Lord Kausalyā has sported throughout His lifetime, so has Lord Rāma, and so have the saints and Lord Hanumāna.

Kathā-Darśana

- ♦ To know Rāma deeply, it's essential to know Lord Śiva.
- ♦ A Holy Scripture must not induce fear in a common man. It must rather confer fearlessness to every individual.
- ♦ Vedas and scriptures must be researched and revised according to the contemporary place and time.
- ♦ 'Mānasa' is the scripture of unity. It unites everyone.
- ♦ 'Mānasa' is the formula to attain humanness from demonic instincts.
- ♦ Lord is beyond the dualisms of attachment and hatred.
- ♦ The divine incarnations are quite bold and their course is strangest, beyond our perception.
- ♦ Even though we have eyes, we lack vision. The spiritual discourse blesses us with virtuous vision.
- ♦ Religion must be full of rasa.
- ♦ The world has never been void of saints and monks.
- ♦ Beings endowed with superhuman powers are highly prone to downfall, but pure beings are not.
- ♦ A Guru is the one who keeps the disciples ever-free and ever-fearless.
- ♦ When you surrender to a Guru, have staunch faith in Him/Her.
- ♦ One who never impedes anyone in life is a Seeker or Sādhaka.
- ♦ A seeker has no uniform; s/he could exist in any attire.
- ♦ An offering of grace, prasāda, must be distributed instead of being sold.
- ♦ The great personalities have to endure fire, just like the sun ought to burn in fire.
- ♦ If our criticism is impelled from hatred then please don't mind and if it's message-oriented then accept it with an open mind.

Lord Rāma has sported in Avadha, Citrakūṭa, Daṃḍaka forest and Laṃkā

Lord Rāma has specifically sported at four places during His lifetime. As such there are five places, but I am combining two places into one. Firstly, Lord has sported in Avadha in the King's courtyard, 'Dravau So Dasaratha Ajira Bihārī'. 'Pavana-Tanaya Saṃtana-Hitakārī I Hṛdaya Birājata Avadha Bihārī II', this proves that Lord has sported in Avadha. Even today we call the Lord of Ayodhyā as 'Avadha Bihārī' and Lord has sported in Mithilā as well. The saints of Mithilā say that the Lord has sported in town of Mithilā, the orchard of PuṣpaVāṭikā and His own wedding-canopy, an episode that's full of spirituality. Therefore, Lord is 'Mithilā Bihārī' as well. And I would like to combine Mithilā and Ayodhyā because Lord Rāma has united the two towns. Tulasī has joined both the towns in RāmaKāthā, 'Saritanhi Janaka Badhāe Setū'. When Daśaratha went to Mithilā with the wedding procession, Janaka bridged the rivers on the way. People question the quick turnaround time to build the bridges. Please don't look at it only in terms of physical construction. Bringing the towns of Ayodhyā and Janakapura together is also a form of unity. Viśvāmītra and Vaśiṣṭha came together, which is a form of unity as well. The association of Sītā and Rāma is also a form of unity. Alternately, they might have some means in the past to build the bridges over the rivers instantaneously. Here, bridging the rivers is described in the context of union.

The saints have described the town of Ayodhyā as the city of intellect (*buddhi*). Janakapura is anyways the town of intellect. Who is as intellectual as King Videharāja who owns Janakapura? Daśaratha himself is 'GunaNidhi Gyānī'; hence, Ayodhyā is also the town of intellect. Lord's second place of sport is Citrakūṭa. We often call Lord Rāma as Citrakūṭa-Vihārī. Goswāmījī says Citrakūṭa is the metaphor of subconscious-mind (*citta*). The

way Ayodhyā and Mithilā represent intellect, Citrakūṭa represents subconscious-mind. Lord's third place of sport is Daṃḍaka forest and Goswāmījī compares Daṃḍaka forest with mind (*mana*). Lord's divine pastime of Daṃḍaka forest is the pastime of mind. Lord's pastime of Citrakūṭa is the pastime of subconscious-mind. Lord's pastime of Ayodhyā and Mithilā is the pastime of intellect. Lastly, comes Lord's main purpose of destroying the evils for which He has sported in Laṃkā. The saints have simlized Laṃkā to cosmic ego-self. This

describes mind, intellect, subconscious-mind and egotism.

God willing, may the Lord sport in our intellect, our mind and our subconscious-mind. Tulasīdāsajī has written, 'Jīva Dharma Ahamiti Abhimānā', egoism and pride is the nature of a worldly soul. But if God sports in our egotism, we shall feel blessed. In Tretāyuga, Lord has sported in Ayodhyā; hence, He is called 'Ayodhyā Bihārī'. He sported in Mithilā thus blessing the people of Mithilā. He sported in Citrakūṭa blessing the locals over there. He further sported in Daṃḍaka forest thus blessing Śūrpaṇakhā. Her punishment was a blessing in disguise. The fourteen thousand demons like Khara-Dūṣaṇa were blessed. Lord's sport in Daṃḍaka forest has blessed a supreme-lover like Mārīca. Sabrī was blessed and so were Kabandha and Jaṭāyu. Nārada was blessed after resolving the concerns of his mind. This was the great sport of Daṃḍaka forest.

Let the Lord sport in our mind. Mind is a narrow lane; whereas intellect is a broad lane. I would say that the domain of subconscious-mind in our life is vast; nonetheless, it's also a lane, just a bit wide. Egotism is wider than subconscious-mind and it's also a lane. And Tulasīdāsajī has written in 'Rāma Carita Mānasa',

Jinha Bithinha Biharahi Saba Bhāi I

Thakita Hohi Saba Loga Lugāi II BAK-203.04 II

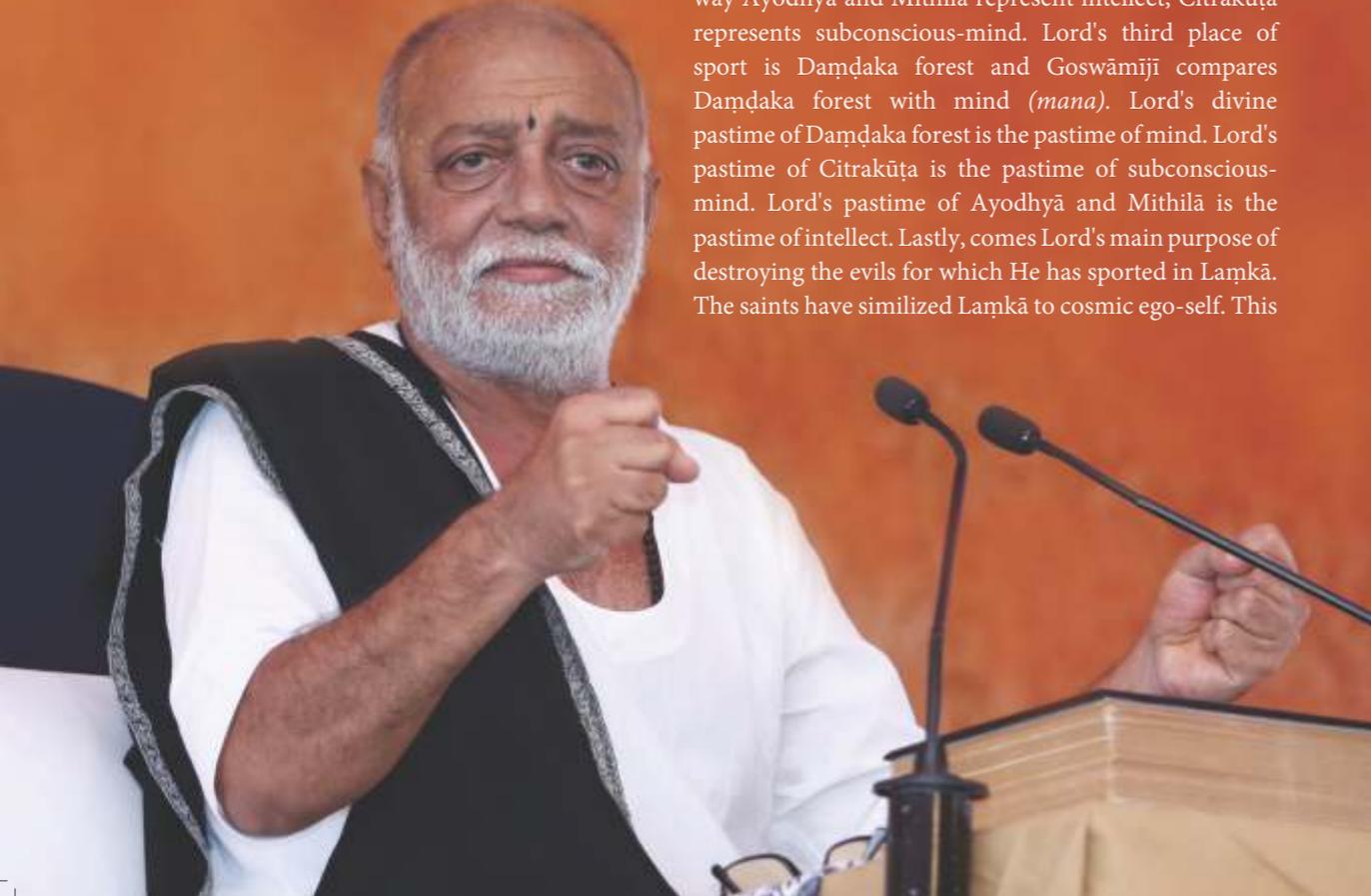
The author of 'Mānasa' writes that through whichever lane the four brothers passed in pursuit of their sport, all the men and women there stood motionless on perceiving them! If Lord Rāma sports in the narrow lane of our mind then the masculine and feminine aspect within us in form of the almighty creator and the creation respectively will stand motionless on perceiving Him. Every individual is blessed with this masculine and feminine aspect in form of creator and creation. Our problem is that we are not concentrated or centered. We are unable to become steady and still. We can attain the state of steadiness when the Lord sports in our mind, intellect, subconscious-mind and egotism. We don't have to fight or destroy our four-fold inner faculty. We don't have to kill our mind. We don't have to destroy our subconscious-mind. We don't have

to waste our time in freeing our self from egotism. However, it's essential for the Lord to sport in our four-fold inner faculty. Dissuade the wishes of your mind. For instance, your mind will provoke you to drink, but your inner masculine power must dissuade this wish and your feminine power must discourage it. Don't empower your mind.

A young listener has asked, "When Bharatajī went to meet Rāma in Citrakūṭa, why did King Guha welcome Bharata with fishes in Śṛṅgaverapura?" Yes, it's mentioned in 'Mānasa'. Please recall Tulasī's line,

Mīna Pīna Pāṭhīna Purāne I

Bhari Bhari Bhāra Kahāranha Āne II AYK-192.02 II King Guha has taken three types of welcome gifts. Firstly, 'Mīna Pīna', Mīna means fish and Pīna means big and fat. They took fat fishes to welcome Bharata. Secondly, they also took bulbs, roots and fruits with them. Thirdly, they took a variety of birds and animals like elephants, horses etc. We could have understood that had Bharata chosen bulbs, roots or fruits, it would show that he was a serene man. But why did they take fishes? It's a lovely question. Please don't interpret the meaning of fish literally. Tulasīdāsajī presents a different meaning of fish in 'Rāma Carita Mānasa'. Bharatajī is a peerless guest in Śṛṅgaverapura. King Guha was committed to give him a grand welcome. Therefore, they took fishes with them. Fishes are not meant to be eaten. Bharata is not a non-vegetarian person. The reason of taking fishes is because fish is deemed as an auspicious omen. This man is Rāma's companion. He is not evil. He thought of welcoming a saint by an auspicious omen and hence, they took fishes. Fishes were certainly not meant for eating. Fish is considered an auspicious omen in our culture. And fish is considered as symbolic of love. Hence, showing fish to a guest is equivalent to showing love and honor to them. Our scriptures also mention about MatsyaAvatāra (Viṣṇu's incarnation as a fish). At the time of MatsyaAvatāra, the whole earth was drowning. Matsya is described to have rescued Manu and earthly existence from a great deluge. The town of Ayodhyā was drowning in the ocean of separation. But Bharata has become a means to save the town like MatsyaAvatāra. Hence, the fishes were taken.



If you get a curiosity on 'Rāmāyaṇa', there are two options. Firstly, ask your Guru because searching the scriptures will not resolve our curiosity. Secondly, if your intellect becomes pure and steady, all scriptures will automatically emerge in you. It's a real experience. There are only two conditions: pure and steady. If our intellect becomes pure and steady then there is no need to read any scriptures. All scriptures will manifest within you easily. Someone asked Swāmī Sharnanandaji, "Tell me a school where everything can be learned in the good way?" He said, solitude is the only school and silence is the only lesson.

Young listeners, if you want to attain something by little grace without working for it then sit in solitude and study silence. I have experienced by my Guru's grace that the purer and steadier our intellect, the more scriptures manifest within us. Bharatajī, I have recalled MatsyaAvatāra on beholding you and therefore, I have come with the fishes. 'Mīna Pīna Pāṭhīna Purāne', where do fat fishes reside? They reside in large water bodies. The water can keep the fat fishes alive. Here water refers to 'Pāṭhīna Purāne' i.e. those who have read the Purāṇas in real sense know that the stream of flow is Gaṅges. The fishes stay alive in the abundant flow of Gaṅges. 'Bhari Bhari Bhāra Kahāranha Āne', they had brought huge pictures of Gaṅges with them. Thus, this incident can be interpreted in several ways! Bharata is not a non-vegetarian person. A person who eats meat is considered *tamogunī*. One who fiddles with animals and goes hunting is considered *rajogunī*. And one who survives on fruits and other vegetables is a *satvagunī*. Tulasī's scripture is the penultimate scripture; please read it. The evidences in today's world can be sought only from Tulasī.

So, don't support your mind. Mind is a narrow lane. Let Rāma sport in our mind! And the moment Lord enters our mind, it shall become blessed. Mind is the sport of Daṇḍaka forest. Let the Lord enter and sport in our intellect. Our intellect, which nowadays is pushing us in bondage and becoming full of fallacies, shall progress from being evil to virtuous.

Our subconscious-mind constantly stays distracted and disturbed. If Lord sports in our subconscious-mind like Citrakūṭa then it shall progress towards abstinence and the instincts of our subconscious-mind shall keep us centered at one place. Don't waste your time in getting rid of egotism. Let Lord sport in our ego. If Lord sports in our mind, intellect, subconscious-mind and egotism then it will only benefit us. Our four-fold inner faculty shall get initiated through this. So, Lord sports in our four-fold inner faculty. Where do we sport? Let's now look at us. We are worldly souls. We sometimes sport in righteousness (*dharma*), at times in wealth (*artha*), further sometime in desire (*kāma*) and yet sometime in salvation (*mokṣa*). We all are sporting in these four pursuits of human existence. A seeker (*sādhaka*) sports in righteousness (*dharma*). An accomplished seeker (*siddha*) sports in salvation (*mokṣa*). A sensuous being (*viśaya*) sports in desires (*kāma*). And an utmost selfish (*svārthī*) person only sports in wealth (*artha*).

So, Lord's sport is auspicious. His divine pastime is amazing. The question is about our sport. By looking at the Lord's sport, we must try to alter the direction of our sport. We don't have to forsake righteousness, but sport in it. We neither have to forsake wealth, because it's necessary. We need not efface desires, because absence of desires will stop the world. Egotism is our disposition. What should we do then? 'Rāma Carita Mānasa' prescribes a formula to bless these four aspects. Look at one sight of Janakapura. Lord Rāma-Jānakī, Lakṣmaṇa-Ūrmilā, Bharata-Māṇḍavī and Śatrughna-Śrutakīrti. Tulasī says, King Daśaratha is extremely pleased at the sight of his four princes with their brides in the same wedding canopy.

