

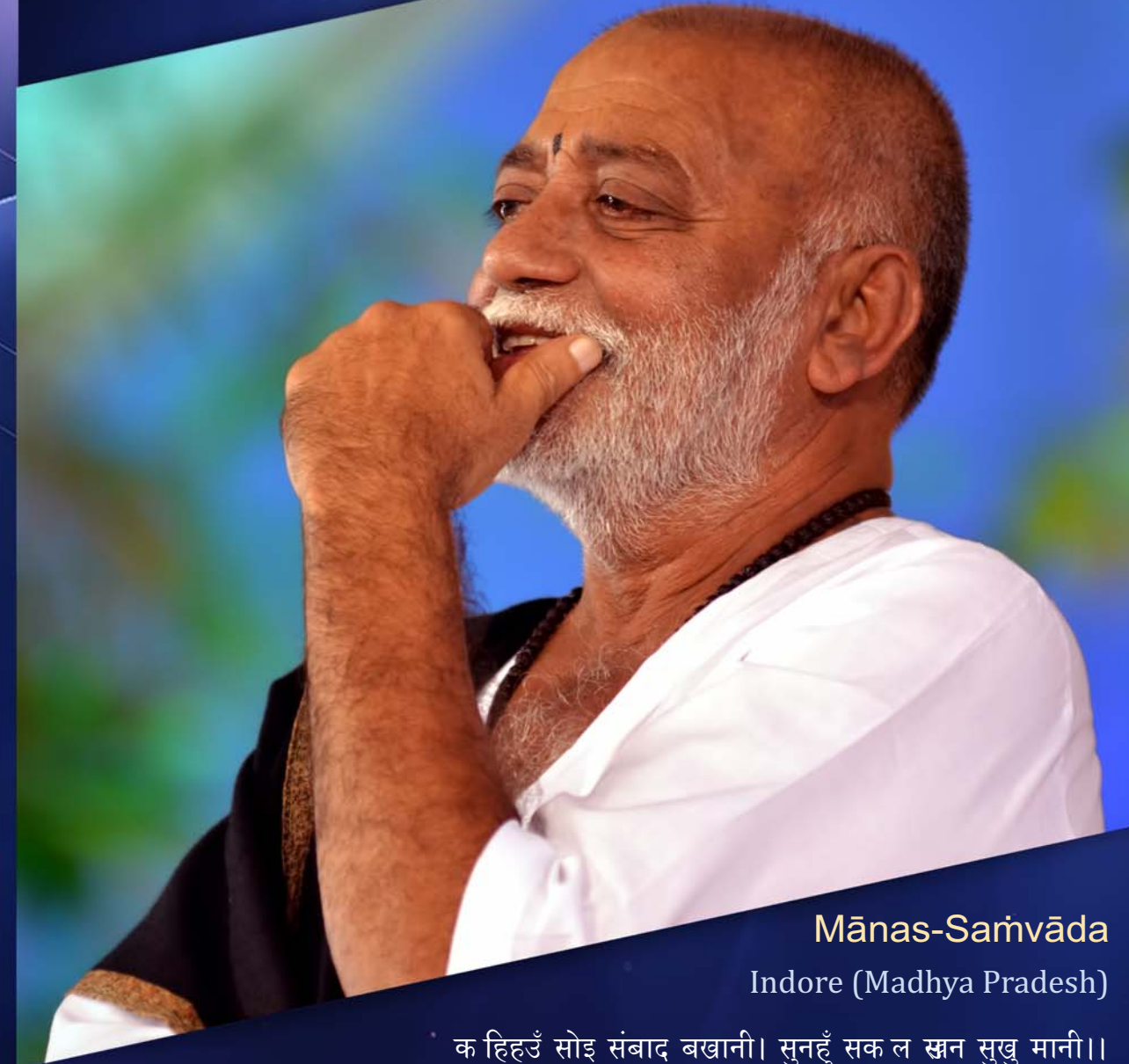
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# II RAMKATHA II

MORARIBAPU



II JAY SIYARAM II



Mānas-Saṁvāda

Indore (Madhya Pradesh)

क हिहउँ सोइ संबाद बखानी। सुनहुँ सक ल स्नन सुखु मानी॥  
यह संबाद जासु उर आवा। रघुपति चरन भगति सोइ पावा॥





1. RamKathā is the scripture fraught with dialogues
2. Superlatively superior peak of devotion is Love
3. When man reaches certain loftiness, he shall not dispute at all, he shall only engage in a dialogue
4. Dispute happens among pundits, not monks
5. Dialogue is a spiritual awakening
6. Even as words can initiate a dialogue, tunes can beget a dialogue as well
7. Language of the enlightened men is fraught with Compassion
8. In the spiritual world, pādukā of Guru's divine feet holds a great glory
9. University of Love is Vrindava



## II RAM KATHA II

Mānas-Saṁvāda

### MORARIBAPU

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## PREM PIYALA

Morari Bapu's RamKathā took place in Indore, Madhya Pradesh, from August 03, 2013 to August 11, 2013. In this RamKathā that focused on 'Mānas-Saṁvāda', Bapu expressed the significance of dialogue as well as also introduced the diversiform dialogues of 'Ram Charit Mānas'.

Right during the commencement of RamKathā, Morari Bapu stated that, "Ram Charit Mānas' is the scripture fraught with dialogues. The dialogue of Yajñavalkya and Bharadvāja, the dialogue between Umā and Śiva, the dialogue of Lakśmaṇa and Lord Ram, the dialogue between Bharata and Śrī Ram, the dialogue between KāgBhuṣuṇḍi and Garuḍajī. Plethora of dialogues! A message is obtained from various dialogues. Hope we grasp this message and pass it across the world through the medium of RamKathā."

Specifying various types of dialogues Bapu elaborated that, "First is the one which my VyāsaPīṭha proclaims as silent-dialogue, wherein no single word is exchanged. Second type of dialogue happens by eyes. Dialogue takes place by eyes and if discernment doesn't prevail then the dialogue taken place by eyes may also beget an extremely great controversy. Third type of dialogue is gesture or hint. In our philosophy, divine discourse used to happen by gestures. Only the men with deep insight could comprehend and dialogue would materialise." Bapu also simultaneously mentioned that the *pādukā* of an enlightened man can also become a dialogue.

Bapu also outlined the three types of dialogues in 'Ram Charit Mānas' namely – the one dominated with passion (*Rājasī-Saṁvāda*), another dominated with wrath or dark ignorance (*Tāmasī-Saṁvāda*) and the last being completely serene (*Sātvikī-Saṁvāda*). The dialogue held between King PratāpaBhānu and Kapaṭamuni was the one dominated with passion; the dialogue that took place between Lakśmaṇa and Parśurāma as well as that between Aṅgada and Rāvaṇa was wrath-dominated and the dialogues that happened between Nārada and Ram, Ram and Lakśmaṇa, Kevaṭa and Ram, Janaka and Bharata, Sabrī and Ram, Bharata and Ram were dominated with serenity, illustrating so Bapu vividly expounded the aforementioned three types of dialogues.

"Dialogue is a spiritual awakening", enouncing this aphorism Morari Bapu presented the magnanimity of dialogue in this Kathā of 'Mānas-Saṁvāda' and also advocated the promotion of dialogue in each and every domain like politics, social, religious and spiritual to name a few.

- Nitin Vadgama

## Mānas-Saṁvāda

### Day I

*RamKathā is the scripture fraught with dialogues*

*Kahihau Soi Saṁbāda Bakhānī I Sunahu Sakala Sajjana Sukhu Mānī II BAK-30 II*

*Yaha Saṁbāda Jāsu Ura Āvā I Raghupati Carana Bhagati Soi Pāvā II SDK-34 II*

Baap, once again after numerous years an opportunity is obtained to visit this town of MadhyaPradesh, Indore, along with RamKathā, this is as such the region of MahāKāla. I express my pleasure on the first day that you all arrived here. In the beginning of the Kathā the superior Respectable Reverend Preceptors of all the religions expressed their honour towards VyāsaPīṭha by visiting here. I offer obeisance to everyone. This honour is the indication of your generosity. As per computation in our Gujarat, the month of Śrāvana hasn't begun as yet; there is a difference of 15 days. But here the month of Śrāvana is in fact going on, so this is a divine communion of Śrāvana and Ramadan. On one hand, the sacred festival of the worshippers of Islamism is going on and on the other, Śrāvana is continuing as well. Ramadan and Śrāvana are having a dialogue among them; therefore, I present this Kathā in form of 'Mānas-Saṁvāda'.

Don't you feel that today in the whole world there is an immense necessity of dialogue between brothers, between families, between one boroughs and the other, between villages, between towns, between states, between countries, between sects and even between different religions? Let a dialogue be established in the whole world by whatever means. So, I had given a couple of thoughts. Let the Kathā happen by picking up the word 'Saṁbāda' (*dialogue*) from 'Mānas'. 'Mānas' contains numerous dialogues which I shall place before you.

'Mānas' is not at all the scripture of Vivāda (*controversy*). Although, on some instances the word 'Durbāda' (*reproach*) has been used, nonetheless this scripture is the scripture of dialogue. This is the scripture of unifying



everything. This is the scripture of feeding everyone. So, come, in form of a thought, even as this is not only a religious celebration, it's rather a completely spiritual celebration and let all of us initiate a dialogue amidst this and relay a message to the world during these holy days of Śrāvana and Ramadan. Sāheb, observe that a great degree of disagreement and dispute is going on due to the lack of dialogue. Many troubles are arising in the lives of individuals, in the lives of countries and in the entire world. Why not we initiate a dialogue? In fact, in 'Bhagavad Gītā' the very word 'Sambāda' has been given prime importance, 'ŚrīKṛṣṇĀrjunaSamvāde'. This is a dialogue even though Arjuna has raised logical arguments, he has raised issues now and then, but it is indeed a dialogue to the core. Lot many dialogues have taken place in 'Māhābhārata'. Let us form a bridge by means of a dialogue.

So, 'Ram Charit Mānas' is the scripture fraught with dialogues. As per one count, the word 'Sambāda' is used in 'Ram Charit Mānas' almost 16 times. So, the scripture itself is that of a dialogue. The dialogue of Yajñavalkya and Bharadvāja. Dialogue between Umā and Śiva. Dialogue between Lakṣmaṇa and Lord Ram. Dialogue of Bharata and King Janaka. Dialogue between Bharata and Śrī Ram. Dialogue between KāgBhuṣuṇḍi and Garuḍajī. Plethora of dialogues! This scripture is completely of dialogues. Umpteen dialogues go on between many individuals at a one-on-one level. It's been believed in our philosophy that the conversation that happened between Parśurāma and Lord Ram is a great thought, however Tulasī otherwise describes this as, 'Ram Ram Samvāda' (*Dialogue between one Ram and the other Ram*). This was a dialogue between Parśurāma and Ram. It wasn't a controversy or a dispute. It was also a dialogue. So, a message is obtained from various dialogues.





Hope we grasp this message and pass it across the world through the medium of RamKathā.

Ram and RamKathā in my view or for that matter if any good souls think about it then in anyone's view these are not parochial entities. They are supremely generous and vast entities therefore let us initiate a dialogue with them. Tulasī was engaged in a dialogue with His mind for his entire life. He held a tête-à-tête with His mind. And my brothers and sisters, I shall also request that when a profound controversy begins in our mind, when the sentiments of evil innuendo commences for someone in our mind, when we fail to resist ourselves and as we begin to reproach then that very moment I invite the younger generation that, please, first of all, compose a dialogue with your mind just like Tulasī. He who first accomplishes a dialogue with his mind faces no trouble in his family. Do use this medicine on some instance and then give me feedback. And medicine is neither Hindu nor Islam, it's neither Muslim nor Catholic, neither Parsi nor Brāhamaṇa, nay does it belong to the warrior-lineage nor to the labour class nay to the traders' class, medicine is just medicine. And it has an ordinance for everyone. Thus, we obtain a great message from 'Mānas'. The moment when an individual swerves, open 'Mānas', open 'Bhagavad Gītā', open other religious scriptures which have initiated dialogue. Every religious scripture has wrought this very job. I recollect 2 couplets,

*Rāha Badlu Ki Kāfilā Badlū?*

*Isse To Bahatar Hai Ki Rahnumā Badlū!*

No decision is being reached as to what should be done? When decision can't be taken, at that moment the *chopāīs* of 'Rāmāyaṇa' can medically treat you.