Mudita Avadhapati Sakala Suta

Badhunha Sameta Nihāri I

Janu Pāe Mahipāla Mani Kriyanha

Sahita Phala Cāri II BAK-325 II

Let's discuss about *Phala*, 'Jo Dāyaku Phala Cāri'. Righteousness, wealth, desire and salvation are called as *Phala* or rewards. But Tulasīdāsajī says, every *phala* is present with its *kriya*. *Kriya* means the process of the

realization of *phala*. The King was delighted to see the *phala* along with its *kriya*. I and you ought to understand this by RāmaKathā so that our sport can remain pure. Rāma is *phala* and His *kriya* is Sītā. Lakṣmaṇa is *phala* and His *kriya* is Ūrmilā. Bharata is *phala* and His *kriya* is Māṇḍavī. Śatrughna is *phala* and His *kriya* is Śrutakīrti. Tulasī presents a profound idea. *Phala* represents the four pursuits of human existence and *kriya* refers to the four processes of their realization.

So my listeners, the four pursuits of human existence are righteousness, wealth, desire and salvation. Śatrughna represents wealth. Speaking too much is not wealth. Silence is wealth. Śatrughna is married to Śrutakīrti, who personifies the process of realizing the wealth. The process of realizing wealth is service (*sevā*). Possessing wealth is good only if it's used in the service of others. Wealth without service is worthless. Our wealth must serve others. Śrutakīrti is an epitome of service. Let me say that this lady has offered a greater service than Śatrughna by being silent and staying far from fame. Hence, she represents the *kriya* of wealth. Lakṣmaṇajī represents righteousness. He observes only one duty. He says that he knows no one except Rāma and he believes in no one but Rāma. His only duty is to surrender to Rāma and service of Rāma. The *kriya* of Lakṣmaṇa, who represents righteousness, is Ūrmilā. Essentially the *kriya* of righteousness (*dharma*) is reverence (*śraddhā*). Ūrmilā represents evident reverence. Daśaratha's son Lakṣmaṇa is righteousness and his daughter-in-law represents reverence.

Desire is not only confined to sensuous pleasures. It also refers to a longing of constantly dwelling in someone's divine feet, 'Sita Rāma Carana Rati'. The Gopis might have gone through different emotions in the earlier part of *rāsa*, but what did they wish for in the end? 'KṛṣṇaDarśana Lālasā'. My listeners, desire refers to the intense longing to attain the divine. The saints define this as desire. It's an intense infatuation towards the divine. Otherwise it's difficult to present Bharata as the counterpart of desire. The saints have presented Bharata in diverse forms. But

Bharata stands for desire; an intense love. The state of extreme love and the state of extreme desire causes distress. Therefore, the saints have presented Bharata as desire. His *kriya* is distress (*vyākulatā*), personified by Māṇḍavī. She has not refuted Bharata's distress and intense longing. She has in fact supported his distress and intense longing to attain the Lord. She supports him in his distress. Lastly, Rāma stands for wisdom; Rāma is salvation; the very form of Highest truth. His *kriya* is Sītā, who stands for devotion. The *kriya* of salvation (*mokṣa*) is devotion (*bhakti*). What good is salvation without devotion? Salvation holds no glory in absence of devotion. However, the wayfarers of love and devotion give no importance to salvation.

So Bāpa! Even if we sport in wealth, we must devote it in the acts of service. Doing so will make our wealth worthy. Similarly, religious activities should be performed with reverence. They must not be performed with pretentious or superficial mindset, but reverence. The problem is that our religious activities are motivated by fear and allurement instead of reverence. Indulge in religious acts after forsaking allurement and fear. Chant the verse 'Maṅgala Bhavana Amaṅgala Hārī', all planets will turn propitious. But it needs trust and reverence. Our religious sport will become worthy when we live by genuine reverence.

The third aspect of desire comes in form of supreme love. Therefore, it causes distress. A devotee must desperately struggle and flutter to attain the Supreme Godhead. Our eyes should fill up with tears with the memory of the Supreme Element. This *kriya* will make our desire worth it. Note that Bharatajī abandoned *kāma*, but not *rati*. We need to understand this thoroughly. In the King of Pilgrimage Places, Prayāg, he says that he does not want *kāma* but he needs *rati* in every lifetime, 'Janama Janama Rati'. *Rati* is the distress experienced in separation from the Lord. It represents a kind of distress. Our sport of desire will become worthy if it's flanked with its *kriya*. Lastly, the sport of salvation flanked with devotion will make it worthy. Therefore, even as Lord's sport is auspicious by nature, our sport which is otherwise inauspicious

can be made worthy by following the above. Therefore, we are discussing this topic,

Mamṅala Bhavana Amamṅala Hārī I

Dravau So Dasaratha Ajira Bihārī II BAK-112.02 II

Rūpa Rāsi Nṛpa Ajira Bihārī I

Nācahi Nija Pratibiṃba Nihārī II UTK-76.04 II

Tulasī has written a line about Pārvatī presenting yet another occurrence of the word 'vihāra'. Jānakijī sang Pārvatī's hymn of praise glorifying her in the following verses: O Bhavānī, You are responsible for creation, sustenance and destruction of the Universe. You enchant the whole Universe, but carry on Your sports independently of others, 'Svabasa Bihārini'. Note that amorous pastime (vilāsa) is always subjugated. But the context in which we are discussing divine pastime (vihāra) makes it independent. In other words, what is independent is divine pastime and what is subjugated is amorous pastime, because amorous pastime keeps us dependent on others. Kṛṣṇa does not sport in amorous pleasures, His is divine pastime. Rāma does

not sport in amorous pleasures, His is divine pastime. Lord Śiva does not sport in amorous pleasures. Even though He appears to be so 'Karahi Bibidha Bidhi Bhoga Bilāsā', He essentially revels in divine pastime. Whatever is under our control is vihāra, whatever is dependent on others is vilāsa.

So Pārvatī is a divine feminine power who sports independently of others. Her sport is not dependent on others. Hence the word 'bihāra' is used here as well. Further, Goswāmijī uses the word 'bihāra' for the Lord while discussing a crucial issue related to Lord's sport in 'AyodhyāKāṇḍa',

Sunu Suresa Raghunātha Subhāu I

Nija Aparādha Risāhī Na Kāu II AYK-217.02 II

Jo Aparādhu Bhagata Kara Kara I

Rāma Roṣa Pāvaka So Jaraī II AYK-217.03 II

Jadyapi Sama Nahi Rāga Na Roṣu I

Gahahi Na Pāpa Pūnu Gunu Doṣu II AYK-218.02 II

Tadapi Karahi Sama Biṣama Bihārā I

Bhagata Abhagata Hṛdaya Anusārā II AYK-218.03 II



When Bharatajī was on the way to Citrakūṭa to convince Lord Rāma to return, the celestial King Indra felt threatened. He thought that if Bharata, personification of overflowing love, manages to reach Citrakūṭa then Ram will undoubtedly return subdued by his love. And if Lord Rāma returns to Ayodhyā, their plan would fail. The demons like Rāvaṇa will not be killed. Therefore, he doesn't want Bharata and Rāma to meet. At that moment, the Guru of the celestial deities, Bhṛhaspati has spoken these words: O the king of celestial deities, Indra, listen to my admonition. Rāma adores His devotees and one who commits an offence of His devotees, burns down to ashes in the fire of Rāma's anger. Lord is however beyond the dualisms of attachment and hatred. Yet Lord's sport cannot be understood as it is sometimes impartial and sometimes hostile; the reason being that God is extremely strange and beyond our comprehension. We have been reciting about 'Nācahi Nija Pratibiṃba Nihārī' and yesterday I mentioned that Lord Himself gets frightened by looking at His own reflection! This behavior of Lord is extremely strange. On one hand, He dances at the sight of His own reflection and on the other hand, He feels frightened by looking at His own reflection! 'Sama Biṣama Bihārā', this is beyond our understanding! Lord Kṛṣṇa pledges on one hand and on the other hand, we see Him breaking His pledge. Rāma's sport is equally strange. We can neither understand, nor predict. By perceiving His moves as right, we must move on with reverence. We cannot determine much about it. Based on the emotions of devotees and atheists, Lord appears to be impartial or hostile in His dealings. This is His sport.

My Lord is glorified as 'Ayodhyā-Bihārī', 'Citrakūṭa-Bihārī', 'Daṃḍakavana-Bihārī' and 'Laṃkā-Bihārī' which we have discussed about. Come, let's proceed with the chronology of Kathā.

Bipra Dhenu Sura Saṃta Hita Līnha Manuja Avatāra I

Nija Icchā Nirmīta Tanu Māyā Guna Go Pāra

II BAK-192 II

Lord bore incarnation for the sake of the Brāhamaṇas, symbolic of righteousness (dharma). Lord incarnated for the cows, symbolic of wealth (artha). Lord arrived

for the deities, symbolic of desire (kāma). Lastly, Lord manifested for the sake of the saints, symbolic of salvation (mokṣa). Thus, Lord has incarnated for the four pursuits of human existence. The saints have interpreted such meanings about Lord's incarnation. Lord took an incarnation to purify everyone's mind. Lord incarnated so that our intellect remains loyal to a single place of devotion. Lord incarnated to protect our subconscious-mind from disturbance. Lastly, Lord incarnated to level out or ward off our egotism. Lord has incarnated for the benefaction of the four stages of life namely celibacy, householder, retired and renunciate. Thus, Lord's incarnation can be interpreted in several ways.

The entire town of Ayodhyā is soaked in felicity. People are enjoying the occasion of Rāma's birth. The day assumed the length of a month. Everyone felt that night did not appear at all. They were engrossed in the state of supreme joy and ecstasy of absorption into Brahman to such an extent that they little realised the dimension of time. Time passed swiftly and soon arrived the moment of naming the four brothers. The King invited his wise Gurudeva with the other Brāhamaṇas. The four brothers are being named. O King, said Vaśiṣṭhajī, the child who is an ocean of joy and a mine of bliss, the world will experience peace and repose by chanting His Name, I name this child of Kausalyā as Rāma. Kaikeyī's son bore complexion, disposition and resemblance similar to Lord Rāma. While naming her child, said Vaśiṣṭhajī, by chanting the name of this child, the world will be satiated and nourished and therefore, I name him as Bharata. The child whose remembrance will destroy hostile intellect, it will destroy not the enemy but the mindset of enmity and animosity, I thus name this child as Śatrughna. The child who is an abode of all virtues, beloved to Rāma and mainstay of the whole world, Vaśiṣṭhajī named him Lakṣmaṇa. One who bestows solace is Rāma. One who fills everyone with love and sacrifice is Bharata. One who rids our mind from hatred and hostility is Bharata. And one who deserves Rāma's love and who is the repository of all virtues was named Lakṣmaṇa. My VyāsaPīṭha always

speaks about the interpretation of the naming ceremony episode of the four brothers the way I understand it by my Guru's grace. This episode indicates the process of chanting the mantra of Rāma. The chanter of Rāma's Name must not exploit anyone and try to nourish everyone, just like Bharata. Our chanting of Rāma's Name shall succeed when we don't harbor enmity, animosity and hostility towards anyone, just like Śatrughna. Lastly, it's the duty of the chanter of Rāma's Name to embrace and adore the good virtues from the auspicious activities and discussions and be helpful to others in our own capacity, just like Lakṣmaṇa. A chanter of Rāma's Name must abide by these three traits.

The rituals were conducted one after another. When the brothers attained boyhood, the parents invested them with the sacred thread. The princes were sent to Gurukul for education. The author of 'Mānasa' writes that Rāma, Lakṣmaṇa, Bharata and Śatrughna mastered all branches of knowledge in a short span of time. This is the main reason that our existing education system needs to be rethought. The ancient education system has been successful undoubtedly. It was just a matter of a short period of time. And the students would become '*Bidyā Binaya Nipuna Guna Silā*'. Secondly, what has the Lord, whose very breaths represent Vedas, to study about? But He demonstrated the importance of education to the world. The four brothers returned after studying. They practiced whatever they had learned.

Goswāmījī says while changing the topic, "I have narrated the exploits of Rāma; now hear the next story." Sage Viśvāmītra lived in Buxar in his hermitage known as Siddhāśrama, where he practiced spiritual solemnizations. The demons name Mārīca and Subāhu constantly impeded his yajña. One fine day, he felt extremely worried about successfully completing his spiritual solemnization and realised that God alone can kill the demons. As he closed his eyes and meditated for a few moments, he saw that Rāma has already incarnated in Ayodhyā. He then leaves for Ayodhyā. The King welcomed him on his own throne

and entertained him with various kinds of food. Just then Rāma and Lakṣmaṇa arrived. Lord Rāma made an obeisance and the moment Viśvāmītra looked at Rāma, he was stunned! Daśaratha enquired with Viśvāmītrajī about the cause of his arrival. Viśvāmītra articulated his pain because of the demons and requested the King to handover Rāma with his younger brother. The sages of our country can request the emperors for the good of the world. And their request is not about wealth or money, but of handing over the offspring. The king proposed numerous alternatives to Viśvāmītrajī. He told the sage to take away everything that can be spelled by two letters, but for Rāma. Eventually, Vaśiṣṭhajī mediated and requested the King to handover Rāma, citing that it was his duty to do so. He said, for how long would you confine Rāma in your courtyard? His sport and pastime is essential for the benefaction of the world. When Gurudev said these words, Daśaratha did not argue any further and handed over his two sons.

The two brothers left with Viśvāmītra, set for a long journey ahead. Lord's great pastime commences from here. In other words, this marks the auspicious beginning of Lord's acts of incarnation. Lord's pastime thus began for the benefaction of the whole world. As they walked ahead, Tāḍakā attacked them. The moment Lord saw Tāḍakā, He ended her life by releasing a single shaft and it appeared as if Lord had not killed her, but bestowed nirvānā on her. Viśvāmītrajī reached his hermitage with the two brothers. One night elapsed. The yajña began the next morning. Rāma and Lakṣmaṇa cautiously guarded the yajña. Lord gives nirvānā to Subāhu by hitting an arrow of fire and throws Mārīca far away by shooting a headless shaft. Lord thus made the sages fearless by killing the demons. After a few days, Viśvāmītrajī said, Lord, since You are already on a mission of yajña, there are yet a few more yajñas pending to be completed. One was the yajña of Ahalyā and other was the yajña of the bow breaking ceremony. As the event of bow breaking ceremony fell on Lord's ears, He was delighted at heart. Tulasī said,

*Dhanuṣajagya Suni Raghukula Nāthā I
Haraṣi Cale Munibara Ke Sāthā II BAK-209.05 II*

Āśrama Eka Dikha Maga Māhī I

Khaga Mrga Jiva Jamtu Taha Nāhī II BAK-209.06 II
On the way, they came across a deserted hermitage. It had neither birds, nor beasts! There was absolute silence. Someone was lying down as still and inert as a stone. It appeared as if the person has lost consciousness. On beholding this sight, Lord raised a curiosity to Viśvāmītra enquiring about the hermitage and the stone-bodied person? On Lord's curiosity, Viśvāmītra narrates the following story: Lord, this is Gautama's consort Ahalyā, who is cursed and hence, lying like a stone. She expects nothing from You except, '*Carana Kamala Raja Cāhati*'. She supplicates not Your divine feet, but the dust of Your divine feet. And Lord, without the dust of Your divine feet, one cannot experience grace. Please be kind to bestow Your grace and thus, emancipate her. She would be blessed and get reestablished in the society. A sage of India stands by the side of a fallen being. A monk is always revolutionary.

My Rāma is a thinker; He is an emancipator and He is also an acceptor. Kṛṣṇa has played the same role. The divine incarnations are quite bold and their course is strangest, beyond our perception. The moment Viśvāmītra ordered the Lord, Tulasī stood by Ahalyā's side without delaying even for a moment. He is in hurry to have Lord's feet touch Ahalyā. He doesn't want to delay anymore. Tulasī is by her side. And so is MorariBapu. My listeners, we should stand by the last man. When Ahalyā was instigated by lust, she could see nothing. But today as her eyes opened up by a saint's grace, she could directly behold Rāma, '*Dekhata Raghunāyaka*'. What do the saints do? They open our eyes and it changes our perspective. She stood facing

the Lord with joined palms and began to sing Lord's hymn of praise overwhelmed by love. She was gratified. Ahalyā's episode in 'Mānasa' is independent in itself and extremely significant. There is a couplet written by Dixit Dankauri, which is also sung by Osman Mir,

*Yā To Kubūla Kara Mujhe Merī Kamajoriyo Ke Sātha,
Yā Choḍa De Mujhe Merī Tanhāiyo Ke Sātha I
Lāzima Nahi Hai Hara Koī Ho Yahā Kāmāyāba Hi I
Jinā Bhī Sikha Līje Nākāmiyo Ke Sātha I*

Ahalyā was emancipated. Lord Rāma and Lakṣmaṇa reached the bank of Gaṅgā with Viśvāmītra. Lord bathed in the Holy Gaṅges. Their next stop was Janakapura. After reaching there, they lodged in a mango grove. Janakajī arrives with his assemblage to welcome Viśvāmītrajī. Shortly, Rāma and Lakṣmaṇa, who had been to see the orchard, arrived. They offered an obeisance. King Janaka was astonished to see Rāma! He wondered who He was! He failed to understand why his mind, which is inherently dispassionate, is being enamored at the sight of the two princes? He began to enquire with Viśvāmītrajī: Lord, please tell me who are these beautiful boys? Why is my mind overwhelmed with love? Why is my mind, which is otherwise incessantly absorbed into the Supreme Element, being forcibly drawn towards these boys? Viśvāmītrajī was extremely glad at heart to hear about Janaka's attraction. He said, these boys are loved by the whole world. He introduced them and said, they are here on my suggestion to behold the bow sacrifice ceremony. King Janaka was deeply pleased. He lodged them in a palace named '*Sumḍara-Sadana*'. 'Mānasa' says, Lord had their lunch with the realised beings and rested for some time in the noon.

Lord Rāma has specifically sported at four places during His lifetime. Firstly, Lord has sported in Avadha in the King's courtyard, 'Avadha Bihārī' and Lord has sported in Mithilā as well. The saints of Mithilā say that the Lord has sported in town of Mithilā, the orchard of Pu paVā ikā and His own wedding-canopy, an episode that's full of spirituality. Therefore, Lord is 'Mithilā Bihārī' as well. Lord's second place of sport is Citrakū a. We often call Lord Rāma as 'Citrakū a-Vihārī'. Lord's third place of sport is Da aka forest. Lastly, comes Lord's main purpose of destroying the evils for which He has sported in La kā.

In Kaliyuga, Lord sports in 'Mānasa'; hence 'Mānasa-Bihārī'

Bāpa! Let me address a few curiosities. “Bāpu, yesterday you mentioned about steadying our restlessness. How can we achieve it?” It's utmost easy. Lord's Name! And it will take time. Any attempt to steady the unsteady nature of our mind which prevails since numerous ages and numerous lifetimes is bound to take time.

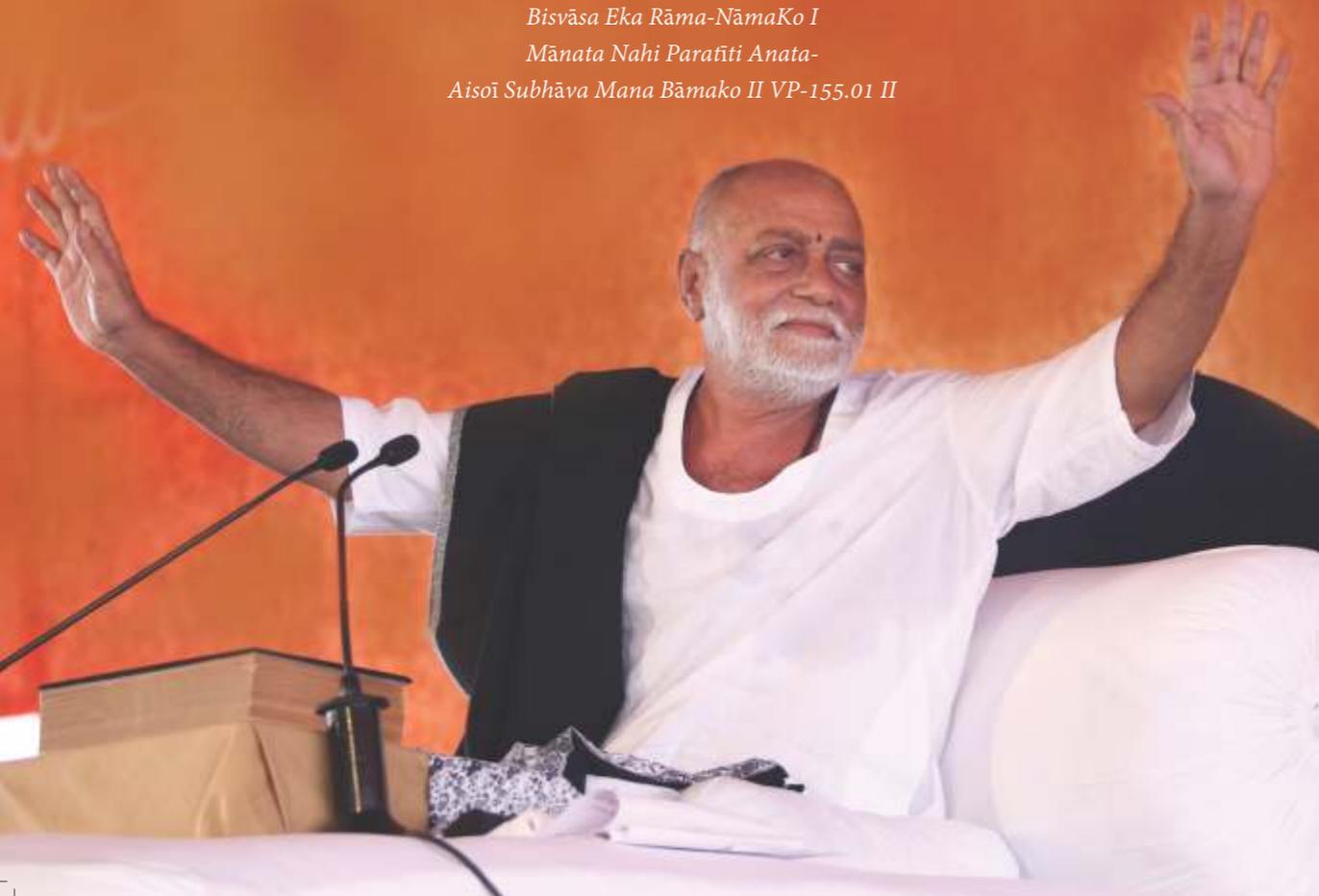
*Lambī Dūrī Taya Karane Main Wakta To Lagtā Hai I
Nae Parimdo Ko Uḍane Mein Wakta To Lagtā Hai I*

It shall take time but in my experience the incessant discipline of chanting Lord's name will lead one to slowly and gradually experience inner bliss without any external means. And then this aphorism of Tulasī comes true,

*Nija Sukha Binu Mana Hoi Ki Thīrā I
Parasa Ki Hoi Bihīna Samīrā II UTK-89.04 II*

Goswāmījī presents a highly scientific aphorism. He says, there can be no sensation of touch without air and therefore, we float in space. Similarly, mind cannot become steady without inner bliss. Mind becomes steady when one begins to experience bliss from within. And there are numerous ways to experience inner bliss, certainly. I would not close any doors. But the easiest of all is Lord's Name. Goswāmījī says that my Guru has showed me the royal highway.

*Bisvāsa Eka Rāma-NāmaKo I
Mānata Nahi Paraṭīti Anata-
Aisoī Subhāva Mana Bāmako II VP-155.01 II*



All said and done, I would stick to Lord's Name. Sing Lord's glorifications,

*RāmaHi Sumiria Gāia RāmaHi I
Samtata Sunia Rāma Guna Grāmahi
II UTK-129.03 II
Ehi KaliKāla Na Sādhana Dūjā I
Joga Jagya Japa Tapa Brata Pūjā
II UTK-129.03 II*

And,

Jāsu Patita Pāvana Baḍa Bānā I UTK-129.04 I
His great Name sanctifies the fallen beings. Tulasī gives the same admonition to His mind,

*Pāi Na Kehi Gati Patita Pāvana Rāma Bhaji Sunu
Saṭha Manā I UTK-130 I*

O wicked mind, worship Rāma to experience self-bliss. The moment we experience self-bliss, our restlessness and unsteady nature of mind will efface. It's a simple answer! One more point, RāmaKathā make us spiritually awake. It's not about literally waking up from our sleep. The definition of waking up is already given in 'Mānasa',

*Jānia Tabahi Jiva Jaga Jāgā I
Jaba Saba Biṣaya Bilāsa Birāgā II AYK-92.02 II*

From spiritual perspective, a worldly soul is deemed to be woken up when s/he gradually develops dispassion for the enjoyments of worldly pleasures.

A listener has asked, “I don't suffer as much by the lack of something as I suffer by my nature. I am fed up. Bāpu, what should I do? Please say something.” Oh my friend! It's seemingly difficult to delight someone who is suffering by one's own nature, because 'Mānasa' has said so. You will find 'Mānasa' everywhere. You will have no question whose answer 'Rāma Carita Mānasa' would not contain. We only need to open our eyes.

*Khalau Karahi Bhala Pāi Susamgū I
Miṭai Na Malina Subhāu Abhamgū II BAK-06.02 II*
Nature is unchangeable. The only remedy to transform

nature is to attend spiritual discourse. It would change gradually, 'Saṭha Sudharahi Satasamgati Pāi'. Though, it's extremely difficult to transform one's nature. The spiritual discourse can reform a wicked for a few moments, but it's difficult to transform his/her fundamental nature forever. Lord Kṛṣṇa brought the serpent Kaliya under His control and sent him to a saint, which means that even Lord could not change His nature. If our nature has to change then only the saints can do it. He sent the serpent to a spiritual discourse, which is the only remedy.

We suffer because of four aspects viz. time, karma, virtue and nature. Many people suffer because of the spirit of time. Many suffer because of virtues, a form of bondage. They are of three types: *rajoguna, tamoguna and satvaguna*. Some suffer because of their karma. And we suffer the most because of our own nature. It's a rule in spirituality that the more we contemplate and mentally connect with someone, his/her nature begins to manifest in us. This is a spiritual law. When Ramkrishna Paramhans immersed himself in Hanumānaji's worship, a small protrusion was observed in his lower back, similar to Hanumānaji's tail! He has had two such experiences. In the second incident, he engrossed himself in divine femininity to such an extent that few rules of female body were observed in his body as well. A devotee who constantly worships Rāma, gets endowed with Rāma's traits and disposition. So, when we mentally connect with someone at a deeper level, few virtues of that person descends in us. This is the advantage of a spiritual discourse. Tulasīdāsajī writes a hymn in 'VinayaPatrikā'. A saint's company is found by Lord's grace. And a saint's association can either gradually transform our nature or arouse a wish to inculcate saintly nature.

*Kabahumka Haum Yahi Rahani Rahaumgo I
ŚrīRaghunātha-Kṛpālu-Kṛpā Te
Samta-Subhāva Gahoumgo II VP-172.01 II*

During my RāmaKathā journey of last fifty-six years, I have observed transformation in the nature of even the most aggressive listeners who attended the discourse. I feel that this mission of Goswāmījī is turning out quite successful. So, in my understanding the spiritual discourse has the potential to gradually transform human nature. Therefore, Tulasī supplicates to the Lord in 'Vinaya': O Lord, may I meet a saint by Your grace and by the association of the saint, may I imbibe his nature in me. How is the nature of the saints?

*Parihari Deha-Janita Chīmtā, Dukha-Sukha
SamaBuddhi Sahaumgo I VP-172.04 I*

The nature of saints is rich with numerous traits!

Another listener has asked, "Just like the five essential elements of nature, is love also an element?" My child, love is the supreme element. It's the one of the greatest elements. Pay attention, the five essential elements of nature are gross. As per their scientific and scriptural definition, the five elements of nature are crass. Even though water is flowing, it's fundamentally crass in nature. And so are fire, earth, ether and air. An element that lacks discretion is defined as crass, 'Gagana Samīra Anala Jala Dharanī'. When the ocean surrendered to the Lord in 'SuṃdaraKāṇḍa' in form of Brāhamaṇa, he said: Lord, we are crass by nature. But love is not crass. Even though we may observe crassness or inertness in love, it's not so in reality. Love not only an element, it's the supreme element. 'Mānasa',

Tatva Prema Kara Mama Aru Torā I

Jānata Priyā Eku Manu Morā II SDK-14.03 II

'Rāma Carita Mānasa' contains the word 'Priyā' eleven times. I want to once recite a Kathā on 'Mānasa-Priyā'. Priyā means Lord's beloved i.e. devotion. It refers to Lord's energy, Lord's power, Lord's forgiveness. It describes Lord's divine feminine power of supreme ecstasy. Jānakī is Rāma's Priyā and Rādhā is Kṛṣṇa's



Priyā. But there is a vast difference between the two. Rādhā's sport of divine dalliance with Kṛṣṇa is not worth following and it cannot become an ideal. However, Jānakī's sport of divine dalliance with Rāma is worth adopting and it can become an ideal for every woman. The saints in love with Kṛṣṇa say that when one of them went in search of Kṛṣṇa he saw Kṛṣṇa massaging Radhika's legs, 'Dekhyo Paloṭata Rādhikā Pāyana'. Radhika was lying in leisure and Kṛṣṇa was massaging her legs. This sight cannot become an ideal. But Jānakī says, I would massage Lord's legs, 'Pāva Paloṭahi Saba Nisi Dāsī'. This is ideal. Rādhā is Rādhā. It's a different world of love Sāheb, where Goviṃda massages her feet. But 'Mānasa' has its own genre. Jānakī is surrendered to the Lord and She would

massage Lord's feet on the bed of grass formed on the ground.

My listeners, love is a supreme element. It may contain crassness in form of complains or being displeased. The authors of scriptures have certainly described such emotions. Read the chapter of 'Rāsa Paṃcādhyāyī' in 'Śrīmad Bhāgvatjī' to know more about the supreme element of love. Our Narsinh Mehta has sang,

PremaRasa Pāne Tu Moranā PicchaDhara!

TattvaNu ṬūPaṇu Tuccha Lāge I

O Kṛṣṇa, feed me the juice of love. The other elements will appear insignificant. Love is the supreme element. Love is the fifth pursuit of human existence. Therefore, I call my RāmaKathā as the Yajña-of-Love. Love one

another, Sāheb! Truth spoken out of jealousy, criticism or hatred is called as bitter-truth. Don't reject that truth, just be indifferent. Because my Goswāmījī has refused,

Surasari Jala Kṛta Bāruni Jānā I BAK-69.01 I

Refrain from drinking wine even if it has been made from the holy water of Gaṃgā. Similarly, when you encounter a truth spoken out of jealousy, be indifferent towards it. If you face a truth spoken from criticism, be indifferent. If our criticism is impelled from hatred then please don't mind and if it's message-oriented then accept it with an open mind.

*Kucha To Loga Kahemge,
Logo Kā Kāma Hai Kahanā,
Choḍo Bekāra Kī Bāte,
Kahī Bīta Na Jāye Rainā I*

My listeners, love is the supreme element. Rising above desires, anger and greed in life is great. But people like us do need these aspects in our lives. But I expect my listeners to at least not feel jealous of others. This is my only *dakṣiṇā*. Why should we envy others? Why should we hate others? Why should we criticize others? With the manifestation of love, with the arrival of devotion and with the bestowal of our Guru's grace, our evil nature begins to dispel gradually.