*Dard Jātā Nahi Hai Cārāgar,*

*Ab Rog Badlū Ki Davā Badlū?*

This is a couplet by Dixit Dankori. So, amidst such a swerving state of mind the way Tulasī keeps on having a conversation with his mind, on the same lines initiate a

dialogue. Let dialogue commence from our mind.

What happens between a Guru and a disciple, they engage into a dialogue. A dialogue takes place. What is contained in Upaniṣad? Dialogue! The job of religious scripture is to originate a dialogue. Forming a bridge in this world through the means of dialogue is the very job of religious scriptures. Evaluation of any incident in today's world which is by far discordant and fallen into the quest of reproach and innuendo, may perhaps not give us any answers instantaneously, although this is such a great job! This not an ordinary matter; many people feel that why should Kathā be organised? This wouldn't be understood today, at this moment. Wait for 50 more years.

*Āja Mausam Kī Pahālī Barīś Huī,*

*Lekar Terā Nām Hum Jī Bhar Nahāye I*

*Bevajaha Hī Koī Na Mar Jāye,*

*Use Kaha Do Yū Na Muskurāye I*

- *Raj Kaushik*

I often tell NagindasBapa that I'm immensely fortunate; I fail to praise my destiny when I wonder about my fortune thinking of the fact that, for which task has the Supreme Godhead used my tongue? As such the Supreme Godhead causes appropriate usage of one's own capacity. So, my brothers and sisters, my VyāsaPīṭha invites you all without any discrimination, whatsoever. Come beneath the shades of the banyan tree. Banyan tree is such a tree wherein any bird is completely free to build its nest. This is an ornament of Śiva.

According to the rule of first day Kathā, some significance about 'Mānas' must be narrated. What glory of 'Mānas' should I extol? Scripture makes an individual elated in any situation, whatsoever. It can make me and you pleasurable. While I feel deeply pleasurable just by reciting then may my listeners stay much more pleasurable by listening to this. This itself is an admonition, this shall happen by dialogue. So, the glory of 'Mānas' itself is that, even if Kathā is continuing

since countless years, people yet don't feel tired listening to it.

'Ram Charit Mānas' contains 7 cantos namely – 'BālaKāṇḍa', the first canto; 'AyodhyāKāṇḍa', the second canto; 'AraṇyaKāṇḍa', the third one; 'KiṣkindhāKāṇḍa', the fourth counterpart; 'SuṇḍaraKāṇḍa', fifth; 'LankāKāṇḍa', sixth; 'UttaraKāṇḍa' being the seventh. This is a ladder of 7 cantos. He who seeks shelter of RamKathā, even as such an individual lies in the foothills, RamKathā ascends him to the peak. RamKathā also descends that individual to the ground who has attained great height, so that he becomes egoless. This ladder works both ways. This is not just a mere explication. This is RamKathā of 7 cantos. He whose home possesses RamKathā, will have 7 jewels in their home. I'm taking this verse from Vedas by entreating the Vedas. There is a sentence in Vedas, '*Dame-Dame Sapta Ratnāḥ Dadhā*'. *Dama* means self-restraint of organs of senses. It's as simple as this. However, numerous realised men have expounded Vedas, my obeisance to those supreme men of wisdom of our country who has wrought such a vast deed. But the meaning of '*Dama*' which the great Sage Vinobājī interpreted is different. I'm considering the meaning which he has interpreted. Vinobājī says, '*Dama*' means home. In common dialect we say, let me have a breather ('*dama*') for 2 minutes. *Dama* means peace. So, peace is attained only at home. So, '*Dame-Dame Sapta Ratnāḥ*', thus each and every home has 7 jewels, and it must be present invariably. Moreover, this is such a practical matter, isn't it?

So, Vedas were asked, what is your meaning of 7 jewels? Lord Vedas thus said, first jewel is a home with a courtyard. Let there be such a home which has a courtyard. Second jewel, let every member obtain a satiating nourishing food. Third jewel being, let everyone get good clothes. May everyone obtain good attire. Good clothes means may people lead life with virtuous propriety of conduct. Clothes are the symbol of propriety. Fourth jewel, let everyone obtain good

health and medicines. Fifth jewel says, let everyone get good schooling. Sixth jewel, in doing one's job, in the field of one's job may one obtain good means of doing that job. For instance, a farmer must get good means or instruments of farming. May people obtain such means as per their respective domains of job. How practical must the Seer (of Vedas) be? Seventh jewel which the Seer proclaimed is, may everyone get virtuous and good entertainment.

My brothers and sisters, catch hold of one 'Ram Charit Mānas', all the 7 jewels which the Vedas have proclaimed shall come in your fist. You may now say, how is it possible to have a home with a courtyard? Your heart is a home, may it turn as vast as possible. May it become generous, because 'Rāmāyaṇa' has discussed about the home with a courtyard. 'Rāmāyaṇa' contains the discussion about a charming courtyard (*Rucira Arṅgana*). Generous heart is our home, may it not become parochial. Let it remain generous. Let we get food to our heart's content – while constantly listening to RamKathā may you get addicted to Lord's Name, if you get instantly struck with an ardent urge of chanting Lord's Name then which other food can be as nourishing as Lord's Name? Ram is all truth, consciousness and bliss personified. Internal chemicals change by chanting Lord's Name. A distinct type of music originates internally. RamKathā decks us with immensely lovely propriety attire. While it doesn't snatch our freedom, it accords us an innate propriety. Good health and good medicines must be obtained, '*Jāsu Nāma Bhava Bheṣaja*'. Goswāmījī caused to cure those mental ailments in 'Ram Charit Mānas' which no one in the world can cure.

Fifth, good schooling. The younger generations attain extremely good schooling through the medium of RamKathā? Don't catch hold of an individual, grab the thoughts. If you build an idol with one specific thought behind it then an aggressive individual can break the idol, but no individual can break your thoughts which originate towards an idol.

Refuter of the thoughts towards an idol hasn't yet born in the world. Corporeal entity can though be broken. One Kathā is the schooling of being something new. RamKathā grants good schooling. And RamKathā helps gather good means in life, mundane as well as spiritual. You can decide your pathway. By listening to RamKathā again and again, you reach a decision that this is my very pathway, I wish to go through this path. And seventh jewel - by sitting amidst everyone, one must innocently enjoy with kids as well as with the aged, everyone must get this kind of entertainment. RamKathā,

*Budha Biśrāma Sakala Jana Ramjani I*

*RamKathā Kali Kaluṣa Bibhamjani II BAK-31 II*

RamKathā is solace to the scholars and an entertainment to the most ordinary people. Superior entertainment must be obtained. Thus, at times when I present lines of some *sher*, some poetic couplet, some light music, some devotional psalms or some movie song before you then it's not a movie song. Do remember, I haven't sung at all, I don't sing and I shall never sing ever.

So, if 'Ram Charit Mānas' is present in our home then 7 jewels are present in our home. We can associate '*Dame-Dame Sapta Ratnāḥ*' with varied interpretations. So, RamKathā holds such a distinct awe-inspiring glory. First canto is 'BālaKāṇḍa', when Goswāmījī commences, he performs the opening invocations in 7 *mañtras*,

*VarṇāNāmArthaSaṁghānam*

*RasāNām ChandaSāmapī I*

*Maṅgalānām Cha Karttārau*

*Vande VāṇiViñāyakau II BAK-Śl.01 II*

7 *mañtras* were written. Five deities were eulogised in 5 *sorthas* which Reverent Lord, Preceptor, Jagadguru AdiShankaracharya had conferred to us as a *mañtra* of worshipping the five deities, this very ideology was established very first in order. Thereafter, the first chapter of 'Ram Charit Mānas' in *chopāis* is *GuruVandana*. It's difficult to move ahead without

Guru. Therefore, Goswāmījī performs *GuruVandana*,  
*Barīndau Guru Pada Paduma Parāgā I*  
*Suruci Subāsa Sarasa Anurāgā II*  
*ŚrīGura Pada Nakha Mani Gana Jotī I*  
*Sumirata Dibya Dṛṣṭi Hiya Hotī II*  
*Guru Pada Raja Mṛdu Mañjula Amjani I*  
*Nayana Amia Dṛga Doṣa Bibhamjani II*

First chapter is that of *GuruVandana*, which my VyāsaPīṭha acclaims as 'Mānas-GuruGītā'. It's difficult to move even a single-step ahead without a Guru. Steps that move ahead are ours, but it is Guru who confers us the energy. Lips that move are ours, but thoughts and words are the grace of Sadguru. This is the only remedy for people like us. In my place there is no celebration of GuruPurnima. For me, *Guru's Pādukā and Pothī* are the two lamp-flames. They have been self-manifested, I'm moving on these two lamp-flames. '*Pādukā Aur Pothī, Prakāṣa Huī Do Jyoti'* (*Pādukā and Pothī, the two lamp-flames manifested themselves*), this composition is although of VyāsaPīṭha. They have not been ignited, they have been self-manifested.

Guru is essential for people like us. Someone has constantly covered us up; who is constantly moving around us in all 4 directions. Though He is not visible, but He certainly exists. This entity is called as Guru. So, Goswāmījī performed *GuruVandana*. By sitting in the divine feet of Guru, one attains five types of eruditions. One is Vedic-Erudition, which was the ancient era. And not driving Vedic-Erudition in profound interpretations, I can say that if some virtuous guide or some good personality has composed a book which contains a thought equivalent to Vedas then such a book is also a mini publication of Vedas. Guru confers *stotra*. Guru confers Spiritual-Erudition. By Spiritual-Erudition I mean that Guru doesn't let us become selfish. Spiritual individual is selfless. Guru confers Supreme-Meaning of life.

Guru makes us proficient in the job that we perform; Guru thus confers such a Yogic-Erudition.

Allow me to say, Guru confers Brahmanic-Erudition. Most often than not we acclaim Śaṅkara as Brahma (The Supreme). Although, Ram is Brahma, Kṛṣṇa is Brahma. Even though Brahma is an independent entity of Upaniṣad, Brahma is also the very form of Vedas. Śaṅkara is the very form of Brahma and Śaṅkara being Brahma, is the repository of all forms of arts and virtues. Guru is He who grants you freedom of all forms of arts. Freedom of all forms of arts is the conferment of Guru.

While offering obeisance to everyone, the Royal Family was offered an obeisance and amidst the obeisance of Royal Family, one that is believed as utmost inevitable in 'Mānas' is the obeisance of Sire Śrī Hanumānājī. Goswāmījī writes,

*MahāBīra Binavau Hanumānā I*

*Ram Jāsu Jasa Āpa Bakhānā II BAK-17 II*

Goswāmījī rendered obeisance to Hanumānājī. Hanumānājī's obeisance is essential. If you don't find a Guru or if you don't experience reverent piety in some (individual) Guru, if you don't see any worthy Guru then believe Hanumānājī as your Guru.