“Bāpu, You always say that Hanumānaji is pure as well accomplished. What is the difference between being pure and being accomplished? Bāpu, please comment.” Being pure and being accomplished are good states. Hanumānaji is highly accomplished with superhuman powers, 'Jo Yaha Padhai Hanumāna Calisā I Hoya Siddhi Sākhi Gaurisā'. And He is accomplished to such an extent that He can even make others accomplished with superhuman powers. I have been inclined to believe that purity is much better than superhuman powers. We must remain pure, because our fundamental form is immaculate 'Cetana Amala Sahaja Sukha Rāsi', but it has been concealed by several layers. Beings endowed with superhuman powers are highly prone to downfall, but pure beings are not. You may ask, has Hanumānaji faced downfall since He is accomplished? Yes, Bharata did shoot him down with a headless shaft. Hanumānaji was returning with Sanjivani and he fell straight down in Naṁdigrāma. Hanumānaji is quite immune. But accomplished people are susceptible to downfall; whereas a pure being has no issues.

One of my listeners has written that “Bāpu, some or other person has been instrumental in all the four sports of Lord Rāma.” The listener has also presented the evidence. I am extremely happy to know this. In the sport of Ayodhyā, Guru Vaśiṣṭha's blessing has been instrumental.

*Dharahu Dhira Hoihahi Suta Cāri I
Tribhuvana Bidita Bhagata Bhaya Hārī
II BAK-188.02 II*

By Lord Vaśiṣṭha's grace Rāghava sported in Ayodhyā. My listener has added an extremely lovely point. But I would like to tell my listener that three individuals have become instrumental for Ayodhyā's sport. Please don't forget them. One of them is Daśaratha's curiosity, 'Athāto Brahma Jijñāsā'. Had Daśaratha not expressed his curiosity, the matter would not have furthered. And among all the causes of Lord's incarnation cited in 'Rāma Carita Mānasa', the greatest is Nārada's incident, 'Nārada Bacana Satya Saba Karihau'. My Lord has made each and every point of Nārada's curse come true. Nārada is extremely lovely. And therefore, Nārada's curse has also been instrumental in Lord's sport in Ayodhyā. Secondly,

*Eka Bāra Bhūpati Mana Māhi I
Bhai Galāni More Suta Nāhi II BAK-188.01 II
Gura Gṛha Gayau Turata Mahipālā II BAK-188.01 II*
Next is the Guru's grace, which has been instrumental in Lord's sport in Ayodhyā, by means of a yajña. This is a lovely point. In Lord's sport of Mithilā, the great sage Viśvāmitra has been quite instrumental.

*Dhanuṣajagya Suni Raghukula Nāthā I
Haraṣi Cale Munibara Ke Sāthā II BAK-209.05 II*
Viśvāmitra shared the news of the bow-breaking ceremony and Lord proceeded to Mithilā. Absolutely true! All the realised souls have been instrumental in making the Lord sport at different places. For the sport of Citrakūṭa, Vālmiki has been instrumental,

Citrakūṭa Giri Karahu Nivāsu I AYK-131.02 I
Vālmiki has suggested Rāghava to abode in Citrakūṭa and glorify the mountains and forest of that region. Vālmiki has been instrumental for Lord's sport in Citrakūṭa. For the sport of Paṁcavaṭi, Sage Agastya has been instrumental,

*Daṁḍaka Bana Punīta Prabhu Karahū I
Ugra Sāpa Munibara Kara Harahū II ARK-12.08 II*
And for Lord's sport of Lamkā, Hanumānaji's instruction has been instrumental.

Ripuhi Jīti Ānibī Jānakī II SDK-31.02 II

Holy sir, let us go, defeat the demon and bring back Jānakī. Thus, someone or other has been instrumental for Lord's sports. I liked the point and so shared the same with you. My Tulasī gives the first place to listeners, 'Śrotā Bakatā GyānaNidhi Kathā Rāma Kai Gūḍha'.

Come, let us discuss something more about 'Mānasa-Bihārī'. Goswāmiji believes that our measure of time in terms of ages, eras or yuga represents Lord's large and small shafts. As per our count, there are four yugas namely Satayuga, Tretāyuga, Dvāparayuga and our present yuga is Kaliyuga. Lord has sported in all four yugas. Tulasī says, in Satayuga Lord has sported in Vaikunṭha, 'Vaikunṭha-Maṁdira-Vihārī'. Let us recite this verse of Tulasī, you may repeat after me,

*DanujaSūdana, DayāSiṁdhu, Daṁbhāpahana,
Dahana Durdoṣa, Darpāpahartā I
Duṣṭatādamana, Damabhavana, Duḥakhoughahara,
Durga Durvāsanā Nāsa Karttā II VP-56.01 II
Varada, Vanadābha, Vāgīśa, Viśvātamā,
Viraja, Vaikunṭha-Maṁdira-Vihārī I VP-56.03 I*

Lord has sported in Vaikunṭha in Satayuga. He has sported with three individuals in Vaikunṭha. Note that this is Lord's divine pastime and not divine dalliance. Lord has sported with Goddess Lakṣmī. Secondly, He has sported with Garuḍa. He also visited the earth with Garuḍa. Thirdly, Lord has sported with the saints in Vaikunṭha. So, Lord eternally sports with Goddess Lakṣmī in Vaikunṭha. He also sports with Garuḍa. Thirdly, Vaikunṭha is regularly visited by Sanatakumaras, Nārada and other saints. Lord regularly meets the saints to gather information about the world of mortals i.e. our earth and to address the concerns of earth, He sends the saints on earth for the beneficence of this world. Hence, Lord also sports with the saints in Vaikunṭha. Hence, Tulasī rightly says that Lord sports in Vaikunṭha in Satayuga.

In Tretāyuga, Lord sports in Avadha, 'Dravau So Dasaratha Ajira Bihārī', which we are

already discussing in the Kathā. In Dvāpara, Lord has sported in Vrindavana, which we have spoken about in last few days. But, where does Lord sport in Kaliyuga? In Kaliyuga, Lord sports in 'Mānasa' and He is called as 'Mānasa-Bihārī'. Therefore, we have chosen this subject. We all are living in Kaliyuga, Kathā is being recited in Kaliyuga and we have chosen the subject of 'Mānasa-Bihārī'.

'Mānasa' describes four aspects of Lord viz. name (*nāma*), form (*rupa*), sport (*hīlā*) and abode (*dhāma*). In Tretāyuga, Vālmikiji has composed one thousand million versions of 'Rāmāyaṇa'. This is a renowned incident in history. Viśvāmitrajī mentions about it, 'Caritam Raghunāthasya ŚatakoṭiPravistaram'. In 'RāmaRakṣā Stotra' Viśvāmitrajī mentions that Vālmiki has composed one thousand million versions of 'Rāmāyaṇa' in Tretāyuga. Tulasī's version of 'Rāma Carita Mānasa' contains the essence of all those versions of 'Rāmāyaṇa' composed by Vālmiki. By the Guru's grace we can try to discover as many mysteries as we can. But one life is not enough. I can state utmost responsibly that one who obtains only 'Rāma Carita Mānasa' by the Guru's grace, need not wander here and there in search of other things. In Kaliyuga, my Rāghava sports in 'Mānasa', He is 'Mānasa-Bihārī'. Today Rāma does not dwell in Ayodhyā, but He sports in the Holy Scripture of 'Mānasa'. According to the current age and time in the world, Lord is sporting in 'Mānasa' and hence, 'Mānasa-Bihārī'. And Tulasī's Kathā of 'Mānasa-Bihārī' contains four aspects: name, form, sport and abode.

So, in 'Mānasa-Bihārī' Lord sports in name, Lord sports in His form, Lord sports in lovely human acts and Lord sports in His abode. When I and you chant Lord's Name, we are not only chanting Lord's Name, but along with the Name, the one whose Name is being chanted also sports with us. He flows through our entire body, because Lord sports in His Name. As

we continue to chant Lord Rāma's Name, based on an individual's devotion Lord's form also begins to manifest gradually, because Lord sports in His form. When we recite or listen to Lord's exploits in Kaliyuga, at some point in time we would feel that the entire story is being acted in front of our eyes. We would feel as if Lord's divine pastime is being enacted before us. The narrative becomes a live reality. And Lord's Kathā also proves the sport of abode. As for us, 'Mānasa' is name, form, sport and abode. There is no need of anything else. So, in Kaliyuga Lord Rāma is 'Mānasa-Bihārī'. Lord has thus sported in all four yugas. Since we are reciting the Kathā in Kaliyuga, we have chosen the subject of 'Mānasa-Bihārī'.

Mamgala Bhavana Amamgala Hārī I

Dravau So Dasaratha Ajira Bihārī II BAK-111.01 II

Jana Mana Mamju Kamja Madhukara Se I

Jha Jasomati Hari Haladhara Se II BAK-19.04 II

When I and you chant Rāma's Name, realise that Lord is sporting on our tongue. Our tongue becomes Mother Yaśodā. And the way baby Rāma and baby Kṛṣṇa play in Mother Yaśodā's lap, similarly Lord plays on our tongue when we chant His Name. When we listen to Lord's sport, He enters our heart through the passage of our ears. Lord's sport begins from our ears. When we behold Lord's form in a picture or an idol, Lord sports in our eyes. He enters our heart through the eyes. When we sit at one place to read 'Mānasa' or sing its verses, Lord begins to sport at that place. That place becomes Lord's abode for that duration and He sports there.

Yesterday, Lord lodged in 'Suṃdara-Sadana' along with the younger brother Lakṣmaṇa, Sire Viśvāmitra and other sages. They had lunch and rested for the noon. By evening the news of the arrival of two princes, who are too lovely, had spread in Mithilā. The gateway of 'Suṃdara-Sadana' was crowded by the boys of the same age as Rāma. They wanted to go inside and meet Rāma, but who would allow them? The guards

stopped them. Lakṣmaṇajī realised this fact, because he is the preceptor of the living beings. He understands the pain of every living being. He also understood the wish of the young boys to behold Rāma. He thought that even if they cannot enter the palace, Lord can definitely step out so that they can behold Him. This is the duty of a preceptor. If few people cannot enter the temple premises due to some restriction then it's the preceptor's duty to bring the Lord out of the temple. Our philosophy describes two types of idols: stationary-idols and moving-idols. We can bring the moving-idols out during certain occasions for a short ride. Lakṣmaṇa thus thought of some excuse to take Lord outside. Rāma realised the matter in Lakṣmaṇa's mind. He thus told Viśvāmitra that Lord, Lakṣmaṇa wants to see the town, can I take him out for a while if you so permit. The sage permitted. The citizens of Janakapura surround the Lord and show Him the town. As the Lord walks by, the entire town of Janakapura comes on the street to behold the two princes. Everyone is immersed in beholding the Lord.

I have heard about three categories of beholders in Mithilā who behold Lord Rāma. The first category consists of the elderly people, who behold the Lord by standing on the sides of the street. They just behold the Lord thoughtfully, without talking with Him at all. The second category consists of Mithilā's children who clasp Lord's hand and shows Him the town and the way forward. The third category consisted of Mithilā's women who beheld the princes from their attics. I have heard from the saints that devotees who behold the Lord fall into one of the three categories. The elderly resemble the men of wisdom, thinkers and mature devotees who just behold the Lord without either speaking or smiling. Despite feeling attracted, they never reacted or showed it on their faces, because their intellectual pride did not allow them do to so. So, spiritual wisdom just beholds the Lord from a distance. The boys of the same age as

Rāma were transparent, innocent, candid and unpretentious. Such children would hold Lord's hand, touch Him and felt proximate with Him. The women beheld the Lord from the attics. I have heard from the saints that these women represent devotion. Devotion has a lofty stature. Even though the men of wisdom are great, devotion holds a higher status. It peeps from the attics. Devotion has the potential to gain Lord's acquaintance at a deeper level. The thinkers can only contemplate without gaining an acquaintance. The transparent and unpretentious can attain proximity with the Lord.

The town of Mithilā was inundated in Lord's beauty. Lord was showed the venue of the bow breaking ceremony. The children who accompanied the Lord also took Him to their houses. At times, children can have the men of wisdom behold the Lord. Sometimes, childlike innocence can bring the Lord to our home. It's possible. Lord immersed Mithilā in His love and beauty. Soon it was to dusk. Lord thought that the Guru might be displeased if they are late to return. Therefore, Lord returned after gratifying everyone. Tulasī says, Lord's sublimity inspires fear into Fear itself and when that Lord fears the Guru of being late, then it's a great surprise. 'Mānasa' aphoristically says, 'Bhaya Binu Hoi Na Prīṅ'. This verse is highly condemned. What does it mean? It means, don't love anyone out of fear. Don't love anyone out of

allurements. But once you fall in love, cultivating slight fear is the pinnacle of love. Don't surrender to a Guru out of fear. But once you surrender, one must be fearful of not breaching the bounds of propriety or refuting one's spiritual practice. Therefore, Lord is demonstrating the element of fear.

Lord returned. Sage Viśvāmitra offered dusk prayers. Rāma-Lakṣmaṇa had their dinner with the Guru. Soon it was time to retire for the day. When Viśvāmitrajī lies down on bed, Rāma-Lakṣmaṇa both offered the service of massaging the Guru's legs. On one hand, the great yogis strive to attain the dust of Lord's feet and on the other hand, the same Lord is serving His Guru's feet. The Guru went to sleep first, followed by Rāghava and then Lakhana. The wake up order was exactly opposite. 'Uṭhe Lakhanu', Lakhana was the first one to wake up. In fact, he never fell asleep. He was just lying down and thus, he was first to rise. He has vowed to stay awakened. It's not that he was awake only in the woods. He is awakened right from his childhood. Lakṣmaṇajī rose first, followed by Rāma 'Gura Te Pahilehi JagataPati Jāge Rāmu Sujāna'. The sagacious Rāma woke up before the Guru. The Guru woke up then. They began their daily chores. Lord Rāma sought the Guru's permission for Him and Lakṣmaṇa to bring some flowers from PuṣpaVāṭikā. The Guru gave his permission and the two brothers went to Janaka's orchard to collect the flowers.

There are four yugas namely Satayuga, Tretāyuga, Dvāparayuga and our present yuga is Kaliyuga. Lord has sported in all four yugas. Tulasī says, in Satayuga Lord has sported in Vaikun ha, 'Vaikun ha-Ma dira-Vihārī'. In Tretāyuga, Lord sports in Avadha, 'Dravau So Dasaratha Ajira Bihārī', which we are already discussing in the Kathā. In Dvāpara, Lord has sported in Vrindavana. But, where does Lord sport in Kaliyuga? In Kaliyuga, Lord sports in 'Mānasa' and He is called as 'Mānasa-Bihārī'. Today Rāma does not dwell in Ayodhyā, but He sports in the Holy Scripture of 'Mānasa'. According to the current age and time in the world, Lord is sporting in 'Mānasa' and hence, 'Mānasa-Bihārī'.

An omnipresent element can never sport; only an embodied being has the ability to sport

Bāpa! Everyone in this world is speaking Vyāsa's words. Whatever is being spoken has already been spoken by someone in the past. Someone has already spoken it sometime or other in the past. We ought to accept this truth. Even if someone speaks something foremost, s/he must not think that it's their own discovery. It was, in fact, lying latent in the universe. By your Guru's grace on you, you have become instrumental in manifesting it. In the viewpoint of 'Mānasa', Rāma, Lakśmaṇa, Bharata and Śatrughna personify righteousness, wealth, desire and salvation.

Janu Pāe Mahipāla Mani Kriyanha Sahita Phala Cāri II BAK-325 II

Goswāmījī has said this. I would say something more by my Guru's grace in response to your curiosity. It will be totally my responsibility. Buddha had said that you must accept my views only if your soul accepts it. On the same lines, as I speak in Bihar, I would like to suggest you the same, Bāpa! Whatever is spoken from here does not become the ultimate statement just because MorariBāpu has said it. If VyāsaPīṭha makes a wrong statement, a wrong message would spread in the entire society. Therefore, accept my views only if your intellect permits you to do so. Alternately, the fact that you listen to the Kathā is also more than enough. Bāpa! I would like to elaborate on what are Rāma, Lakśmaṇa, Bharata and Śatrughna. Rāma is the preserver or sustainer (*pālaka*). Evidence,

Śruti Setu Pālaka Rāma Tumha Jagadīsa Māyā Jānakī I

Jo Srjati Jagu Pālatai Harati Rukha Pāi KṛpāNidhāna Kī II

Jo SahasaSisu Ahīsu MahiDharu Lakanu Sacarācara Dhanī I

Sura Kāja Dhari NaraRāja Tanu Cale Dalana Khala Nisicara Anī II AYK-126 II

Tulasījī says, Rāma, You are the preserver. Based on these mantras of Tulasī, I would state that Rāma is the preserver, 'Śruti Setu Pālaka Rāma'.



Tāsu Bhajanu Kījia Taha Bhartā I LNK-06.02 I
Maṃdodarī told Rāvaṇa, one must not extend enmity with Him. Rāvaṇa asked, with whom should I not extend enmity?

Jo Kartā Pālaka Saṃhartā I LNK-06.02 I

She said, it's unwise to be hostile to the one who is the creator, preserver and destroyer of the Universe. So Bāpa! Rāma is the preserver. What is the *kriya* of a preserver? Rāma's shadow is Jānakī. Lakśmaṇa's shadow is Ūrmilā. Bharata's shadow is Māṇḍavī. Śatrughna's shadow is Śrutakīrti. Tulasī presents the four brothers in terms of righteousness, wealth, desire and salvation respectively. Today, we are discussing them from a third perspective.

If Rāma is the preserver then what should be His *kriya*? I would like to enumerate few preservers in this world. The head in a family is considered a preserver. The headman of a village is considered a preserver. The head of a small area in the village is a preserver. The head of a region, state or nation is a preserver. Lastly, the head of the earth is also a preserver. What should be their *kriya*? As my VyāsaPīṭha understands, the *kriya* of preserver is equality. A preserver must be equal in dealings. One who is partial cannot be a preserver. The preservers of religions, widely known as preceptors, must employ equanimity of conduct. It is their duty. Therefore, 'Bhagavad Gītā' always speaks about equanimity (*sama*). Upaniṣad speaks about truthfulness (*sata*). And 'Rāma Carita Mānasa' speaks about involving everyone until the last man i.e. *saba*.

Saba Nara Karahi Paraspara Prīṭī I UTK-20.01 I

If you own a factory and have workers working under you then you are their preserver or sustainer. It thus becomes your duty to deal impartially and equanimously with them. The preserver of nation must rule with equanimous mindset. This is their *kriya*. Rāma is a preserver. The *kriya* of preserver is equanimity. Bharata, on the other hand, is a child.

Mai Sisu Sevaka Jadyapi Bāmā II AYK-182.03 II

Bharata is a child. He is not a preserver. And we all know that a child cannot be a preserver and a preserver

cannot be a child. This is the law. I would like to draw your attention to Mithilā's episode. Rāma and Lakśmaṇa are staying in Janaka's mango-grove along with Viśvāmitra. Janaka got the news of their arrival and he rushes to welcome Sage Kaushika with his ministers and kinsmen. He welcomed the sages. Rāma and Lakśmaṇa had been to the mango-grove. When they returned, King Mithileśa was stunned to behold Lord Rāma. He asks a question,

Kahahu Nātha Sumdara Dou Bālaka I

MuniKula Tilaka Ki NrpaKulaPālaka II BAK-216 II
Janaka asked Viśvāmitra, who are these lovely boys? Are they the ornament of a sage's family or the preservers of some royal dynasty? Sage Viśvāmitrajī smiled hearing the question from a scholar and a man adept in wisdom. Janaka asked, holy sir, have I asked a wrong question? He said, no, not at all. A child can never be a preserver and a preserver can never be a child. Rāma is a preserver. The *kriya* of a preserver is equanimity. Bharatajī is a child. A child's *kriya* is to cry. A child's power lies in crying. But Bharatajī has never tried to force Rāma. Eventually all he told Lord Rāma was, 'Jehi Bidhi Prabhu Prasanna Mana Hoī'. In my view, Bharata is a child. And a child's *kriya* is being exclusively loyal and devoted.

When the matter of Sītājī's second abandonment came, Jānakijī has not complained at all. She knows that a girl born in royal family has to fulfill every responsibility. And being married in a royal family, one has to fulfill all the duties. Jānakī has proved this belief. We certainly feel the pain. The people of Mithilā and Bihar would definitely be hurt knowing that a man like Rāma had renounced a daughter of their own town! When Lord told Jānakī to contain Herself in fire, She did not confront at all, because She was used to staying in fire. The great personalities have to stay in fire. And the crust of earth also contains fire. It takes no time for the one who has emanated from the volcanic fire to contain Herself in fire. My listeners, Sītā's sacrifice is extraordinary. The sun ought to burn in fire. Sītā did not utter a word, because she represents total surrender, just like

Bharata '*Jehi Bidhi Prabhu Prasanna Mana Hoī*'. So, a child's *kriya* is exclusive loyalty and devotion. All that matters for a surrendered is only, only and only His/Her master's wish!

Rāma is a preserver; His *kriya* is equanimity. Bharata is a child; his *kriya* is to present his opinion and weep. And after sharing his opinion, leave everything to the Lord '*Rājī Hai Hama UsīMein Jisame Terī Rajā Hai I*'. In my VyāsaPīṭha's view, Lakṣmaṇa is the eyeball. Lakṣmaṇa is not a child. '*Palaka Bilocana Golaka Jaise*', how does Sītā and Rāma take care of Lakṣmaṇa in Citrakūṭa? Lakṣmaṇa is taken care of in the same way as the eyelids protect the eyeball. My Lakhana is the eyeball. Sāheb! When we feel sleepy, our eyelids close, but the eyeballs don't. Therefore, Lakhana has been awakened for fourteen years. Lakṣmaṇa is the eyeball of my 'Rāmāyaṇa'. The *kriya* of eyeball is to remain awake and cautious.

Last aphorism, Śatruḡhna is the driver. He is the driver of RāmaKathā. RāmaKathā has moved forward because of him. A driver never looks here and there, because doing so will cause an accident. My Śatruḡhna has never seen anything. I would tell you with utmost responsibility that he has never ever seen Rāma's countenance completely, fearing a mishap. How many mentions of Śatruḡhna would you find in 'Rāmāyaṇa'? He wishes not to be mentioned in 'Rāmāyaṇa'. He wishes to stay secret and quite, because he is a driver. His first mention comes here,

Ripusūdana Pada Kamala Namāmī I

Sūra Susīla Bharata Anugāmī II BAK-16.05 II

He is remembered in the chapter of offering obeisance. Three words are used in his glory: *sūra, susīla, bharata anugāmī*. He has never distracted himself from following Bharata, because he knows that Bharata is following Rāma. And therefore, he has followed Bharata without looking elsewhere. Tulasī mentions Śatruḡhna for the second time during the naming ceremony ritual of the four brothers. His third mention occurs when Rāma and Lakṣmaṇa went to Janakapura with Viśvāmitra. Bharata and Śatruḡhna are in Ayodhyā. The messengers from Janakapura reach Ayodhyā. The two brothers were playing.

Bharata and Śatruḡhna were sporting in Ayodhyā. The moment they heard the news that the messengers have arrived from Janakapura with a letter, both the boys rushed towards their father. Śatruḡhna is not mentioned clearly, even though he is present there. He doesn't come forward in crucial matters. It is Bharata who asked, '*Tāta Kahā Te Pātī Aī*'. Bharata touched the letter to his heart and both the brothers were overwhelmed with joy. Even though both the brothers were overwhelmed at heart, people could only notice Bharata's love and not Śatruḡhna's. This man has always stayed behind the curtain. A driver is always anonymous, secret and hidden. His next mention comes during his wedding with Śrutakīrti.

Rāma was pronounced an exile into the woods. When Bharatajī returned from his maternal home, Maṃtharā scolds Śatruḡhna, where he is seen once more. When Bharata left for Citrakūṭa, Śatruḡhna is with him. They reached Citrakūṭa. King Guha informed the Lord of the Guru's arrival. They wanted to go and bow to the Guru. But they could not have left Jānakī alone fearing the demons in the forest. The question was, who can stay with Sītā? Lord looked at Śatruḡhna, "Lord, I shall stay here." Lord knows that only Śatruḡhna can protect Jānakī in the right way. Even Lakṣmaṇa could not protect her as much as Śatruḡhna. Lakṣmaṇa did wait in Her protection, but when Jānakī spoke few harsh words, he left to rescue the Lord and Jānakī was abducted. Śatruḡhna never comes forward. He is the driver who furthers the journey of RāmaKathā. The *kriya* of a driver is to keep his/her emotions, love and sacrifice as secret as possible. At times Śatruḡhna appears a Gopi to me, because one who keeps everything secret is a Gopi. So, a driver is always secretive in one context. You since have asked VyāsaPīṭha's opinion, I would say that Rāma is a preserver, Bharata is a child, Lakṣmaṇa is the eyeball and Śatruḡhna is the driver who drives everything. Any driver is hidden. He is never known, Sāheb! They do not seek fame. So, Rāghava is 'Mānasa-Bihārī' in Kaliyuga.

Maṃgala Bhavana Amaṃgala Hārī I

Dravau So Dasaratha Ajira Bihārī II BAK-111.01 II

Rūpa Rāsi Nrpa Ajira Bihārī I

Nācahi Nija Pratibim̄ba Nihārī II UTK-76.04 II

I would like to mention one point as an aphorism. Please contemplate over it with a pleasurable mindset. The trait of sport or pastime is never observed in a formless element (*nirākāra*), only an element bearing a specific embodied form (*sākāra*) can sport. An omnipresent element (*vyāpaka*) can never sport; only an embodied being (*vyakti*) has the ability to sport. A non-qualitative (*nirguna*) being cannot sport; only a qualitative being (*saguna*) can sport. An omnipresent Supreme Element cannot sport. Tulasī says, '*Hari Byāpaka Sarbatra Samānā*', God is omnipresent, everywhere equally alike. There is no space void of Lord's presence. There is no possibility of sport in an omnipresent Supreme Element. Therefore, my country has presented the Supreme Soul as an individual and non-qualitative being as a qualitative being, so that the Supreme Soul can sport. The omnipresent Supreme Element cannot resolve our issues. In an omnipresent form, the Supreme Element is just sitting still like an impartial and indifferent spectator. Even though Lord dwells in everyone's heart in this form, He does not stop anyone from gambling, drinking or stealing. He says, do as you will. I am a mere witness. We, however, need someone who can stop us. We want someone to stop us not by law, but by love, smile and dance. We want a Supreme Element who can stop us in this way. If this point reaches your heart then do think about it that an omnipresent element cannot sport. There is no possibility of sport in a non-qualitative element. When the same element assumes a qualitative form, it sports at various places.

Rāghava sports in seven aspects. My Lord actually sports in infinite aspects. However, I would like to touch upon seven aspects in brief. First of all, Rāma sports in His own self. Narsinh Mehta says,

Brahma Laṭakā Kare Brahma Pāse I

JāgīNe Jou To Jagata Dise Nahī I

UṃghaMā AṭaPaṭā Bhoga Bhāse I

Just like '*Nācahi Nija Pratibim̄ba Nihārī*'. The way a child dances at its own reflection, similarly Lord

dances at the sight of His own reflection. The Supreme Element dances with the Supreme Element. So, Rāma sports in His own self. The Supreme Element sports in the Supreme Element Itself. One cannot sport with single element. Two elements are always needed for sporting. Therefore, "*Eko'hama Bahusyām*", one element manifests into multiple elements to sport with each other. So, the first aphorism is that Rāma sports in Rāma.

Secondly on the basis of 'Mānasa', Rāma sports in Kāma. Rāma sports with Kāma. I would like to take you once again to the wedding canopy of Mithilā, where the pillars of the canopy are etched with precious jewels. When Rāma and Jānakī are taking rounds around the sacred fire, Goswāmījī writes that Janaka's craftsmen have beautifully etched precious stones on the pillars of the wedding canopy which reflect SītāRāma's reflection while they were walking around the sacred fire. Looking at this sight Tulasī says, as if Kāmadeva and Rati have assumed countless forms to behold Lord Rāma's wedding through the pillars. Even in PuṣpaVāṭikā Lord sports in Kāma. Kāma over here does not refer to the carnal aspect, it refers to the devotional aspect. Goddess Lakṣmī has the right to dwell on Lord's bosoms. But Gopis dwell in Lord's divine feet. The devotees and servants dwell in Lord's divine feet. And that's the place where the divine dance of *rāsa* takes place. Lord has discussed about *Kāma* and erotic sentiments in PuṣpaVāṭikā. Let's refer to a couple of lines,

Tāta JanakaTanayā Yaha Soī I

DhanuṣaJagya Jehi Kārana Hoī II BAK-230.01 II

Jāsu Biloki Alaukika Sobhā I

Sahaja Punīta Mora Manu Chobhā II BAK-230.02 II
"Lakṣmaṇa, my heart which is naturally pure, is agitated by the sight of Her transcendental beauty." Rāma's sport in *kāma* is utmost pure. His sport in *kāma* is not against the prescribed laws of righteousness. When Lord began to sport in Citrakūṭa, Tulasī wrote '*Balakala Basana Jaṭila Tanu Syāmā*', Lord was clad in the bark of trees, had matted hair on His head and bore

a swarthy complexion. As Sītārāma sit together, Tulasī says, '*Janu Muni Beṣa Kīnha Rati Kāma*', it seemed as though Rati and Kāma had appeared there in a hermit's garb. This is Tulasī's sport of Kāma. Lord's sport in Kāma exists in this form. Lord's third sport is about his left side.

NilāmbujaŚyāmalaKomalāṅgaṃ

Sītāsamaropitavāmbhāgam I

Pāṇau Mahāsāyakaṅcāpam Namāmi Rāmaṃ

Raghuvamśanātham II AYK-Śl.03 II

'Sītāsamaropitavāmbhāgam', this is Lord's sport of His left side. Next, Lord sports in His abode. He sports at places where He is remembered. For instance, wherever you recite 'Rāma Carita Mānasa', it becomes an abode and believe me that Lord Rāma sports in that place for as long as you recite 'Rāma Carita Mānasa'. This is Lord's sport in the abode. When I glance through 'AyodhyāKāṇḍa' of 'Mānasa', I can observe Lord's sport in villages.

Sītā Lakhana Sahita Raghurāi I

Gāva Nikaṭa Jaba Nikasahi Jāi II AYK-113.01 II

This is Rāma's sport in villages. Rāma has gone to each and every village. He passes through the outskirts of the villages.

Gāva Gāva Asa Hoi Anamḍū I

Dekhi Bhānukula Kairava Caṃḍū II AYK-121.01 II

In every village, there was rejoicing at the sight of Rāma. This represents Lord's sport in the villages. As I look into Kṛṣṇa's exploits, I can see Kṛṣṇa's sport when He was tied with a rope. Lord's another most compassionate sport which would melt every individual's heart is the sport related to His swarthy complexion. It can also be associated with Kṛṣṇa, since He possessed the same complexion and being dark it is also associated with dusk (or the sport of dusk). One cannot resort to carnal pleasures during dusk, which pains the lovers deeply. When Lord sits in Citrakūṭa during dusk, He sports in the memory of Ayodhyā.