*Jaya Jaya Jaya Hanumāna Gosā I*

*Kṛpā Karahu Gurū Dev Kī Nāī II*

You can believe Sire Śrī Hanumānājī as your Guru. Hanumānājī is an incarnation of Śiva, He is the very form of Śiva and Śiva is the Guru of the three-spheres. So, my brothers and sisters, if your reverent piety doesn't arouse in Hanumānājī then believe 'Ram Charit Mānas', 'Bhagavad Gītā' or 'Guru Granth Sāheb'

as your Guru. Hanumānājī's obeisance from 'VinayPatrikā',

*Maṅgal-Mūrati Mārūta-Naṁdan I*

*Sakala-Amaṅgal-Mūl-Nikaṁdan II*

*Pavana-Tanaya Saritana-Hitakārī I*

*Hṛdaya Birājata Avadha Bihārī II*

Śrī Hanumānājī was made an obeisance, following which Lord SitaRam are offered obeisance. Thereafter, the glory of Ram's Name is described in a complete integer (9). The obeisance of Name, the glory of Name is awe-inspiring. In this age of Kali, which other means is as strong as that of Name for people like us? Chant any Name. If any *mañtra* gets set in your mind and if it's not difficult to pronounce, then do chant Lord's Name. Repeat the Name of your cherished deity or any other Name. Lord's Name, Ram's Name, Durgā's Name, Śiva's Name, Allah's Name etc. There is no objection at all. If Love persists then chanting your child's Name shall also set open the doors of liberation! Evidence exists, Ajāmila had chanted his son's Name, 'Nārāyaṇa, Nārāyaṇa' and he attained final liberation. Lord's Name is universal, it's all-season cultivation. In this age of Kali, Lord's Name is the most common, most accessible, easy and the only means; moreover, the requital fruit that is obtained by undertaking yoga, pilgrimage journey, arduous spiritual endeavours, meditation or penance, the equivalent requital fruit is obtained by Name. Furthermore, Goswāmījī has said that Ram Himself is equally helpless to extol the glory of Name.

*Ram Charit Mānas' is the scripture fraught with dialogues. The dialogue of Yajñavalkya and Bharadvāja. Dialogue between Umā and Śiva. Dialogue between Lakṣmaṇa and Lord Ram. Dialogue of Bharata and King Janaka. Dialogue between Bharata and Śrī Ram. Dialogue between KāgBhuṣuṇḍi and Garuḍājī. Plethora of dialogues! This scripture is completely of dialogues. So, a message is obtained from various dialogues. Hope we grasp this message and pass it across the world through the medium of RamKathā.*



*Superlatively superior peak of devotion is Love*

This is a dialogue of some serene-cum-essential discussion by keeping the dialogue inherent to 'Ram Charit Mānas' as the central theme. The intention is to at least establish a dialogue in our life. In the spiritual world, no third individual is pushed amidst the dialogue going on between two individuals. The third individual meddled in between can further drift apart the two of them engaged in the melody of a dialogue, because someone else came in between. For instance, if a dialogue between Guru and disciple is to be established then no third person is allowed!

In any spiritual discussion, no third person must enter. In the spiritual world if we wish a dialogue to happen between Guru and disciple then no one, whosoever, must be present in between. I am not sure how far you can succeed but please give it a try in your daily social dealings as well. Even if a dialogue ceases between husband and wife and if the third individual present in between goes away then re-initiation of dialogue is possible in a few days. Because the third individual may perhaps have attachment for one and hatred for the other. Third individual is also a human being after all; therefore, dialogue is possible only when two of them remain. Getting a third thought amidst two thoughts is also unacceptable.

In 'Ram Charit Mānas', four dialogues have been thoughtfully composed which are utmost superior and utmost beautiful. The metaphoric lake of the same 'Ram Charit Mānas' has four banks. All four banks are that of a dialogue. Now observe, Śiva recites Kathā to Pārvatī. This is a dialogue between two of them, in which no third individual is present. In the dialogue between Yajñavalkya and Bharadvājajī, only the two of them are present, they are a couple, third person is not expected. Two are enough. Garuḍa and KāgBhuṣuṇḍijī, the dialogue happens between the two of them alone. Of course, other seers and sages indeed used to listen in form of swans. But the moment Garuḍa arrived and when a direct dialogue commenced with Garuḍa then no third individual is present in between. Bhuṣuṇḍi and Garuḍa, only the two of them are present.

So, two are necessary in this dialogue. Philosophically they are two different individuals (for the sake of it). But essentially, in the end, they are non-dual entities, because sage and seer aren't two separate individuals, essentially they are one and the same regardless of whether you call them as seer or sage. Over here whether the bird is Garuḍa or KāgBhuṣuṇḍijī, while one bird may be of vile category and other may be of a highly superior category; however, the class is the same. Śiva-Pārvatī are God and Goddess, they are two, they are Śiva and Śakti; however, in Kalidasa's vision they are one and the same. They aren't two. In Tulasī's vision, Sita and Ram are also two physically but analogising them as word and its meaning, he pronounces them as one. Similarly, let man and man's mind become one. There is a descant of mine, don't antagonise mind, but amicably admonish it. Listen to a *sher*,

*Kisī Din Zīndagānī Mein Kariśmā Kyon Nahī Hotā?*

*Mein Har Din Jāg Jātā Hu Zīndā Kyon Nahī Hotā?*

It's an extremely spiritual *sher*. Whenever I reminiscence this *sher*, I recollect two categories of people. Even Tulasī writes as well,

*Paṁḍita Mūḍha Malīna Ujāgara II BAK-28 II*

Who is called as a scriptural scholar? They who are awake, but not alive. Being awake means those who know the scriptures, but fail to enjoy life. Staying alive is a different matter. A scriptural scholar never smiles. The moment an individual becomes a scriptural scholar, smile ceases! Those who used to smile earlier have now become contemplators, they have now become thinkers. They know everything, but can't live! Second category of people is unlettered beings. They live but know nothing.

*Merī Zīndagī Mein Kitne Hissedār Hai,*

*Kisī Kī Zīndagī Mein Merā Hissā Kyon Nahi Hotā?*

It's a couplet by Rajesh Reddy, a poet from Mumbai. The moment third individual enters, it causes a disorder. Here is the dialogue between two individuals.

Even the two are essentially one and the same. Like-hearted, like-minded. Lord Śrī Kṛṣṇa and Arjuna placed 'Gītā' in the open ground of 'Māhābhārata' in form of a dialogue. At least imagine for a moment, of course Arjuna did raise logical arguments, placed his thoughts, asked questions because Arjuna had forsaken weapons but not scriptures and therefore, the scriptures continued to cause him raise logical argumentation. Lord felt that merely forsaking weapons will not work; the scriptures will have to be forsaken as well. Therefore, He says in the end, 'SarvaDharmān Parityajya'. In such a huge courtyard of Kurukshetra both of them are standing, a lengthy dialogue took place. No single man intervened. No third individual meddled in between. This is a dialogue! In a dialogue between father and son, don't push a third person in between. Third individual will unfailingly cause complications. The intervening person will eat up everything.

Today a question has been asked, "If an opportunity is obtained to silently sit besides someone for a couple of moments, then isn't it a dialogue with our own self?" It can be certainly, but first of all assay with whom you are sitting. If He is an enlightened man then it wouldn't cause even an iota of obstacle in your dialogue. In spiritual world, sometimes Guru does announce when He attained enlightenment. In spiritual world, a disciple is not aware of when Guru attained enlightenment, it is Guru's grace if the all merciful Guru reveals it. In the spiritual pathway, when a disciple gets endowed with awakenedness, Guru comes to know well beforehand. The fact that a disciple visits Guru every day is a different matter. But when a disciple gets endowed with self-realisation and then when he visits Guru then Guru comes to know that the sound of (disciple's) footsteps today is giving a different message that my surrendered disciple has realised (the supreme truth). Guru recognises that the disciple has attained it.

So, the question asked is that, if an

opportunity is obtained to silently sit near someone for a couple of minutes then is it a dialogue with our own self? Yes it is, provided the one besides whom we are sitting must be an enlightened man. May we find an equally placid individual. A monk in fact wishes that the individual sitting near me must establish a dialogue with himself, may he converse with himself, may he fixedly behold Guru but talk with his own self. Goswāmījī has said,

*Eka Ghaḍī Ādhī Ghaḍī, Ādhī Mein Punī Ādha I  
Tulasī Saṅgata Sādhu Kī Kaṭe Koṭi Aparādha II*

A dialogue with one's own self. Conversation with our own self. The enlightened men certainly assist in it. They can do this without causing disturbance within themselves. With the wisdom of penance Tulasī said after deep reflection and consideration that I composed these four best and utmost beautiful dialogues. Four dialogues are the four banks of the metaphoric lake of 'Ram Charit Mānas'. Śiva and Pārvatī are two. Garuḍa and KāgBhuṣuṇḍī are two. Tulasī and Tulasī's only exclusive mind. And fourth being, Yajñavalkya and Bharadvāja. The beautiful Kathā that Yajñavalkya has recited before Bharadvājajī, Goswāmījī is making it as the base of dialogue.

This life, my brothers & sisters, is a tiny book of 3 pages. Young brothers & sisters must specifically understand this. I keep saying one aphorism, you young people give me nine (*nava*) days, I shall give you new life (*nava-jīvana*). *Nava* means new. There is a Gujarātī line by our poet Bhagat Bapu,

*Ae Jī Ame Tārā Arṅga Kahevāie,  
Have Jīvana Kene Āśare Jāie I*

We've already become yours, now even if you push us back a million times, then where else shall we go?

So, the Book of Life comprises of three pages. Upper page is hard, lower page is hard as well, whereas the page in the middle is blank, it is completely blank. Now my VyāsaPīṭha names this three paged book with the three aphorisms which I've extracted as the gist of 'Mānas' from this 55 years long RamKathā journey of

mine and they are - Truth, Love & Compassion. So, young brothers & sisters, I shall proclaim this Book of Life as Truth, Love & Compassion. The sequence as such is Truth, Love & Compassion, but if I reckon in reverse order then first comes Compassion, followed by Love and lastly, Truth. So, first page is Compassion, middle page is blank and last page is Truth. First page is birth, birth of a human being. Last page is death. There is a blank page between the two which we have to fill up. Why am I taking Compassion as the first page? Because we have obtained birth by someone's Compassion. Please have a dialogue with your mind at peace, and if we think by rigorously churning our mind then we don't think that our *karmas* are such that they could beget us such a beautiful human birth! Our company, our thoughts, our vision, our intentions... not sure what is it that has caused us to be born as a human being? We are as such not worthy of being a human being! However, we all are born as human beings. Tulasījī provides an answer to this – the fact that we have become human beings, the fact that we have obtained a human birth is because of someone's compassion. At some moment, someone got overwhelmed with Compassion and He made us human beings. This is a boon. Evidence,

*Kabahuka Kari Karunā Nara Dehī I  
Deta Ram Binu Hetu Sanehī II UTK-44 II*

Not because of our *karmas*. At some moment, Lord was overwhelmed with the gush of an especial Compassion and by bestowing Compassion, God, who loves unintentionally, confers us a human birth. Therefore, first page is birth and birth is obtained because of Compassion.

Last and third page is death and death is inevitable. This is truth that to die is certain. It's complete truth that death is definite. Everyone has died – man of spiritual knowledge, meditators or man of scientific wisdom. If someone is blessed with long-life or immortality then it's an exception, but everyone has died. Because this is truth. We will have to die. So, third



is death i.e. Truth. The central page is blank, churn Love in it. Churn Love again and again.