Jaba Jaba Rāmu Avadha Sudhi Karahī

I AYK-140.02 I

The sun sets on one hand. Lord knows that King Daśaratha has passed away in Ayodhyā and Bharata

has returned with the pādukā. By evening, seers and sages also return to their spiritual practices. The birds as well return to their nests. The *kola* and *kirātas* have also returned to their villages and huts. It's this time of the evening when the trio is left all alone in Citrakūṭa. And Lord Rāma's sight gets fixed towards Ayodhyā. Tulasī writes the copāi,

Jaba Jaba Rāmu Avadha Sudhi Karahī I

Taba Taba Bāri Bilocana Bharahī II AYK-140.02 II

In the dusk, the devotees miss the Lord and the Lord misses the devotees and both sport in each other's separation. Why? Dusk is the time when day and night unite with each other. This particular moment, marked by the union of day and night, is called as dusk. The devotees pine all the more during dusk in the beloved's separation because they feel that even day and night, which never seemed to meet together, have united at this moment. Lord misses Avadha during the dusk. How is Lord's sport of dusk? What is Lord's innate process of recalling Avadha? Firstly, He recalls the entire town of Ayodhyā. This once again reflects equanimous trait of a preserver. Rāma is the preserver. The one whose separation pines him the most, He chooses to remember him in the end. Initially, he remembers everyone. A preserver must think about the whole nation in the first place, instead of just thinking about his/her own family or kinsmen. A headman of a village must first ensure that no one is hungry in his village and if none are left hungry then he has the right to eat. If he eats food leaving few villagers hungry then he is not a preserver.

Rāghava recalled the whole society. As He recalls the entire Avadha, Lord's eyes fill up with tears. Now, look at the chronology, '*Sumiri Mātu Pitu Parijana Bhāi*'. He first recalls the mother. Tulasī just writes 'Mother', hence it's difficult to determine whether it's Mother Kausalyā, Mother Kaikeyī or Mother Sumitrā. These mysteries should then be searched in 'Rāma Carita Mānasa' by our Guru's grace or we can know if our Guru Himself reveals the mystery. If Rāma recalls His birth-mother Kausalyā then the world would blame Him of losing equanimity.

I feel that He must have recalled Kaikeyī very first in order. We can still understand Kausalyā's tears, but people will condemn Kaikeyī's tears even if they are real. In my personal belief, Lord has foremost recalled Kaikeyī, because Rāma has given first place to Kaikeyī everywhere, '*Prathama Rāma Bheṭi Kaikei*'. In Citrakūṭa, Rāma met Kaikeyī foremost. So, I feel that Lord has first and foremost recalled Kaikeyī. The second mother whom He recalls is Sumitrā. And Kausalyā comes on the third position.

Tulasī writes, Lord then recalled the father. There are two father-figures for the Lord: King Daśaratha and Sumaṃta. Rāma addresses Sumaṃta as father, '*Tāta Dharama Matu Tumha Sabu Sodhā*', you are one of the investigators of religion in the world. Whom does Lord Rāma address as father? He addresses the sun as father, for He hails from the solar dynasty. He calls King Daśaratha as father. Sumaṃta is addressed as father. The king of vulture, Jaṭāyu is addressed as father, '*Sītā Harana Tāta Jani Kahahu Pitā Sana Jāi*', using the word '*tāta*'. Hence, when Lord recalls father in Citrakūṭa, many father-figures are included. He then recalled his kinsmen and subjects. Afterwards, He recalls the brothers. Lakṣmaṇa is with Him. Lord foremost recalled Śatrughna. These are my personal opinions. Thereafter, He instantly recalled Lakṣmaṇa. Even though he is with Him, Lord recalled Lakṣmaṇa's sacrifice and vigilance. He thought that I and Jānakī would eat some fruits and go to sleep on the grass-bed, but Lakṣmaṇa would still be awake. Hence, Lord recalled him. He recalled his sacrifice and vigil. And in the end, Lord recalls the one with whom He

feels utmost intimate. This is the equanimity of a preserver. He recalls Bharata in the end, '*Bharata Sanehu Sīlu Sevakāi*'. He recalled Bharata's affection, Bharata's virtuous conduct and Bharata's service. While recalling these virtues of Bharata, the eyes of the all-gracious Lord brim over with tears. My VyāsaPīṭha names this episode as the sport of dusk.

After seeking the Guru's permission, Lord Rāma and Lakṣmaṇa visit Janaka's PuṣpaVāṭikā to bring some flowers for the Guru's adoration. There is a lake in the center of the orchard. The lake water is as immaculate as the hearts of the saints. The bank of lake has the temple of Goddess Pārvatī. Rāma-Lakṣmaṇa went to collect the flowers. At that moment, Jānakijī arrived in the orchard with Her companions following the mother's instructions. Her intent is Girijā's worship. The intent of entering an orchard is indeed beautiful. Rāma's intent of entering the orchard was the Guru's adoration. And Jānakijī went for Gaurī's worship. The young girls of my country must worship Gaurī. The young boys of my country must worship a Guru. This is the tradition of our country. Jānakijī arrived in the orchard and bathed in the lake with the companions. She entered the temple for Gaurī's worship. Tulasījī says, after adoring the Goddess she sought a boon worthy of Her, '*Nija Anurūpa Subhaga Baru Māgā*'. A devotee is not allowed to ask anything from anyone in this world. There is only one place from where a devotee can solicit and it's the one in whom we hold our reverence. Whenever you solicit, ask for a boon worthy of you. Seek a wish according to

The trait of sport or pastime is never observed in a formless element (nirākāra), only an element bearing a specific embodied form (sākāra) can sport. An omnipresent element (vyāpaka) can never sport; only an embodied being (vyakti) has the ability to sport. A non-qualitative (nirguna) being cannot sport; only a qualitative being (saguna) can sport. An omnipresent Supreme Element cannot sport. Tulasī says, 'Hari Byāpaka Sarbatra Samānā', God is omnipresent, everywhere equally alike. There is no space void of Lord's presence. There is no possibility of sport in an omnipresent Supreme Element. Therefore, my country has presented the Supreme Soul as an individual, a non-qualitative being as a qualitative being so that the Supreme Soul can sport.

your capacity. Jānakī despite being the Mother of the Universe seeks a boon worthy of Her. She worshipped the mother and solicited a boon. Meanwhile, a companion who was left behind beholding the orchard happens to spot Rāma. Having sighted Rāma and Lakṣmaṇa, she swiftly enters the temple with overwhelmed feelings and tells Jānakī that we can worship the Goddess later, right now She must behold the two princes. The wise companion leads the way. Sīyāju's anklets, waistband and bangles make a pleasant sound while She walks to behold Rāma. On hearing the sounds of these three ornaments, Lord Rāma's feels attracted wondering who is approaching!

Lord Rāma tells Lakṣmaṇajī, "Lakhana, this is Sītā, 'Tāta JanakaTanayā Yaha Sōi'." What does it mean? Attracting Lord towards us is not a child's play, yet Lord was attracted. It has three reasons viz. the anklets of feet, the bangles of hand and the waistband of waist. My VyāsaPīṭha compares the anklets of feet to virtuous and pure conduct. My VyāsaPīṭha compares the bangles of hand to sacrifice and charity. My VyāsaPīṭha perceives the waistband of waist to self-restrain. Self-restrain, virtuous conduct and sacrifice are human ornaments whose sound makes God impatient to look at the wearer. These are the only ornaments that impel the Lord to look at us. Lakhana, this is Jānakī for whom the bow breaking ceremony is being organized. My pure mind is getting attracted beholding Her transcendental beauty. The union of pure mind and transcendental beauty makes attraction is a natural phenomenon. My mind is pure and Jānakī's beauty is transcendental. We hail from the lineage of Raghu. It's a natural trait with the race of Raghu that they never set their heart on evil courses. They have never sought another's wife even in a dream. That Rāma says that, my mind is agitated by Her beauty, as if cupid is on a mission to defeat everyone's mind. This is Lord's pastime of lust. Goswāmījī says, Jānakī is desperate to behold the Lord and Lord is already attracted towards Her. Tulasī is describing the episode with utmost propriety. Jānakī receives the Lord in Her heart through the passage of Her eyes and wisely closes

the eyelids to ensure that the new guest arrived in Her heart does not leave. The two of them were immersed in a meditated state in this manner.

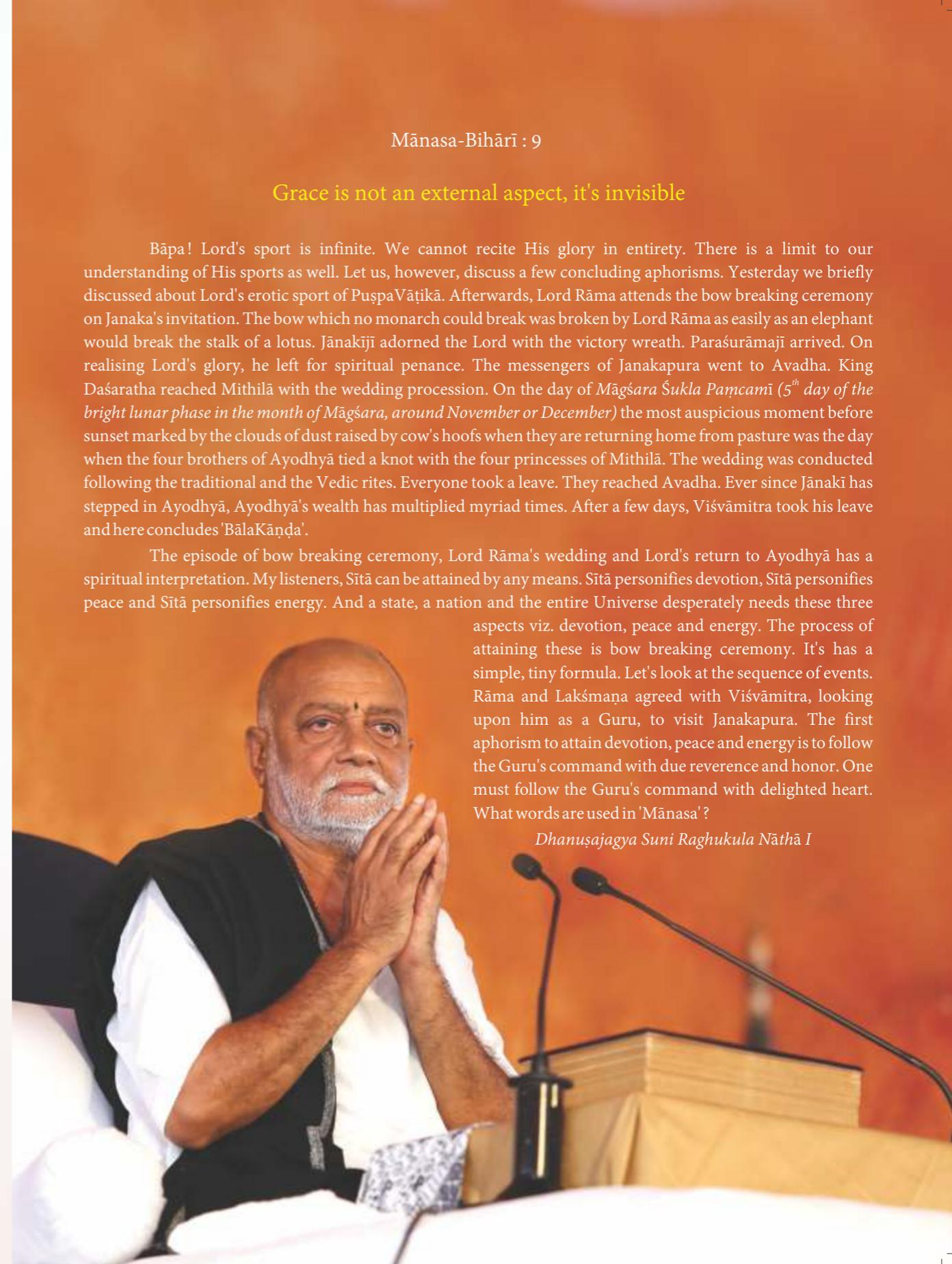
This was the first meeting between Sītā and Rāma, woven in the bounds of propriety. Jānakījī returns on the companion's advice. But She turns back again and again to behold Rāma under the pretense of looking at deer, trees and flowers. God can indeed be seen in the temples, but God can also be seen in plants, streams and chirping of birds. Tulasī is making God's experience pervasively universal! She is beholding Rāma under this pretense. Jānakījī arrives in Mother Pārvatī's temple and sings the Goddess' hymn of praise. Oh, what a sight it must be! One on side is the Mother of the Universe and on the other side is Jānakījī, Lord's feminine power of ecstasy, singing Pārvatī's hymn of praise along with Her companions. I would request the girls and women of my country that if possible, please memorize and sing this hymn of praise in your life. I cannot force, but I would at least request everyone. Your future life shall become extremely auspicious. Your desirous wish shall come true in your future life. Jānakī sings Mother Durgā's hymn of praise. Jānakī was singing Gaurī's hymn of praise subdued by humility and love. Goswāmījī writes, the garland present in Bhavānī's neck dropped. Jānakī picked up the garland with Her hands. The idol smiled. And Tulasī says, the idol spoke. It's no surprise if the idol speaks when Jānakī sings the hymn of praise. It's possible with humility and love. Jānakī's left limb throbbled. The idol smiled and bestowed blessings: Jānakī, Nārada's words are holy and truthful. You shall attain the suitor set in Your mind. Gaurī bestowed blessings. Bhavānī, the mother of the Universe said, the swarthy suitor set in Your mind shall be Yours. Realising that Gaurī is propitious to Her, Jānakī was extremely pleased at heart. She returned to the palace with Her companions. On the other hand, Rāma-Lakṣmaṇa worship the Guru with the flowers and attain a boon. The bow breaking ceremony is scheduled for the next day.

Grace is not an external aspect, it's invisible

Bāpa! Lord's sport is infinite. We cannot recite His glory in entirety. There is a limit to our understanding of His sports as well. Let us, however, discuss a few concluding aphorisms. Yesterday we briefly discussed about Lord's erotic sport of PuṣpaVāṭikā. Afterwards, Lord Rāma attends the bow breaking ceremony on Janaka's invitation. The bow which no monarch could break was broken by Lord Rāma as easily as an elephant would break the stalk of a lotus. Jānakījī adorned the Lord with the victory wreath. Paraśurāmājī arrived. On realising Lord's glory, he left for spiritual penance. The messengers of Janakapura went to Avadha. King Daśaratha reached Mithilā with the wedding procession. On the day of *Māgśara Śukla Pañcamī* (5th day of the bright lunar phase in the month of Māgśara, around November or December) 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 the day when the four brothers of Ayodhyā tied a knot with the four princesses of Mithilā. The wedding was conducted following the traditional and the Vedic rites. Everyone took a leave. They reached Avadha. Ever since Jānakī has stepped in Ayodhyā, Ayodhyā's wealth has multiplied myriad times. After a few days, Viśvāmītra took his leave and here concludes 'BālaKāṇḍa'.

The episode of bow breaking ceremony, Lord Rāma's wedding and Lord's return to Ayodhyā has a spiritual interpretation. My listeners, Sītā can be attained by any means. Sītā personifies devotion, Sītā personifies peace and Sītā personifies energy. And a state, a nation and the entire Universe desperately needs these three aspects viz. devotion, peace and energy. The process of attaining these is bow breaking ceremony. It's has a simple, tiny formula. Let's look at the sequence of events. Rāma and Lakṣmaṇa agreed with Viśvāmītra, looking upon him as a Guru, to visit Janakapura. The first aphorism to attain devotion, peace and energy is to follow the Guru's command with due reverence and honor. One must follow the Guru's command with delighted heart. What words are used in 'Mānasa'?