So, all RamKathā eulogised dialogues that exist, their reward is devotion in the divine feet of the Lord of Raghus i.e. Love in the divine feet of the Lord of Raghus. The divine feet of the Lord of Raghus means the whole world, the entire existence. Ram has been acclaimed as Brahma (The Supreme) and ubiquitous. Brahma is ubiquitous; which means, that which is ubiquitous is Brahma. Therefore, cherishing Love towards the whole world is the reward of this dialogue. Love is the last and final step of the scriptures. When RamKathā concluded, it was said, '*PremĀmbuPūram Śubham*'. That which is dear to Ram has been clearly

written in 'Rāmāyaṇa',

*RamHi Kevala Premu Piārā I  
Jāni Leu Jo JānaNihārā II AYK-137 II*

Love is the ultimate peak. Nirvānā on the pathway of devotion is Love. Final beatitude on the pathway of wisdom is Love. Synonym of final liberation which is widely acclaimed in Upaniṣad is Love. Therefore, I proclaim this yajñā of RamKathā as Love-Yajñā.

Superlatively superior peak of devotion is Love, which is attained by this dialogue. Such is the dialogue of the two sages. Such is the dialogue between Pārvatī and Lord Māhādeva. Such is the dialogue amid Tulasī and His mind. Similar is the dialogue of



KāgBhuṣuṇḍijī and Garuḍa as well. The outcome of all of them is, 'Priya Lāgahu Mohi Ram' or 'PremĀmbuPūram Śubham'. Final attainment is Love.

It is *PūrṇaKumbha* in the King of pilgrimage places, Prayāg. Everyone goes there to attend Kumbha. They stay there for length of a month observing religious austerities and engage into diverse types spiritual discussions to beget auspiciousity of the world. Once upon a time, the fair of Kumbha concluded. Sire Yajñavalkya had arrived there as well and stayed at Bharadvājajī's hermitage. When Yajñavalkya asked for his leave, Bharadvājajī said, there is a curiosity in my mind, I've a question which I would like to present before you. Bharadvājajī asks Yajñavalkya a question.

There is a terse aphorism of Lao-Tsu. He said, no one feels the burden when a saint sits at an elated position. If someone sits at a position higher than us then we shall certainly feel its burden. These days everyone wishes to sit on top by pulling others down. Father, by repressing the son and husband, by oppressing the wife. The same goes on between brothers. The world is running this way. In the social domain, people desire position. Everyone is engaged in the race of sitting atop. Therefore, we feel its burden. When the husband says, only I am the elder, everyone should obey me, follow my command, I am the senior most. One shall feel the burden of this. As a result, family members shall gradually fed-up and would think it's rather better to go out. This is observed in all the relationships.

Gurus sit on an elated position but no one feels their burden, because they don't sit there themselves, they are made to sit on higher seats out of sheer honour. We've given them the seats at higher positions by our own wish. Monk never sits on a higher position rather the society makes him sit because the society very well knows that even if he sits higher, he wouldn't be a burden to us. He shall remain light and feathery. A Saduguru who is not a burden to religion. Second aphorism is, though people walk behind a saint

but they never feel having being left behind. Sire Yajñavalkya was given a seat and Bharadvājajī sat down in his divine feet and said, "Sire, wherever I see, I still behold the glory of Ram's Name. Śiva being evident God, constantly chants Ram, thus who is Ram? What is the entity of Ram?" Yajñavalkya smiles, it is a good question. You very much know about Ram, yet you have questioned like a foolish being because you wish to listen to the esoteric exploits of Ram through me. Bharadvājajī, you very well know the glory of Ram but you are unaware of Ram's temperament and therefore, I shall recite the Kathā so that after knowing the glory you must also know His temperament till a certain extent. It's not enough to know the glory, know the temperament.

From the dialogue between two sages, the first Kathā that emanated was *ŚivaKathā*. Thereafter, from the dialogue between Śiva and Pārvatī, the Kathā that emanated was *RamKathā*. Further in RamKathā comes the dialogue of Ram and Lakṣmaṇa. Followed by the dialogue between Ram and Parśurāma. So, it was Kathā that emanated from the dialogue of Yajñavalkya and Bharadvājajī.

I can say as an aphorism that - some or the other Kathā emanates from a dialogue (*saṁvāda*), anguish emanates from dispute (*vivāda*), anger emanates from innuendo (*durvāda*), and slander (*apavāda*) causes an augmentation in hatred. *Apavāda* means defaming others, criticising others in their absence. In order to save ourselves from the augmentation of these vices, Kathā itself is the very remedy, Kathā of some monkly disposed being, Kathā of some noble virtuous individual. Take any beautiful Kathā for that matter, it shall benefit.

O Bharadvājajī, it so happened in the age of Tretā that Lord Śambhu goes to Sage Kumbhaja's hermitage to listen to the Kathā, accompanied with Him is the Mother of the Universe Bhavānī, Satī. Kumbhaja offered a great honour with due respect. Satī interpreted this wrongly by thinking that if this great soul is worshipping us right from this moment then

what Kathā shall he recite? Being born from a pot, how will he recite ocean-like Kathā?

Someone told me, "Bapu, someone says that the ideas are ours, Bapu just distributes them as a holy sacrament? Bapu knows to serve elegantly." I heard past it with a smile! I said, gentleman, the misunderstanding is very lengthy, I modestly clarify when the right moment comes. The thoughts are of others and I serve it elegantly, this statement is injustice to me. The seeds have been given to me by my God Sadguru. I sowed them in the field of my consciousness. My God Sadguru showered the rains of Compassion. By His grace the crops of 'Ram Charit Mānas' have flourished. Variety of vegetables and dishes are made from these crops in different forms. It is me who has harvested all these crops, I myself grinded it, I myself made *rotis* from it,

first I consumed it myself, digested it and when it appeared appropriate in all respects only then I've begun serving it to others. I've not stepped out to distribute others' thoughts and ideas. I first digest and assimilate the aphorisms which I tell from here. I tell you only if I find them appropriate. I am independent. I am not subjugated to anyone except my Guru. So, I indeed serve, but I serve my self-made food, make sure to keep this in mind.

So, while Śiva derived an extremely lovely interpretation, Satī faulted. Lord Śiva listened to the Kathā experiencing supreme bliss. Satī did not listen to Kathā attentively. Kathā concluded. Śiva and Satī passed through Daṇḍaka forest. It was the era of *TretāYuga*. Lord Ram's human sport was ongoing. Jankijī had been abducted from the Daṇḍaka forest in





Pañchavaṭī. Enacting lovely human sport, Lord Ram and Lakṣmaṇa were questing for Sita while weeping in Her separation. That very moment Śiva and Satī happen to pass from there. Śiva beheld Ram and offered obeisance from a distance by saying, *Satcidānaṇḍa* (Glory to the all truth, consciousness and joy). Śiva told Satī, this is the Supreme Godhead Ram who's Kathā the great sage Kumbhaja sang. This is my cherished deity, He is evident Supreme Godhead. But the exhorts failed to persuade Satī. That moment Lord Śiva said,

*Hoihi Soi Jo Ram Raci Rākhā I*

*Ko Kari Tarka Baḍāvai Sākhā II BAK-52 II*

This decision was taken after genuinely making all the attempts that now, in the end only that shall eventualise which Ram must have willed. Now I must forsake logical argumentation. Lord Śiva began to chant Lord's Name. I shall request you as well. God willing may no one face problems in their life, but if the problems arise and if you don't find reconciliation even after all your genuinely attempts then don't feel saddened, chant Lord's Name with reverent faith. If your trust prevails then I promise that by Lord's remembrance the problem alleviates in some form or the other. Life runs on trust. In spiritual world, life is lived by faith.

Satī goes to examine Ram. She fails and hides from Lord Śiva. Lord Śiva abandoned Her. My Satī went to examine Ram in the garb of Sita and Sita is mother to me, now how can I've a relationship with

*Someone told me, "Bapu, someone says that the ideas are ours, Bapu just distributes them as a holy sacrament? Bapu knows to serve elegantly." The thoughts are of others and I serve it elegantly, this statement is injustice to me. The seeds have been given to me by my God Sadguru. I sowed them in the field of my consciousness. My God Sadguru showered the rains of Compassion. By His grace the crops of 'Ram Charit Mānas' have flourished. Variety of vegetables and dishes are made from these crops in different forms. It is me who has harvested all these crops, I myself grinded it, I myself made rotis from it, first I consumed it myself, digested it and then began to serve others. So, I indeed serve, but I serve my self-made food.*

Satī? So long as Satī's body shall exist, She will be a mother to me. Śiva thus resolved so. Divine annunciation sounded from the sky. Śiva passed into *samādhi*. The *samādhi* continued for 87,000 years. Thereafter, the Lord of the world awoke, Satī came under His surrenderance, Śiva offered her a seat before him and began to recite tales which makes Satī feel delighted. Then came the tale of Dakṣa. Satī failed to agree, she went to the yajñā and couldn't tolerate Her husband's contempt. Satī burnt to ashes in Dakṣa's yajñā. Satī was burnt. Satī took the second birth as Pārvatī. She was born in Himālaya's abode in form of Pārvatī. The celestial sage Nārada named Her, forecasted the future by reading Her palm lines, She will attain Śiva as Her husband and He suggested Her to perform penance. Satī began to practice rigorous penance.

On the other hand, the Supreme Godhead appeared before Lord Śaṅkara. He told Lord Śiva, be kind to accept Bhavānī. She is no longer Satī, She has now become Pārvatī. Lord Śiva accepted God's words. Lord returns to Kailas after marrying Pārvatī. As time elapsed, Pārvatī gave birth to a son named Kārtikeya. Kārtikeya slayed Tāḍakāsura. One fine day, Lord Śiva has taken a seat in an innate posture beneath the banyan tree of Kailas and Pārvatī arrives and asks a question. Then commences the dialogue between Pārvatījī and Śaṅkara from which RamKathā emanates.

## Mānas-Saṁvāda

### III

*When man reaches certain loftiness,  
he shall not dispute at all, he shall only engage in a dialogue*

By making the episodes of dialogue inherent to 'Ram Charit Mānas' i.e. RamKathā as the central point, we are making a genuine attempt to establish a dialogue in our life. Originally 'Ram Charit Mānas' contains four dialogues. Goswāmījī has accorded a metaphor of lake to 'Mānas'. Usually a lake has four banks. So, on Kailas i.e. on the bank of Kailas, Śiva is engaged in a dialogue with Pārvatī by making her a listener. KāgBhuṣuṇḍijī is having a dialogue before Garuḍa. In the king of pilgrimage places, Prayāg, Yajñavalkyājī is having a dialogue with Bharadvājājī and Supreme Reverend Goswāmījī is having a dialogue with His mind. By seeking shelter of these dialogues, numerous other dialogues have been established in 'Ram Charit Mānas'. The saints have even named these four banks. The bank of Kailas is the Bank of Wisdom (*JñānaGhāṭa*), that of Bhuṣuṇḍi Sarovar is the Bank of Worship (*UpāsanaGhāṭa*), that of Prayāg, the king of pilgrimage places, is the Bank of Karma (*KarmaGhāṭa*) and lastly, the bank of Tulasī, which is believed to be the Bank of Surrenderance (*ŚarṇāgatiGhāṭa*).