Dhanuṣajagya Suni Raghukula Nāthā I



minutest form 'Masaka Samāna Rūpa Kapi Dhārī'. A person who wants to serve should not be concerned with being great or ordinary. At times, Hanumāna sits quietly, without uttering a word and Jāmavaṃta was forced to ask him, 'Kā Cupa Sādhi Rahehu Balavāna'. When the same Hanumāna roars like a lion, he rips off the sky! At times, He obtains an opportunity of serving Lord's divine feet, 'Baḍabhāgī Aṃgada Hanumāna'. But I would like to present one sight before you. One fine day after Rāma was enthroned Lord Rāma, Bharata, Lakṣmaṇa and Śatrughna went to the mango grove of Ayodhyā. Bharata spread his cloth as a sitting mat for Lord Rāma. Lord lied down on that cloth. Bharata took his own service. Lord rested the head in Bharata's lap. Hanumāna did not move to grab any service. Hence, Lakṣmaṇa and Śatrughna began the service of massaging Lord's feet. Hanumāna ignored

the fact that it was His service. At that moment, Hanumāna offered the service of fanning the Lord with cool breeze. What is our problem? We are adamant on the kind of service we want and we think that it's our right. Hanumāna is the only devotee who has no specific choice. He can become big as well as small. Hanumāna is not trapped in tiny groups. He transcends the idea of groupism. Hanumāna's personality can teach us a lot. Hanumāna thus offers an obeisance in the end. One who offers service must stay in the end without insisting to come forward. Hanumāna chose to stay in the end and therefore, He obtained everything. Lord gave him the signet-ring.

Śrī Hanumāna held in His mouth the signet-ring embossed with Lord Rāma's Name and began the journey. The exploration began. They met many people on the way including Svayamprabhā. Hanumāna constantly stayed behind during the



journey. But when the monkeys were dying out of thirst, He came forward. Everyone feared death due to lack of water! They wondered if they would stay alive. Aṃgada as well lost hope. When He saw few birds flying outside a mountain-cave, He anticipated the presence of water in it and suggested everyone to approach the cave. Aṃgada refused to lead the team from the front and requested Hanumāna to take a lead. Thus, Hanumāna came forward during the moments of danger to lead the way and chose to stay behind when everyone was safe. It means that we can only see what is outside. But grace is not an external aspect, it's invisible. Grace cannot be seen. Hanumāna lives on faith and therefore, He could lead the team. They entered the cave, met Svayamprabhā and came on the shore of ocean where they met Saṃpātī. Thereafter in 'SuṃdaraKāṇḍa', Hanumāna takes a great leap in Jānakī's quest whence commence 'SuṃdaraKāṇḍa'.

Jāmavaṃta Ke Bacana Suhāe I

Suni Hanumaṃta Hṛdaya Ati Bhāe II

Prabisi Nagara Kije Saba Kājā I

Hṛdaya Rākhi Kosalapura Rājā II SDK-04.01 II

Śrī Hanumāna takes a leap and overcomes the obstacles by the power of Rāma's Name. He has Rāma's Name in His mouth and therefore, no obstacle could impede His journey. Hanumāna enters Laṃkā and moves around. When He saw Vibhīṣaṇa's mansion, He was surprised to see the house of a noble man in Laṃkā, a town of demons. Tulasi says, the creation of Brahmā is intermixed with good and evil virtues. If we have the right vision, we can find Vibhīṣaṇa even in Laṃkā. Ayodhyā was the town of wise beings, yet it contained a person like Maṃtharā. Lord's creation is admixed with good and bad, with the difference in quantity. Hanumāna met Vibhīṣaṇa. He reveals the tactic to meet Jānakī. Hanumāna reached where the mother was present. As soon as He reaches there, Rāvaṇa comes to threaten Jānakī. He shows various allurements to Her. She responds to him by holding a grass-blade in front of Her, as if telling Him that his wealth is as insignificant and invaluable as the grass-blade. She said, O the ruler of Laṃkā, I am well aware

that refusing your command will invite my death. But in Rāma's separation, my life is not even as dear to me as a grass-blade. I crave for nothing. Alternately, when a daughter is in pain, she really misses her mother. And if the mother is silent, she recalls her brother. The earth is the mother to Jānakī and the grass-blade is the earth's son. Hence, they are bound by a brother-sister relationship. She, as if, held the brother in Her hand seeking his help in a difficult moment. Therefore, 'Tṛna Dhari Oṭa Kahati Baidehī'. A dispassionate person needs to forsake all superhuman accomplishments like a grass-blade. This incident is about forsaking the superhuman accomplishments as easily as a grass-blade. It also highlights Jānakī's dispassion. Rāvaṇa returned like a loser.

Jānakī asks for fire to burn Herself. She requested five people to give Her fire. Trijaṭā said, it's difficult to arrange for fire in the night, consoling so she left for the day. Sitājī was extremely pained. At that moment, Hanumāna thoughtfully dropped the signet-ring. Jānakī picked and identified the ring. Thereafter, Hanumāna and Jānakī met each other. Jānakī bestowed blessings. Hanumāna expressed his hunger before the mother. Jānakī said, this is AśokaVāṭikā, you can eat delicious fruits holding Lord's divine feet in Your heart. The delicious fruits represent Lord Rāma's Name. Hanumāna ate the fruits while chanting Lord's Name. He also uprooted the trees and fought with the demons. Akśayakumāra arrived and he was killed. Indrajīta arrived, captured Hanumāna and presented Him in Rāvaṇa's royal court. A conversation takes place between Hanumāna and Rāvaṇa. Hanumāna was announced capital punishment. Vibhīṣaṇa opined that ethics forbid killing an envoy; announce an alternate punishment instead. A meeting was called with the ministers. They decided to burn Hanumāna's tail because a monkey is fond of His tail. Hanumāna smiled thinking that the Goddess of knowledge was helping them. He considered the tail as His prestige, which He had kept on the rear side. Hence, He was glad to get His tail burned. The foolish demons collected oil

and rags from every home to wrap Hanumānājī's tail. When they ignited the tail, Hanumānājī burned the entire Laṃkā from one end to another.

My point is that the society tries to burn all those who have experienced devotion. They try to damage their reputation. But if someone has truly beheld devotion and obtained its blessings then no one can harm them. They will stay unharmed. Hanumānājī can thus be a great inspiration for the devotees and can help fortify the devotees' faith. So Bāpa! People will try to damage our reputation. Hanumānājī extinguishes His tail in the ocean and takes a dip. He assumed a minute form and came before Mother Jānakī. Mother gave Her lotus-shaped hair ornament and a message for Lord Rāma. Śrī Hanumānājī consoles the mother and leaves from there. The monkeys and the bears began to rejoice on seeing Hanumānājī return. They narrated Hanumānājī's tale and went to meet Lord Rāma. Jāmavanta recited Hanumānājī's exploits. Lord and Hanumānājī embraced each other. Lord's entire troop reached the shore of ocean. On the other hand, Vibhīṣaṇa being insulted by Rāvaṇa, surrendered to Rāma. Lord sought everyone's opinion about how to cross the ocean. Lord was advised to observe a three day fast before the ocean. When the ocean did not budge, Lord said '*Lachimana Bāna Sarāsana Ānū*', I shall burn the ocean with the bow of fire. At that moment, the ocean surrendered to the Lord in form of Brāhamaṇa. He suggested the Lord to form a horizontal bridge with the help of Nala and Nīla. The ocean was bridged. The thought of bridging is Lord's disposition.

'LaṃkāKāṇḍa' begins with bridging the ocean. Considering the shore of ocean as a charming spot, Lord thought of installing the emblem of Śiva there. The seers and the sages were called. Lord installed Śiva's emblem with Vedic chants. Lord Rameshwar's glory was hailed aloud. This reflects the unity between Śiva and Rāma. The troops cross the ocean. Lord camped on Mount Sumera. Laṃkā has three peaks; Citrakūṭa has a single peak. The three peaks are quite different from each other. Laṃkā resides on one of the peak and the other two peaks are

empty. One of the peaks has Rāvaṇa's amphitheater where he goes for revelry. On hearing that the ten-headed king was arriving in the amphitheater the celestial damsels, the gandharvas, the kinnaras etc. arrived. The stage was set for Rāvaṇa's soiree! This man is enjoying a great revelry despite a sword hanging on his head. Learn fearlessness from Rāvaṇa. Lord is observing everything while lying down on Mount Subela. He shoots a single shaft to interrupt Rāvaṇa's revelry.

The samādhi of love is called as *Mahārāsa*. Rāvaṇa is immersed in *Mahārāsa*. This incident indicates *Mahārāsa*. And if Rāvaṇa gets completely engrossed in *Mahārāsa*, he cannot die. Lord wanted to bring him out of *Mahārāsa* at any cost and hence, '*Kinha Mahā RasaBhaṃga*'. Tulasī says, Lord interrupted Rāvaṇa's great revelry. The umbrella and crown collapsed on the ground, but he was not worried. His attendants drew his attention to his crown and he said, the heroes never worry of being beheaded and this is yet just a crown! In Laṃkā's war, the soldiers' head were cut, yet Rāvaṇa did not care. Maṃdodarī tried to convince Rāvaṇa. But he laughed at her. The next day, Aṃgada was sent as an emissary of state for a treaty. Several discussions happened. The war became inevitable. Rāvaṇa attained martyrdom after being hit by thirty-one arrows. He collapsed with the chant of 'Rāma' as if challenging the Lord. Rāvaṇa's radiance got blended in Rāma's countenance. Maṃdodarī sang Lord's hymn of praise. Everyone expressed their condolence. Rāvaṇa's obsequies were performed and Vibhīṣaṇa was enthroned.

Please remember one maxim my listeners, grace does not require discretion, service needs discretion. Grace doesn't look at worthy or unworthy. Grace is bereft of discretion. It does not perceive good or bad. This is the glory of grace. What is Rāma? '*Kṛpā Bāridhara Rāma Kharārī*'. Others were emancipated. Lord became the cause of Rāvaṇa's salvation as well. Jānakī was informed. She stepped out of fire. Jānakī, Rāma and His companions mount Puṣpaka aircraft. Lord took everyone with Him. Hanumānājī was sent to

Ayodhyā. Lord Rāma is showing Laṃkā's battlefield to everyone. He updated Jānakī about the entire event of war giving credit to His companions. He showed the bridged ocean to Jānakī along with Lord Rameshwar. They visited the realised beings like Kumabhaja on the way and landed in Śṛṅgaverapura. Guha and Niṣāda, the deprived, the scorned and the last men of the society were waiting for Rāma since fourteen years in anticipation for a toll. With an excuse of a toll, they wished to behold the Lord. Lord asked everyone's wellbeing. People forget within a span of five years, but my Lord remembered the poor even after fourteen years! Where is Kevaṭa? And the poor man rushed towards the Lord with his wife and children. Lord said, I have come to give your toll. What should I give? Lord, though we are poor, we are generous as well. It was just an excuse to behold You one more time. Lord, if You do wish to give our toll then please take us to Avadha with You in the aircraft. And Lord took Niṣāda with him in the aircraft. Goswāmijī concludes 'LaṃkāKāṇḍa' at this point.

'UttaraKāṇḍa' begins with the aesthetic sentiment of compassion. One day is remaining for Lord to arrive in Avadha. The way a drowning man finds the support of a ship, Hanumānājī arrived as a savior. He informed that Lord is arriving safely. The news spread in the entire Ayodhyā. Hanumānājī returned and advised the Lord to not delay any further. Lord's aircraft landed on the bank of River Sarajū. The citizens rushed to receive the Lord. Lord alighted from the aircraft. Look at Tulasī's mission. When the monkeys and the bears alighted from the aircraft,

'*Dhare Manohara Manuja Sarīrā*', they assumed lovely human forms. It means that 'Mānasa' is the formula to attain humanness from demonic instincts. The deities had though assumed demonic forms intentionally. Everyone alighted in a human form. On beholding Guru Vaśiṣṭha, Rāma abandoned His weapons and clasped the sage's divine feet. He made obeisance to the sages. When Bharata and Rāma met each other, no one could guess who had been into the woods! Everyone was overwhelmed with emotions. Lord made everyone experience a personal realization based on their respective worthiness. Avadha was blessed. Lord entered the city of Avadha and first and foremost, He went to Kaikeyī's mansion. He warded off the mother's hesitation and shame and requested her to not harbor guilt. He said, had you not sent me to the woods, I would have not been Rāma today. Lord came to His own palace and met Mother Sumitrā and Kausalyā. Jānakī was bathed by the mothers-in-law. Lord Rāma bathed His brothers. He untied His own matted locks and decked the royal attire after fourteen years.

Sage Vaśiṣṭhājī sent for the divine royal throne. Lord did not approach the throne, but the throne was brought near the Lord. Lord personifies truth and throne personifies power. Power surrendered to truth. Vaśiṣṭhājī requested the Lord to take a seat on the royal throne. Conferring the reign of Rāma to the world, Sage Vaśiṣṭha applied the holy coronation mark on Rāma's forehead,

Prathama Tilaka Basiṣṭha Muni Kīnhā I

Puni Saba Bipranha Āyasu Dīnhā II UTK-11.03 II

Lord's glory was hailed in the three spheres.

Śrī Hanumānājī held in His mouth the signet-ring embossed with Lord Rāma's Name and began the journey. He constantly stayed behind during the journey. But when the monkeys were dying out of thirst, He came forward. When He saw few birds flying outside a mountain-cave, He anticipated the presence of water in it and suggested everyone to approach the cave. A gada refused to lead the team from the front and requested Hanumāna to take a lead. Thus, Hanumānājī came forward during the moments of danger to lead the way and chose to stay behind when everyone was safe. It means that we can only see what is outside. But grace is not an external aspect, it's invisible.

The mothers performed the *āraṭī*. The four Vedas arrived in guise of bards, sang Lord's glory and returned to Brahmā's abode. Then Lord Śaṅkara arrived in His original form straight from Kailāsa in the royal court and sang Lord's hymn of praise. Supplicating the boon of devotion and spiritual discourse, Lord Śaṅkara returned to Kailāsa. Lord gave appropriate lodging to His companions. Six months elapsed. Everyone was given farewell except Hanumānaji. A beautiful reign of Rāma is described. Stipulated time-span ended. Rāma was enacting a lovely pastime. Jānakī gave birth to two sons. Citing the names of the heirs of Raghu's race as Lava and Kuśa, RāmaKathā concluded. The latter portion contains Sage Bhuṣuṇḍijī's life story. Garuḍa asks seven questions in the end, which Bhuṣuṇḍi answers. Thereafter, Bhuṣuṇḍijī concludes the RāmaKathā in front of Garuḍa. Lord Māhādeva tells Pārvatī, Goddess, do You wish to hear anything more? She said, Lord, I am gratified, yet I don't feel content. Śiva concluded the Kathā. Whether or not has Yajñavalkya concluded the Kathā is still unknown. In the end, Tulasī says while presenting the gist of RāmaKathā,

*RāmaHi Sumirā Gāia RāmaHi I
Saṃtata Sunia Rāma Guna Grāmahi
II UTK-129.03 II*

There is no spiritual discipline in this Kaliyuga for people like us, except for Lord's Name. Tulasī says, the glory of Name has taken a dull-witted person like me to the state of supreme peace.

So Bāpa! The four preceptors concluded the RāmaKathā. Today, as we are sitting beneath the blessed shade of these four preceptors in the conscious land of Bihar, Patna, in the historic Gandhi Maidan, I am glad to have received one more opportunity of reciting RāmaKathā after several years. While my VyāsaPīṭha is proceeding to conclude the nine-day Kathā, what more should I say? You have listened to the Kathā with deep honor and reverence. Whatever I had attained and realised by my Guru's grace or from the review of the scriptures or by the saints' grace or just from a conversation with someone or from literature, I have just distributed it in form of *prasāda*.

Especially the youngsters, if you have liked something from 'Mānasa' during this nine-day RāmaKathā of 'Mānasa-Bihārī' then please treasure it in your heart. If you keep faith then I am sure that it shall become helpful to you on some crossroads of your life. Today on the ninth day, as I close my Holy Scripture, you must open the scripture of your life and draw inspiration from the last nine days. I express my pleasure for the entire event hosted by Adhyatmik Satsang Samiti, the *nimitta-matra* host family of Mr. Khaitan and his family and everyone who is associated with this. My VyāsaPīṭha expresses pleasure for your monetary, physical and mental service offered in this Yajñā-of-Love. I am not sure if I can bestow blessings on you, but I shall definitely pray in Hanumānaji's divine feet for your happiness.