A lovely question has come to me. We are talking about dialogue and dialogue is necessary in every field. These four banks have a dialogue between two individuals where third person doesn't have an entry. It is such that when a dialogue happens between you and your mind then don't even allow your intellect to intervene because intellect causes great complications. Intellect thinks extensively, it raises logical arguments. Though logical argumentation is believed to be dry and dour. The preceptors in our devotional scriptures have upfront denied relying on logical arguments. However, theory of logic exists in the world as well. Wherever logical argumentation exists, there faith and reverence begins to weaken somewhat. The entity of Love also begins to weaken. Therefore, don't rely on logical argumentation. So, the point I wish to convey is that when intellect raises logical argument amidst a dialogue then try to distract it. He who wants to engage in a dialogue must not keep the



intellectually dominant people in between. There is a couplet by Rahat Sāheb. Listen to the couplet; don't get into its meaning. He says,

*Kisne Dastak Dī, Kaun Hai?*

*Āp To Āndar Hai, Bāhar Kaun Hai?*

Indori Sāheb puts it all in two short lines. He says, leave aside the explication, just go on listening. And it is true as well, what can we explicate? Shall we explicate on non-dualism? *Kisne Dastak Dī? Kaun Hai? (Who knocked? Who is it?)*, this means that no one is expected here, only one individual can come here and He is already inside. He who is rightful of coming here is already present inside, then who is outside? If we go towards Indian Vedanta then it shall become the matter of non-dualism. It shall become the matter of Śivo'ham. Duality doesn't prevail anymore; internal and external aspects get unified to one. Diverse interpretations can be derived. Parvaz Sāheb as well keeps experiencing a distinct mastership in his own fashion. Yesterday he was reading a couplet on the phone,

*Lab Pe Bāt Āī Divāne Kī Gaharāī Liye I*

*Ek Tarāf Baiṭhe Rahe Sabhī Apnī Dānāī Liye I*

The intellectuals must sit down silently with their intellect. When the matter came on the lips from the depth of some ecstatic individual - when Kabīra spoke, when Nanak spoke, when Buddha, Mahavira, Narisnh, Tukaram spoke in their native dialect, when Thakur Ramkrishna spoke in his own lingua franca. So, intellect doesn't have an entry in a dialogue.

*Bik Gayā Bāzār Mein Dopahar Tak Ek-Ek Jhooth,*

*Shām Tak Baiṭhe Rahe Hum Apnī Sacchāī Liye!*

This is the very truth of life. Truthful men sat till evening without getting any buyers. Who would buy truth? And untruth was sold forthwith.

So, the question asked is, "If Kathā emanates from dialogue then how does such a dialogue emanate?" In my vision, on my responsibility, while

we talk of the dialogues of these four banks then all four of them have distinct causes of emanating this dialogue. Hope, may we sit down on some bank silently! If we dare then may we sit down on the bank of Kailas. Even though a third person is not allowed there, yet let us sit down there mentally. If possible, may we sit down silently somewhere afar on the bank of worship of Nilgiri. If possible, may we sit down on the bank of karma and if possible, the dialogue which Tulasī is having with his mind, may we silently sit down on His bank of surrenderance. Doing so we can realise how dialogue emanates. Although we wish a dialogue, but how can it manifest?

Yesterday I presented the dialogue of two sages before you. If you observe the background of that dialogue then my VyāsaPīṭha finds few means and few causes of attaining such a dialogue. May you think over as well! First means, you may forget whatever you have listened, no worries even if you forget it, but please whenever you get an opportunity, reminiscence the very points that you have listened to. So, my brothers & sisters, if Kathā is listened and practically practiced then amelioration can occur. Do remember, my intention is not to ameliorate anyone. My mission is not at all to ameliorate the world. My intention is to accept you, the way you are! I've experienced that whichever ameliorators have arrived in the world, could not ameliorate the whole world. It is only Lord's grace that they themselves were saved from getting spoiled. World spoils us. I've come to accept. "Hindu, Muslim, Sikh, Christian – my obeisance to everyone!" I accept one and all. I invite you all from every bay.

I often sing one line, "Akele Hai..." were you not there then VyāsaPīṭha was alone. Though there is a fraught fair within; the Sufis, the monks have a fraught fair within themselves. 'Shām Dhale Is Sune Ghar Mein Ek Melā Lagtā Hai' (at the onset of dusk, a fair is held in this deserted home), at the onset of dusk a fraught fair is held in this deserted home. My VyāsaPīṭha gives an

evocative call on behalf of the memories and the experience of the supreme entity. Monks, saints, youngsters, elders, aged – be it anyone, my VyāsaPīṭha is seated by maintaining fair and square distance from everyone and it evocatively calls upon everyone.

*Akele Hai Chale Āo Jahā Ho,*

*Kahā Āwāz De Tumko, Kahā Ho...*

*He Hari!* Where are you? We are alone. The door is kept open, should you get time then bestow mercy. A *ghazal* by Parveen,

*Merī Tarah Tījko Kaun Chāhegā?*

*Ab Kisī Se Na Mohabbat Karnā!*

Every art is dear to Lord Śiva, why refrain? While my VyāsaPīṭha talks of accepting everyone then I heartily accept one and all. If you listen to Kathā then the addictions shall be relinquished by itself. You shall feel that a cigar in my hand doesn't look good. You must indeed eat and drink good, adhering to our decency and propriety. We've a specific identity of being Indians, keep it intact; but still I've no insistency over it. A virtuous activity streamlines things automatically.

No one is untouchable to my VyāsaPīṭha. On GuruPurnima day, a similar discussion was going on. When the discussion came up about Guru then, at that moment, I presented these thoughts for the very first time – about few aphorisms of Lao-Tsu. A great realised philosopher of China, Lao-Tsu, Your Highness mentioned five extremely simple and easy aphorisms about the rulers, about the monarchs. Lao-Tsu said that, ruler, king, monarch, hero of the nation is of five types. While I wish to present it before you from a spiritual viewpoint, but even if our honorable people from political field attempt to aptly understand this then they may benefit as well. Whether they benefit or not, but it can indeed benefit the nation. And benefit of the nation must be kept in mind, not of ours.

Number one ruler is – even as he does all the work, gives bliss to the entire nation, but the nation

doesn't come to know who our King is. Best ruler is he under whose shadow, under whose presence everything gets done automatically; but he keeps himself detached till such an extent that we fail to realise that someone is in fact ruling over us. He is such a King that he doesn't let anyone feel that he is the boss and we are subjugated under him. Number two ruler is such that people do come to know that he is our ruler and people love him by a great extent. People are bound to love him, this is the second type. Third ruler is the one whom the society, the subjects, the nation do not love, but they praise him greatly, hail his glory and proclaim his victory triumphs, organise his procession, celebrate his existence, this is the third ruler. Fourth ruler is he from whom the subjects fear, they stay frightened and scared of him, they live fear-stricken from him. Fifth King in Lao-Tsu's vision is the one whom the subjects rebel. They way people revolt in numerous countries. Reign and the owner of the nation have to leave.

Lao-Tsu thus conceives five types of rulers. I feel, this is true. Today, only the aforementioned ones appear opportune to my VyāsaPīṭha. What I wish to say is that there are five types of Gurus. Assay, don't hurry in grabbing someone's feet without assaying. Assay. First type of Guru is He who is although not visible but everything actualises by his Compassion. His physical presence is not required. As a great principle, it is believed in Sufism that when Sufis get tired while performing worship then they don't utter Lord's Name, they rather utter their surrendered dependents' name. Lord's Name has been taken, worship is completely done. Thereafter, they reminiscence all those who are living their lives by placing trust on them, they reminiscence them all the while from morning to evening. This is the ultimate peak of Sufism.

I would like to give you evidence. Suppose, you are not going through any pain or trouble. Assume



you have no pain, you are sitting at peace, neither physical pain, nor mental pain, nay familial pain, neither social pain, nor financial pain, nothing at all. You're relaxed this way, while you are sitting alone quietly if tears fill up your eyes absolutely causelessly then realise that some Emperor has reminisced you. He is there, who is not visible. He is indeed present. He

is present all around. So, such a Sadguru is present but not visible. There is a *sher* by Raj Kaushik,  
*Vasla Ke Pal Bhī Yeh Soch Guzare I*  
*Kash Jaldī Woh Vāpas Na Jāye I*  
 Moments of meeting our beloved also passed away in the same worry. They were the moments of joy, but they passed away in a worry that may these moments

not pass away soon. Corporeally, it shall though cause worry because if he comes in person then he shall go away as well. So, *ParamGuru (Supreme-Preceptor)* is He who is present but not visible. He is the Guru of the three spheres (*TribhuvanaGuru*). Hanumānājī is the

Supreme Guru of the three spheres, although He is not visible, but He moves around everywhere in form of air. We're though bound to worship Him in form of a picture or an idol.

Second is *Sadguru*, the one whom the whole world shall Love. Entire world will be bound to Love, even the enemies.

*Jāsu Subhāu Arihi Anukūlā I*

*So Kimi Karihi Mātu Pratikūlā II AYK-32 II*

He is a *Sadguru* to whom the whole world - from a little child to the elders, from earth to sky, all the directions, the inanimate and the animate beings, beasts and birds, grass and buds love Him, they wouldn't be able to resist, such is this *Sadguru*.

Third is *JagatGuru (Preceptor of the World)*. Third Guru of the spiritual world in my vision is *JagatGuru*. People do proclaim his victory triumphs, but they do not Love Him. It's prohibited to go near him, his propriety and all associated vows must be adhered to. People will indeed hail his victory triumphs. But it is difficult to Love there. Because *JagatGuru* has His own propriety, He has His own glory. Fourth is the one from whom people fear. In my view, fourth Guru is He from whom people stay frightened. If we err slightly then we shall go to hell. If we don't follow his scripture then we shall fall prey to sin. People stay fearful from such *DharmaGuru (Religious-Preceptor)*. Their scriptures fear people. At times they give wrong commands. You all should not fear, Love each other. Divine discourse shall benefit. Lord's Kathā transforms us. Intoxication of Kathā doesn't cloud the mind by just one Kathā. Drink a little more, my tavern has no scarcity. It was clearly believed about Lord Buddha that any man who would visit Lord Buddha, on the return trip he would not be the same as he was when he visited him. He would get transformed drastically! Experience it! My Kathā shall never scare you. Sit in Kathā the way you like, as per your sole convenience, sit in a relaxed posture. This premises of Lord Śiva's land is formless, Indore.

*NirākaramOnkāraMūlam Turīyam I*

*Girā Gyāna Gotitamīsam Girīsam II*

*Karālam Mahākāla Kālam Kṛpālam I*

*Guṇāgāra SaṁsāraPāram Nato'ham II*

*Namāmīsamīśāna NirvāṇaRūpam I*

*Vibhum Vyāpakam Brahma VedaSvarūpam II*

So, religious preceptor is he by whom people usually fear.





May he not pronounce a curse! I wish to assure you with immense responsibility that He who is genuinely a Sadguru, if you commit His offence, if you happen to commit His offence due to some reason then His graciousness shall not diminish even by an iota. Yes, I'd certainly caution you!

Fifth, the one against whom people revolt. If pressure exceeds beyond limits then the subjects don't remain in their control and a strong revolt surges against him. Slogans are shouted in his revolt. The name of such a Guru in RamKathā is *KulaGuru* (*Family-Preceptor*). As such *KulaGuru* also comes in virtuous context. Lord Ram's *KulaGuru* is ocean who was requested to show a way to reach Lañkā. Lord fasted and abstained from food for three days. Subjugated to crassness, when *KulaGuru* doesn't agree to Ram's modesty and three days elapsed without any response, then Lord Ram raises a revolt. My *VyāsaPīṭha* calls him as *KulaGuru*.

So, *TribhuvanaGuru* or *ParamGuru*, *Sadguru*, *JagatGuru*, *DharmaGuru* and *KulaGuru* are the five Gurus of spirituality just like the monarchs of Lao-Tsu. So, *VyāsaPīṭha* and 'Ram Charit Mānas' are such Gurus that they don't have abstinence with anyone. Here everyone is accepted. Therefore, my aphorism, my mission is not to ameliorate, it is about accepting everyone.

So, the curiosity that had come to me is – Kathā emanates from a dialogue, but what are the means to manifest a dialogue? Because of which cause has the dialogue between two sages namely Bharadvāja and Yajñavalkya arisen? There are three causes. One cause of dialogue is that the two individuals between whom a dialogue begets must belong to the same class (*Jāti*). Class means the class of thoughts, the class of principles, the class of values, the class of civility, the class of thoughts must be one.

If we observe 'Ram Charit Mānas' closely then we realise that a dialogue emanates between the two sages because both of them are Sages. This is the

first cause. The cause that a dialogue emanates is because Yajñavalkya is a sage and Bharadvāja who is at the other end is a sage as well. Both are Sages. They are addicted alike. Both are also perceptible and imperceptible characters of 'Rāmāyaṇa'. They are associated with one and the same scripture. One meaning of *Muni* (*sage*) is – he who stays silent in life by a great extent is a *Muni*. Silence is the trait of a monk. Both of them largely have silence as the mañtra of their lives. Thirdly, both are the individuals who like staying silent. Therefore, '*Saṁvāda*' could manifest. Fourthly, the place where two streams confluence, there unification is natural, it is innate. In the King of pilgrimage places where a dialogue is being composed, has two streams. Two streams, but two streams flow into Prayāg. One is dark-hued Yamunājī, other is fair-hued Gaṅges. Both realised men have two spiritual streams respectively – one is Yajñavalkya's stream of spiritual wisdom, he is supremely discreet. And the stream of Bharadvājī is the stream of devotion, '*Ram Pada Anuraga*'. When the two streams of supreme discretion and supreme love confluence then a dialogue is natural. This is a dialogue of the Bank of Karma.

Now, the dialogue of Umā and Saṁbhu. What are the causes for the dialogue that emanated between them? It has its causes as well. Whatever I am able to comprehend, please listen to it. First cause is that the two of them are not two, in reality they appear as two different beings, but essentially they are one. Now, since both are one, dialogue and only dialogue shall manifest between the two. As both Śiva and Pārvatī has one body - half belonging to male and other half of female, then what else than dialogue shall emanate from them? It's extremely simple. Second point, spiritual loftiness is of Kailas, not of Everest. Everest though has historical loftiness. Everest has competition associated with it. Kailas has reverent faith associated with it. And there, till date no one has ever climbed over it. Dialogue manifested between

Śiva and Pārvatī. Its first cause, they are not two different beings. And secondly, nothing else is loftier than it. When a man reaches certain loftiness, he shall not dispute at all, he shall rather engage only in a dialogue.

Third cause, both are deities there. One is the Greatest Goddess (*MahāDevī*) and the other is the Greatest God (*MahāDeva*). Therefore, dialogue is natural. As such, Śiva and Pārvatī gave birth to two sons – Kārtikeya and Gaṇeśa. But allow me to say that they are corporeal sons. But the householder's role of Pārvatī and Śaṅkara has given birth to a son named, Dialogue, and a daughter named, Kathā. First the metaphoric son of Dialogue is born and then the metaphoric daughter of Kathā is born. This is the householder's life of Śiva. And one cause of dialogue is faith and the other is reverence.

So, because reverence and faith exist, so does dialogue. 80% religious loving people of India are living on faith. So, if both belong to the same class, a dialogue shall emanate. If the souls are one, a dialogue shall emanate. And the place where reverence and faith unify, there a dialogue shall invariably manifest. And the shadow of both is the same. Both are beneath the shades of the banyan tree. I thus recited the causes of the dialogue between Śiva and Pārvatī as I could

understand. Now, let us see which dialogue took place between both of them.

Once upon a time, Lord Śiva is restfully sitting beneath the banyan tree of Kailas. The Greatest Goddess, Mother of the Universe, Pārvatī, finding it a good opportunity approaches Her husband. Lord Śiva honours Her and gives a seat to His left and the conversation that shall hereon manifest between both of them is a dialogue and from it shall emanate Kathā. So, because an ardent desire of listening to the Kathā aroused, therefore She approached Lord Śiva. Śiva gave Her a seat and duly honoured Her.

Pārvatī wishes to ask that Kathā which begets welfare of all the worlds, She wishes to manifest such a Kathā and therefore comes the very foundation of dialogue. Pārvatī asks about Ram. I did not listen to RamKathā in my past birth, neither did I obey a single exhort of Yours. As a result, I was burnt in Dakṣa's yajñā. My second birth took place in the abode of Himālaya. Even as I've already attained You as a result of severe penance, but the question has yet not effaced from my mind whether Ram is truly Brahma (The Supreme) or an ordinary human being? Your Highness, please be kind to dispel my doubt through the medium of Lord's divine Kathā. Thereafter, in the background of a dialogue, Kathā emanates. Lord is pleased and gets ready to recite God's Kathā.

*What I wish to say is that there are five types of Gurus. First type of Guru is He who is although not visible but everything actualises by his Compassion. He is ParamGuru (Supreme-Preceptor) who is not visible. Second is Sadguru, the one whom the whole world shall Love. Third is JagatGuru (Preceptor of the World). People do proclaim his victory triumphs, but they do not Love Him. Fourth Guru is DharmaGuru (Religious-Preceptor), from whom people stay fearful. Fifth, before whom people rebel. Name of such a Guru is KulaGuru (Family-Preceptor). As such KulaGuru also comes in virtuous context. Lord Ram's KulaGuru is ocean. Subjugated to crassness, when this KulaGuru doesn't agree then Lord Ram raises a revolt. My VyāsaPīṭha calls him as KulaGuru.*





### Dispute happens among pundits, not monks

'Ram Charit Mānas' means RamKathā i.e. 'Rāmāyaṇa', inherent to which some especial discussion of 'Mānas-Saṁvāda' is going on with you in form of a dialogue. Many questions come to me. During my RamKathā journey of past 55 years I've experienced my listeners telling me that, "Bapu, whichever questions were present in our mind, we automatically obtained their answers in these nine days. As if You were talking only with us, You were talking only for us." I've received this feedback from many listeners. And this is true as well, if listened with peaceful state of consciousness then scripture indeed grants reconciliation.

There is a question of one listener, "We listen to Kathā and a dialogue establishes in our life. Now, what if we're unable to decide if this dialogue has been established in a true sense or is it only a momentary impulse? For few moments we may feel that, now that we have listened to Kathā, let us proactively settle down dispute and establish a dialogue with those with whom we were in a dispute. This sentiment does arouse. However, this also vanishes after some time. Our mind may argue that although we had given it a try earlier, we failed to get an assertive response from the other side. Therefore, what should we do then to ensure that our dialogue becomes eternal?" 'Rāmāyaṇa' contains these 4 dialogues which have become eternal; spirit of time can't siege it. There can never come a state when they shall become old, otherwise the scripture that I am sitting with as the central theme is almost 500 years old. Moreover, various other 'Rāmāyaṇa' which existed prior to this one, today after all these years all those dialogues should have been vanished, but why do these dialogues appear anew every day?

Understand four traits of dialogue my brothers & sisters, these traits aren't mine, 'Śrīmad BhāgavadGītā'

has cited them. 'Śrīmad BhāgavadGītā' is also the dialogue between Kṛṣṇa and Arjuna. Enter the 18<sup>th</sup> chapter i.e. the last chapter, wherein the word 'Saṁvāda' is probably used thrice. Sanjay is listening to the dialogue from far distance. And after listening to this dialogue, he discussed about four traits. One trait which he mentioned is that this dialogue is awe-inspiring. Second trait he mentioned is that this dialogue is mysterious. Third trait he mentioned is that this dialogue is welfare begetting, it is meritorious. And fourth trait he mentioned is that this makes us thrilled. When I listen to this dialogue, I feel pleasurable moment after moment.

My first question, my brothers & sisters, is that, while I've picked up the discussion of dialogue in this Kathā then do you like the idea of dialogue in your life? Few people do not like dialogue at all, they only like dispute. People who contain three things are inclined to dispute. First is idiocy, second is egotism and third is pretense. Further, only my domination must rule in the entire society, others' say must not work at all – he who possesses this evil virtue will have dispute and only dispute in life.

Experiment for yourself, if you are not dialogue-loving then realise that you possess idiocy, you possess egotism. Yesterday a youngster was asking, "Even though the seers and sages are great, why do they get angry?"

*Sabhī Mast Hai Kaun Kisko Saṁbhāle?*

*Jise Dekhie Laḍakhaḍāne Lagā Hai I*

*Naše Mein Zamānā, Zamāne Me Hum Hai,*

*Hum Par Bhī Ilzām Āne Lage Hai!*

So Baap, millions of people are hungry, "Mere Hātha Mein Dāne Do!" (I have) devoted maximum of the maximum time of life to the world, this is the fact. Now you give (me) some time. VyāsaPīṭha doesn't let

anyone become old. RamKathā doesn't permit anyone to become old.

So, there are four causes when an individual gets into a dispute – idiocy, egotism and pretense. Pretense means I am not a small man, I'm much greater than him. Just that he became famous, this is the only difference. And fourth, he who intends to impose only his high-handedness over others, only that what he says is appropriate. In such situations dialogue is utterly impossible.

The youngster has asked, "Why do men endowed with supernatural accomplishments (*siddha*) exhibit anger?" I replied, "Son, anger is filth and if the *siddhas* exhibit anger then I shall not say that they are not *siddha*". Suppose I agree they are *siddhas* but as they exhibit anger, I shall humbly state to the least that they are *siddha*, but not *śuddha* (pure) because the filth of anger is already present in them. They have the filth of pretense, the filth of egotism. And the nation as a whole, the world as a whole, do not need *siddha*, they rather need *śuddha*.

Beseech from the Supreme Godhead... God has given is birth, He has granted us noble parents, brothers and sisters; He has conferred us wealth, accorded good education, whatever has been given is bestowed as per our worthiness. At least I feel no need to beseech anything from God. If at all you wish to solicit then beseech that, make us meet some pure and placid saint, sitting near whom we feel good.

May we get an opportunity to sit near some such enlightened man, it is no lesser than a dialogue. Tulasīdāsajī gives only two adjectives for a saint. One is *Bisuddha Sādhu* (immaculate, pure monk) and second is *Sītala Saṁta* (placid saint). Placid – who shall never get angry. He, in whose eyes you can never witness an iota of vice. He, whose no single gesture is born out of



vices, it rather contains some or the other message. So, pure, immaculate beings are needed. Our core temperament is pure. I feel that transforming pure temperament into a supernaturally accomplished state is proselytizing. It is like a deformation. He who possesses the vice of anger is not pure. Man must be pure, monk must be immaculate and placid. Thus, so long as idiocy, egotism, pretense and dominating tendency prevails, dialogue can never materialise.

I've a question for you my listener brothers & sisters, do you desire dialogue? While all of you desire dialogue and no one desires dispute then understand its traits. If a dialogue contains these four traits then such a dialogue shall become eternal like 'Gītā'. 'Bhagavad Gītā' can never become old. 'Ram Charit Mānas' can never become old. So, four points about dialogue in form of traits. First, when you feel the dialogue that has taken place as awe-inspiring. If Kathā is a dialogue and if your inner soul vouches that the dialogue which we and Bapu are having has been awe-inspiring, we immensely loved it, then realise that you have obtained an auspicious omen for the dialogue to prevail eternally. This is only worth doing in life.

Secondly, second trait for the dialogue to prevail eternally is when the dialogue feels to be mysterious. By mysterious I mean that numerous mysteries were set open in the 9 day dialogue that has taken place. The talks of conciliation went on from home to heaven. Further so one wonders that plethora of mysteries must yet be hidden in this! Numerous mysteries of Ram, countless mysteries of Hanumaṅta, plentiful mysteries of Bharat, umpteen mysteries of Bhuṣuṅḍi must be hidden in this. When this feels fraught of mysteries. Yet more mysteries will be revealed. Someone said, doubt arose and a dialogue manifested. No! Dialogue can't manifest from doubt. Doubt is that which never destroys, 'SaṅśayĀtmā

*Vinaśyati'*. Doubt shall not destroy, (it will however) destroy the man. When Satī was gripped by doubt, her doubt did not destroy, but Satī got destroyed.