I once more express my pleasure again and again. The entire town of Bihar has honored VyāsaPīṭha deeply. This is your glory. In fact, I have named this Kathā as 'Mānasa-Bihārī'. In the end, I would like to say that we all must sport in two aspects. Firstly, we must sport in the surrender of an Enlightened Being and secondly, we must sport in our tears for Kṛṣṇa's love. Surrender and tears are the keys in Kaliyuga. And I don't perceive any means easier than these to emancipate people like us in Kaliyuga, may our eyes stay wet in Kṛṣṇa's love and may we never lose the memory of our Sadguru or Enlightened Being. Before I bid farewell to Hanumānaji, whom should we devote this nine day RāmaKathā? I have titled the Kathā as 'Mānasa-Bihārī' and hence, I would like to offer the entire reward of this nine-day RāmaKathā to the men and women of Bihar. This RāmaKathā is devoted to you. May the Supreme Personality of Godhead keep you pleased. May the Lord keep you affluent. May the almighty Lord keep you devoted towards the values of Truth, Love & Compassion.

Abbreviations: ARK-AranyaKāṇḍa, AYK-AyodhyāKāṇḍa, BAK-BālaKāṇḍa, Ch-Chaṃḍa, Do-Dohā, HC-HanumānaCālisā, KKK-KiṣkindhāKāṇḍa, KTV-Kavitāvalī-Rāmāyaṇa, SDK-SuṃdaraKāṇḍa, Śl-Śloka, SMS-ŚivaMahimnaStotra, UTK-UttaraKāṇḍa, VP-VinayaPatrikā.

कवचिदन्यतोऽपि

I do not discriminate between the holy water of Gaṅgā and Zamzam



Morari Bāpu's inspirational address during the mass-wedding ceremony held in Fifad, Gujarat

Today fifty-seven Muslim couples are getting married with the blessings of the Holy Dargah on the auspicious day of Urs here in Fifad (Savarkundla, Amreli, Gujarat) village. On this occasion, I salute our utmost Honorable Dadabapu sitting on the dais. I salute and offer my obeisance your simplicity and innateness. I would like to thank Respected Maulanas, the members of the organizing committee of this program, the donors, fifty-seven newlywed couples along with their families and other guests for hosting such an auspicious function. I have passed by Fifad village umpteen times and I am also aware of its history. But the sight that I am beholding today for the first time looks truly divine. The wedding ceremonies are predominantly pomp and material in nature. It's a

ritual leading to a worldly life. However, the ambience of this function which is manifested by the grace of Dargah and the blessings of mendicants like DadaBapu is appearing extremely divine to my eyes as a monk. And if such inter-religious functions continue in every corner of our country, where people from every faith come together, then I foresee a bright future for our country and the world, undoubtedly.

I often recite four lines of a couplet. I am unsure of the veracity of this incident in our history, but I have heard about it from a mendicant. Mirza Ghalib's friends insisted him to undertake the pilgrimage of Hajj. It's not my cup of tea, replied Ghalib. He was concerned about its rules, restrictions and prerequisites to be fulfilled, not forgetting his

poverty. His friends promised to meet the prerequisites and make necessary arrangements. They prepared Mirza Ghalib for the pilgrimage. He was finally ready to go. When the friends were bidding him farewell, Ghalib's eyes filled up with the tears of love and he cited the following four lines to his companions, which I would like to recite before you today. Ghalib said,

Mohabbata Mein Dila Āja Ghabarā Rahā Hai I
Ghalib said, you have given me much honor and love. You all are more than eager to send me for the holy pilgrimage. My heart trembles knowing your wishes and love for me.

Mohabbata Mein Dila Āja Ghabarā Rahā Hai I
Tasavvura Hakikata Huā Jā Rahā Hai I
The pilgrimage of Hajj was once a dream for me. But today it has come true!

Mohabbata Mein Dila Āja Ghabarā Rahā Hai I
Tasavvura Hakikata Huā Jā Rahā Hai I
Yū To Yahā Se Hai Koso Madīnā I
Madīnā Yahā Se Najara Ā Rahā Hai I

If this atmosphere of unity remains intact in our villages, our states, our country and on the entire earth then our future certainly appears brighter to me. MorariBapu can also see Madina from here. This is an auspicious and divine sight, Sāheb! I would request the fifty-seven newlyweds to stay together for your lifetime with the blessings of the divine Dargah. Please maintain the honor of the Dargah. Please don't let the prayers of these elders go in vain. The reason I am saying this is because getting married is extremely easy, but the real problems begin after the wedding! Regardless of community or religion, it has become extremely tough to fulfill the wedding vows. DadaBapu just said that if the couples love and honor each other, nothing can come in their way. So, the onus is now yours. The glory of Dargah will bless you if you abide by it.

Our problem is that we tend to create a ruckus in the name of religion. The wedding will take place peacefully, but there must be no ruckus in our families after the wedding. Our Majbur Sāheb often said that Allah is not present where there is ruckus and where there is Allah, there is no ruckus. Wherever there is the Supreme Element, Lord's worship, love, compassion, truth etc., there cannot be a ruckus. DadaBapu rightly stated, by naming a few countries, that people are being killed and beheaded even though all of them belong to the same religion! Terrorism is spreading beyond our imagination! In comparison, India has diverse religions, castes, creeds, sects etc. and yet we have been able to maintain a divine atmosphere of unity.

Mahātmā Gandhi Bāpu had once been to Kabul. It's is a true example of what love can accomplish, what truth can accomplish and what a person's compassion can accomplish! Badshah Khan, the cross-border Gandhi, took Mahātmā Gandhi Bāpu to a huge assembly hall densely filled with Muslim women and girls! The assembly had only two men on the dais viz. the cross-border Gandhi and Mahātmā Gandhi. The Muslim women and girls, who had come there to listen to GandhiBapu, were dressed as per the rules of Islam. They were in hijab. Badshah Khan introduced GandhiBapu from a humanitarian perspective. And the introduction wrought such a miracle that all women and girls, as the history states, raised their hijab to see Gandhi. When someone questioned them about the reason of raising the hijab they said, we cannot have curtains in front of the saints, the divine souls or the Sufi mendicants.

So Bāpa! I truly adore this sight of Fifad. The village of Fifad can never come under religious riots and this message would be Fifad's message to the world. This sight of Fifad is its only message to the world. The beautiful atmosphere in Fifad, despite

being a tiny village, is truly inspiring. I am expressing my pleasure. DadaBapu, you just recalled our previous meeting on some airport and today we have met in person. I am extremely glad to know that a person like you, who lives for others in innate simplicity, exists on this earth. We ought to learn a lot from him, Sāheb! Building our life based on his values could be quite meaningful! Why do we discriminate, after all?

A Muslim gathering is held in Mahuvā annually beneath the title of 'Yadein Hussain'. Maulanas of various places grace this function every year. There is no record of violence till date. This is a great message to the world. I would request you to present the book 'Majhab-e-Mohabbat' to DadaBapu; it contains the excerpts of such programs. While singing the devotional hymn of 'Hari Bola, Hari Bola' in RāmaKathā, as I begin to sing 'Alī Maulā Alī Maulā Alī Maulā', the entire crowd sings with me. Many religious preceptors do ask me the reason of singing 'Alī Maulā'? I tell them that, it's not me who begins singing this hymn, but Alī Maulā is making me sing. My intention is not to please anyone in the world. I would not sing 'Alī Maulā Alī Maulā' just to please the Muslim community. I am not concerned with pleasing them. I don't expect anything from anyone. The act of singing 'Alī Maulā' is certainly not an attempt to please the Muslim community. Nowadays, people are engaged in pleasing the other communities to fulfill their personal interests. I am not that kind of a man. I am a monk. I am not only a monk, but also a mendicant, in your terminology. I do sing the devotional hymn of 'Alī Maulā'. You must also be aware that several people are displeased with me for doing this. My answer to them is that: I feel helpless when this hymn arouses in my consciousness. Where should I escape if He makes me sing this hymn? It's not me who is singing it. I am aware of the rule that reciting Muslim hymns will cause my beheading. They will not let me live. I would not be able to stay alive on this

earth. And life is dear to me as well. The religious preceptors - I do understand your perspective, but despite suppressing it extensively, what should I do if it naturally arouses in my consciousness?

You are aware of stories related to Islam. You must have read history when Mansur was hung to death. If not, then I would request the newlyweds to read it. Please keep your heart broad instead of parochial. There is a lot to learn in life. Keep your ears so much open that you can accept the truth regardless of the source. We are turning close-minded. A river stays pure because it's flowing; if it's enclosed in a dam, it would get fouled with insects. When our thoughts become closed, confined and negative, they get fouled and rotted. Our thoughts must be as broad as possible. I am, therefore, enduring enormous condemnation for singing such hymns.

Mehboob Desai, a writer and professor from Bhavnagar went for Hajj. After returning, he came to meet me and said, Bāpu, we have brought prasāda for you. I shall definitely have it, it's my good fortune, I replied. He gave me dates, ittar (perfume) and the holy water of Zamzam well. He asked me, Bāpu, will you drink the holy water of Zamzam? He is aware of my vow of drinking no other water, but the holy water of Gaṃgā. It's my joy. I only drink the holy water of Gaṃgā and my food is cooked in the same. I have been drinking it since several years now. He said with love that Bāpu, I have brought Zamzam for you, will you drink it? I said, Mehboob Sāheb, please have a seat for about an hour. I then sent for a shepherd woman sitting across the road in Talgājarḍā and told her to prepare a roti of pearl-millet flour using the holy water of Zamzam. I had the roti made from the holy water of Zamzam in presence of Mehboob Sāheb. I do not discriminate. If any of you ever happen to go for Hajj, do bring the holy water of Zamzam for me. I do not discriminate between the holy water of Gaṃgā and Zamzam. I am such a monk. Please do bring some

water for me. I shall definitely have its roti. This is my promise in front of everyone. And I do keep my promises. This kind of unity must manifest in all of us.

In one of the Hindu-Muslim gatherings in Mahuvā, a Maulana spoke enthusiastically at length! He said, Bāpu, if everyone wants to show unity then please invite us to Your Rāma temple in Talgājarḍā and permit us to offer namaz in the temple. MehndiBapu, this is a real incident! He was a great Maulana, whom I could not interrupt during his speech. After he was done, it was my chance to speak. I said, the door of Talgājarḍā's Rāma temple is closed in the night, because the Lord retires for the day. But this temple of Talgājarḍā belongs to our village and therefore, Lord Rāma is ours as well. I can wake Him up and put Him to sleep anytime, at my wish. I invite you to our temple right after this program. I shall open the door of the temple for you at 1 AM, letting go off the rules! Please come with me right after this program and offer namaz in Rāma temple freely. I invited them with immense love. But the Maulana very conveniently ignored my invitation with a smile. I further added smilingly that if we visit your mosque with conch-shells and gongs, then do allow us. Sāheb! Our unity will succeed only if we cherish love for each other.

Fāsale Sadiyon Ke Eka Lamhe Mein Teya Ho Jāte,
Dil Milā Lete Agar Hāṭha Milāne Vāle I
Something similar is happening in Fifad. The newlyweds are just an excuse. They could have got married elsewhere as well with their families, but they are getting hooked up in the forecourt of the holy Dargah of Fifad. I feel that these fifty-seven couples are giving us the message to stay united. They are hinting us to not get divided in the name of religion, language, caste or scriptures. As I behold this beautiful sight of unity, I can see the mosque of Madina from here. A united India, a lovely India and a beautiful earth is not a far cry. I further express my enormous pleasure. What more should I give to these couples? Vallabhbai's son

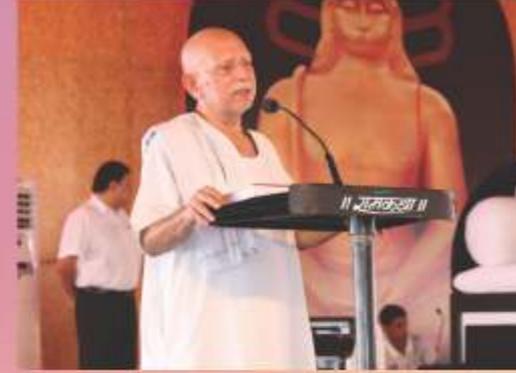
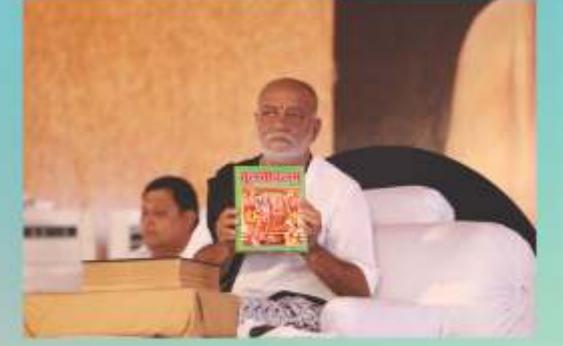
has offered a great contribution. This gentleman has arranged the food and by tying a turban on his head, you have given him the responsibility for the next year as well. Our society is well prepared, Sāheb! No one ties a turban causelessly! This is the turban of love, tied in the presence of the mendicants. No one can estimate its value. These gentlemen have gladly offered their contribution for this function. What more can I do? As monks, when we offer annakuta (delicious feasts) in our temples, we put a holy basil leaf in the offering. It's only then that the feast becomes palatable to the Lord. I am the priest of Rāma temple and I wish to offer a holy basil leaf in the feast that you all have offered. Although small, please do accept my offering of Rupees Eleven Thousand in your event. I am taking your leave with immense pleasure. I would like to conclude with a couple of points,

Tu Niśāne Be Niśāna Hai, Tu Bahāre Śarmadī Hai I
Tujhe Dekhanā Ībādāta, Terī Yāda Baṃdagī Hai I
I bless everyone with these words. DadaBapu has blessed the newlyweds with the holy words of Islam. I, however, have no knowledge about it. I don't know those mantras. But I would like to bless the fifty-seven couples with my mantra,

Yasyāṃke Ca Vibhāti Bhūdharasutā
Devāpagā Mastake
Bhāle Bālavidhurgale Ca Garalaṃ
Yasyorasi Vyālarāṭ I
So'yaṃ Bhūtivibhūṣaṇaḥ Suravaraḥ
Sarvādhipaḥ Sarvadā
Śarvaḥ Sarvagataḥ Śivaḥ Śāsinibhaḥ
ŚrīŚaṃkaraḥ Pātu Mām II AYK-Śl.01 II
'Kuryāt Sadā Maṃgalaṃ', may everyone be blessed with enormous auspiciousness.

Kābe Se Butakade Se Kabhī Bazm-E-Jāma Se I
Āvāza De Rahā Hū Tumhe Hara Maqāma Se I

(Excerpt from the address delivered in mass-wedding ceremony organized in Fifad, Gujarat on April 04, 2018)



In one context, Kathā is a spiritual discourse involving the discussion of saints, Lord Hanumāna and the God, because these three elements are constantly engaged in divine pastimes. The saints sport every moment, 'Caraiveti Caraiveti'. They make us feel blessed by proactively reaching out to us. Hanumāna constantly sports in the sky. After having rendered service to Lord Rāma, He sports in listening to Lord Rāma's spiritual discourses and His glory. He is constantly on the go in form of air. The almighty God is also engaged in divine pastimes. The Supreme Elements never stay at one single place. They are constantly on the move. Lord Kṛṣṇa has sported throughout His lifetime, so has Lord Rāma, and so have the saints and Lord Hanumāna. Their divine pastimes have gratified and blessed us.

- Morari Bapu