In the earlier days, questions would come in Kathā in form of curiosities. Later, listeners did not have freedom to raise curiosities or questions in middle of the Kathā. No one was given the right to talk in between. My VyāsaPīṭha accords this right once again. This process was not allowed in Kathā. A sense of propriety was maintained in the Kathā. Of course, the orators like Krishnamurti, Osho etc. had indeed granted the freedom of asking questions. Osho, in fact, had granted a lot of it. VyāsaPīṭha also likes that you ask me. And I've also said that I am not able to answer all the questions, I answer those which I understand. How can I claim to know everything? Ask to attain, ask not to assay. If we intent to assay someone then we shall turn belittle!

There is a wonderful aphorism of Lao Tsu. A monk need not justify his monkhood. A monk need not prove his monkhood for the society to endorse him. A monk who endorses himself by the society only means that the endorser becomes bigger and the monk becomes trivial. This aphorism shall give immense strength to the one who intends to abide by his monkhood. Doubt must be raised in form curiosity so that the dialogue endures eternally and something can be attained from it. So firstly, dialogue feels to be awe-inspiring; secondly, it feels mysterious. Third trait, it should feel like being meritorious, it should feel to be welfare begetting. A dialogue which is welfare begetting. Dialogues of 'Rāmāyaṇa' cause welfare of the whole world. Goswāmījī metrically composes it,

*Maṅgala Karani KaliMalaHarani  
Tulasī Kathā Raghunātha Kī I BAK 10 I  
Kathā Jo Sakala Loka Hitakārī I  
Soi Pūchana Caha SailaKumārī II BAK-107 II*

It not only begets welfare of the composer of the dialogue, but it also begets welfare of its listeners. Tulasī and the saints established dialogues which is begetting welfare of all of us today. It is welfare begetting for all of us, this is the third trait. And fourth trait, by reminiscing it moment on moment, again and again we feel thrilled. Our hair stands erect. Passing through such moments augments our pleasure. These are a few traits of eternal dialogue. In this way a dialogue takes an eternal form.

Yesterday, we laid the foundation of why the dialogue between Uma and Śarabhu manifested? We saw a few traits like they are seated on the peak, both are deities, they are manifestations of reverence and faith etc. etc. Third dialogue in 'Mānas' is that of Garuḍa and KāgBhuṣuṅḍi. That dialogue which took place has few causes in my understanding, why did a dialogue happen between these two birds? A true sense of loftiness, a height brimful of honour, an elevated spiritual state - whoever who shall be on such a height, there nothing but only dialogue shall manifest. KāgBhuṣuṅḍijī is present on such a height and the King of Birds, Garuḍa, also reaches that height. Therefore, a dialogue manifested between both the devotees because KāgBhuṣuṅḍijī abodes on Mount Nilgiri, His seat is lofty.

In the north, near beautiful mountain Nilgiri, abodes affable KāgBhuṣuṅḍijī, He is well-disposed. Do remember, KāgBhuṣuṅḍi is embodied as a crow because He doesn't wish to forsake crow's body. Therefore, only his physical form is that of a crow but essentially He is an awe-inspiring personality. Not only He is well-disposed but He is affable as well and an affable individual never gets into a dispute, He shall only engage in a dialogue. So, one trait is the affability of Bhuṣuṅḍijī. Second trait, He stays constantly

inundated in Ram's devotion.

Yesterday, young man from radio station was conducting my interview. He said, "How should the youngsters practice devotion?" I replied, I don't tell the youngsters to practice devotion at all. Does devotion mean turning rosary, chanting, adoration, divine reading, applying *tilak* etc., you can do this, it is good. Devotion means Love, which the preceptors have practiced. Devotion means Love. I tell the youngsters to Love, Love each other. This was the one and only aphorism of Ram's reign.

*Saba Nara Karahi Paraspara Prīṭī II UTK-21 II*  
Young brothers & sisters, Love each other and mind you, this Love does not pertain to that level which you all claim to be Love these days.

I told one lady in an interview that – Truth is a pathway, Love is also a pathway and Compassion is a pathway as well. So, that alone is pathway which makes us reach somewhere. If we wish to go somewhere then pathway is needed. So, in one context I said that from the pathway of Truth, we wish to reach till Supreme-Truth, which the composer of Bhāgvat widely proclaims as *SatyamParam (Supreme-Truth)*. Let us reach till Supreme-Truth treading along the pathway of Truth. If you believe in the pathway of Love then through Love we reach till Supreme-Love of 'Ram Charit Mānas'. And if Compassion is a pathway then, from Compassion let us reach till Supreme-Compassion. With our heartfelt sentiments, let us reach till Compassion incarnated Śiva. Śiva is Supreme-Compassion. So, Truth is the pathway to reach till Supreme-Truth. Love is the pathway to reach till Supreme-Love. And Compassion is the pathway to reach till Supreme-Compassionate Śiva.

So Baap, KāgBhuṣuṅḍi is affable. And He who is well-disposed, there only dialogue can



manifest, dispute will not take place ever. Secondly, devotedness of Ram. He who possesses Ram's devotion will never dispute. And He is immensely immortal. Endowed with spiritual wisdom. Abode of every virtue. And ages old. So, the cause of dialogue is the height of Nīlgiri and the cause of dialogue is the monkhood of Bhuṣuṇḍi. These are the causes of His dialogue. He, whose life would have worship, shall never dispute. He shall only engage in dialogue. KāgBhuṣuṇḍijī worships beneath four trees altogether, this is the essential form of dialogue. He is endowed with spiritual wisdom, He performs the yajñā of spiritual wisdom. He is also a yogi. He is Ram's devotee as well. Śrī KāgBhuṣuṇḍijī's life is brimfully dialogic and the reason a dialogue took place with Garuḍa is because both are birds. They way Śiva and Pārvaṭī are both deities. Yajñavalkya and Bharadvāja are both sages. Tulasī Himself is a monk. So, the two races match, the race of birds. And both are winged beings. When liberalness or vastness is the ideal of life, there dispute can never occur. One more cause of dialogue my VyāsaPīṭha feels is that a bird know the language of another bird. Even when the languages match, a dialogue materialises. Thus, these are the few causes my VyāsaPīṭha envisages for the dialogue that manifested in the lives of KāgBhuṣuṇḍijī and Garuḍa on the bank of worship.

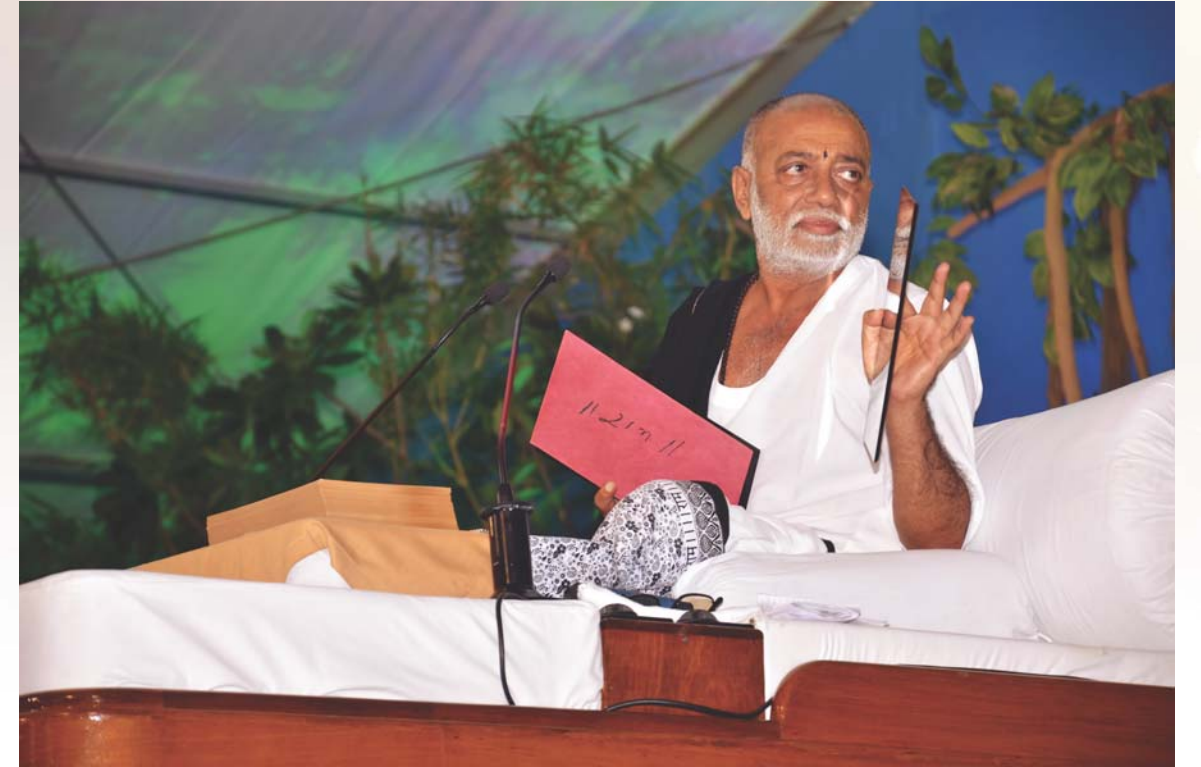
Now, the dialogue between Tulasī and Saints' assembly or Tulasī's mind, whatever you may like to call it as. The cause of this dialogue which takes place on Mansarovar's fourth bank of surrenderance is as follows – first of all, this bank itself is of surrenderance. Wherever surrenderance manifests, there all disputes come to an end. Surrenderance doesn't dispute. I am Yours! That's all. Now, do as it may please you. There is a couplet by Raj Kaushik,

*Bas Tere Nāma Par Jī Rahe Hai,  
Woh Bhī Tujha Par Hai, Kab Tak Nibhāye I  
Bevajaha Hī Koī Mar Na Jāye,  
Usko Kaha Do Ki Yū Na Muskurāye I*

We've the support of Your Name. We've no other refuge, except Your surrenderance. Now, whether to abide by it or not is Your will, till how long shall this surrenderance be abided. So, man of surrenderance doesn't dispute, it's as simple as this.

Lao Tsu used to say, you can defeat everyone in the world, but no one can defeat the one who proactively says, I'm already defeated or I've already lost. Lao Tsu says, no one will make that individual get up who shall sit in the last row. So, who can defeat the one who is already defeated? Surrenderance is the mother of dialogue. Tulasī is a dispassionate monk. It's said that He would eat green leafy vegetables without salt, so dispassionate He was! And He who is dispassionate till such an extent, why would such an individual dispute with anyone? No reason is left for dispute. Third point, if we have to talk with others then dispute can possibly occur. Tulasī has not talked with others, He talked with His own mind and if one himself talks with his own mind, if one amicably admonishes his mind then naturally dispute can't take place, only a dialogue shall manifest. I, as well, request you that do not fight with mind. We have been taught in the name of religion to subdue the mind, suppress the mind, stop the impulsiveness of mind! I however feel that struggling with mind can raise dispute. Mind gives rise to various kinds of disputes. Befriend mind. Everyone including Sura, Tulasī etc. has established a dialogue with mind, it is present in their verses,

*Re Mana, Mūrakha Janama Gavāyo I  
Karī Abhimāna Biṣaya Rasa Pīdho I  
So, don't fight with mind. Mind is the divine*



glory of the Supreme Godhead. Let a dialogue be established with it. Therefore, Tulasī talks with mind. Wherever He got an opportunity, Goswāmijī composed a dialogue with mind. A renowned verse of 'Vinay',

*Śrī RamaChandra Kṛpālu Bhaju Mana  
Haraṇa BhavaBhaya Dāruṇam I  
NavaKaṁja-Locana, Kaṁja-Mukha,  
Kara-Kaṁja, Pada-KaṁjĀruṇam II*

Listen, O Mind! Worship the all merciful, serve Him, reminiscence Him!

Therefore please, don't dispute with mind. Let us become a mere spectator of its friskiness. As much as you walk and walk ceaselessly, finally you sit down. As much as you may eat, finally you take a burp.

As much as you sleep, finally you wake up. As much as you stay vigil, finally your eyes close for the day. In a like manner, by conciliating with mind, it slowly and gradually pacifies, no matter how frivolous it may be. This is a pathway as well. Tulasī has directly admonished his mind,

*Ram Bhaji Sunu Saṭha Manā II UTK-130 II*

So, a dialogue manifested by talking with His mind and while Tulasī's conversation is going on with the assemblage of monks then it will certainly be a dialogue. Dispute happens among *pundits* (*pedants*), not monks. Nails were hammered in Mahavir Swāmī's ears, but there was no dispute. Patience till such an extent! Socrates was given poison, he did not dispute. Monk will never dispute. Monk is humorous like a child.



Yesterday a lot was asked to me on younger generation that, “Bapu, youngsters become impulsively aggressive, they get into depression.” The only reason of this is disappointment. Everyone must certainly study, but how many years must one spend in studies? Find out little time in between studies as well when you can play some game or watch virtuous plays. Be mindful to watch only those which are virtuous in nature. Present good songs or good arts. Children must get an opportunity. Don't force children. Let them stay innate. Their disposition is inherently innate. Certainly guide them.

Vinobāji used to say, '*Bachhe Hī Sachhe Hai, Bakī Sab Kachhe Hai!*' (Only children are true in nature, rests all are imprudent!)” Scriptures write, '*Uttamā Sahajāvasthā, Madhyamā Dhyāna Dhāraṇā*'. Innate life. Monks' life is innate; therefore, a constant possibility of dialogue prevails in their lives. Tulasī has initiated a conversation with monks, '*Suno Bhāi Sādho*'. So, my VyāsaPīṭha envisaged few causes of dialogue on these four instances which I presented before you.

So, in the dialogue between Śiva and Pārvatī, Pārvatī asks a question and from this dialogue RamKathā is going emanate. Pārvatī is sitting near Lord Śiva. And She told the Lord, be kind to pacify my curiosity. Lord Śaṅkara, inundated in the ecstasy of

meditation, recovered Himself and reminisced His cherished deity. Beneath Kailas' banyan tree, which is glorified even in Vedas, the dialogic words which were first emanated were these, '*Dhanya Dhanya GirirājaKumārī*'. O, the daughter of Himālaya, You are blessed and worthy of applause. No one is as benefactor as You, for you've asked the Kathā of the Lord of Raghur, which is the Gaṅges sanctifying the whole world – RamKathā. And You're obliging the world. I always say that those who become mere instrumental means in organising Lord's Kathā and who cause thousands of people to benefit by RamKathā, those people who become mere instrumental means of such a divine discourse are greatly fortunate.

Lord Shankracharya says, '*PrasannaChitte PramātmaDarśanam*'. Pleasurable consciousness itself is the door to behold the divine sight of the Supreme Godhead. When man's mind stays pleasurable, he becomes rightful of beholding Lord's divine sight. Numerous souls turn pleasurable by Lord's Kathā. Kathā is such a medium which confers charity of pleasurable to thousands of people simultaneously. Those who become a mere instrumental means of such a medium are benefactors. Thus, Lord Śiva says, '*Dhanya Dhanya Girirāja-Kumārī*', no one is as benefactor as You.

*There is a wonderful aphorism of Lao Tsu, “A monk need not justify his monkhood”. A monk need not prove his monkhood for the society to endorse him. A monk who endorses himself by the society only means that the endorser becomes bigger and the monk becomes trivial. This aphorism shall give immense strength to the one who intends to abide by his monkhood.*

## *Kathā-Darśana*

*One must not be bigot in religion; one must be steadfast in religion.*

*Internal chemicals change by chanting Lord's Name.*

*Steps that move ahead are ours, but it is Guru who confers us the energy.*

*Guru is not the doer of meditation, Guru is evident meditation.*

*The enlightened men don't have any uniform.*

*Fountain of purity of the whole world are the eyes of the mendicants.*

*Anything obtained from Sadguru can become a dialogue.*

*Dialogue can be composed by silence.*

*Smile can beget a dialogue.*

*Surrenderance is the mother of dialogue.*

*Wherever surrenderance manifests, there all disputes come to an end.*

*When an individual reaches a certain height he shall never get into dispute, he shall only engage in a dialogue.*

*Dialogue cannot manifest from doubt.*

*In spiritual world, life is lived by faith.*

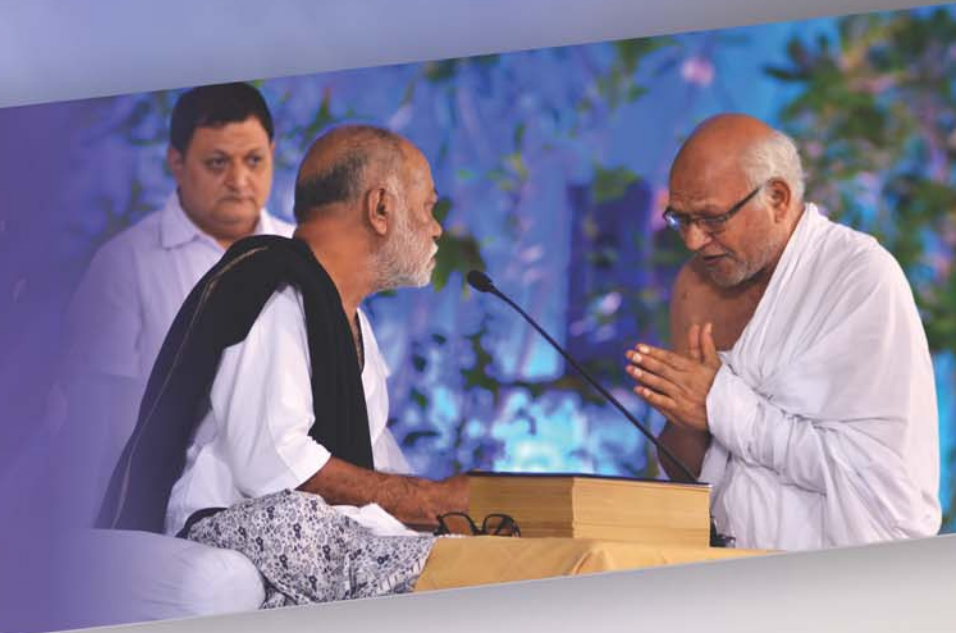
*The Supreme Godhead is not the subject of examination; He is the result of waiting.*

*World does not need men endowed with supernatural accomplishments, it needs pure beings.*

*After attaining the goal, the path no longer remains relevant.*

*Ethics change. Fate never changes.*





### *Dialogue is a spiritual awakening*

RamKathā and the scripture that is placed on VyāsaPīṭha for this i.e. 'Ram Charit Mānas', which is universally acquainted as 'Rāmāyaṇa', through the medium of this Kathā by keeping dialogue as the central theme, we are doing some serene-cum-essential discussion about dialogue in a dialogic tone. There is a lovely curiosity about dialogue that, "Bapu, dialogue and that too on the level of 'Mānas', in what manner is this possible? How many types can it have?" Types could be diverse based on everyone's inclination. However, from VyāsaPīṭha's viewpoint, somewhat from the scriptural viewpoint and from the experience of our daily social dealings, following could be the types of dialogues.

First, which my VyāsaPīṭha proclaims as silent-dialogue, wherein no single word is exchanged, which Swāmī Sharnanandaji has acclaimed as silent-discourse. A silent-dialogue. When Lord Jagadguru Adishankaracharya, Dakshinamurti, talks about scriptures, at that moment the young Guru is seated silently beneath the shades of banyan tree and without speaking, without asking or without the process of exchanging the words, the doubts of the aged disciples would cease to exist. Dialogue can be composed by silence. I believe so and practice it as well, but if you all, my brothers & sisters, learn to stay a bit silent in life. One day in a week or 1 hour in 24 hours or few days in a year or on our birthday observe silence for as many hours as we have aged. Initially, silence shall trouble a bit, but by practice silence definitely composes a distinct dialogue with our inner-self. I feel that baring human race, all the divisions of this creation, as such everyone does speak provided we are able to hear, but most of them are silent. Sky is silent. River is silent, although because of flowing stream a sound automatically emanates, it's a different matter. Sea is silent, because of movement of the colossal water body it's natural for a sound to emanate. Essentially, sea is silent. Earth is silent. Air flows, although we also find a light noise in air as it comes in touch with stones, mountains or trees.

Birds speak utmost sparingly. Beasts too speak less. Even if they speak, they perhaps speak only as much

as the need or they begin to speak when they can't resist without speaking. Every instrument of music is silent. It's different matter that their key areas are struck while playing. I've heard from experienced people that sometimes musical instruments automatically start playing by themselves. Now, this goes beyond our intellect. Therefore, no Cause-Effect Theory is provided in its support, nonetheless I've no doubt about it in my mind. Flutes play without blowing air. So, the entire world is silent. Human race speaks a lot. Even as it has benefits, it has numerous disadvantages as well.

Someone has asked a question, "Bapu, You hold a dialogue with us, You say that my scripture is that of a dialogue, my temperament is of dialogue, then why do you not initiate a dialogue with our Honourable people sitting in Delhi?" They are worthy of a talk (*vārtā*), they are not worthy of a dialogue (*saṁvāda*). *Vārtā* (talk) means which has an end; *saṁvāda* (dialogue) is eternal, it continues ceaselessly. Who shall listen? Most of them sitting over there are silent people! And even if they speak, they trigger a controversy. I've no concerns with politics. Our neighbours brutally killed five soldiers on Indian border, the individuals with a sense of responsibility have already released their statements, the main individual is however still silent! "We wouldn't tolerate. You can't scare us anymore!" It is one and the same statement each and every time!

*Yeh Jab Bhī Dekhā Hai Tārīf Kī Nazaro Ne,  
Lamho Ne Khatā Kī Thī Sadiyo Ne Sazā Payī I*

They were just a few mistakes; today, even after centuries we are suffering its consequences. I'd not say anything more, I offer my reverent homage to these five soldiers of mine and send consolation to these weeping families from my VyāsaPīṭha that, O Mother, I tell this to the mother of every soldier, your beloved sons have become immortal. I tell the wives of those who were married, your husband shall live

forever. It's my request to my country, it's a request to the seat of dominion from the seat of Vyāsa that, we are fed up by your one and same old standard statements! Now how do I initiate a dialogue there?

Dialogue is a spiritual awakening. I'd in fact say that dialogue must also happen in religious (*dharma*) domain, dialogue must also occur in economical (*artha*) domain, dialogue must also take place in carnal (*kāma*) domain and dialogue must also manifest in the domain of final liberation (*mokṣa*). Indian spirituality bifurcates these human rewards into four divisions in order to explain us and dialogue should take place in all four of them. And the most fruitful dialogue among all four of them is silence. Guru is silent. Enlightened men all throughout the world have stayed silent, they are silent and they shall stay silent. His mere presence speaks.

So, dialogues have various types. First place it silence. In the initial phase as you observe silence, you shall hear a lot of external noise because you have turned silent. While you were speaking, you too were part of that external noise. Now that you have become alone, the external noise begins to dominate you in the initial phase. Let silence ripen a bit further. Thereafter, no matter how much the external noise is, no matter how much the clamour is, silence doesn't get affected by it at all. Thereon, the individual observing silence faces trouble with internal noise. A noise rises from within. At times the screams of past arise from within. It's difficult to pacify them. Thereafter, a third state occurs in silence wherein the internal noise stops and the external noise stops as well; a deep dead silence! The way Raman Maharshi says, sentiments, thoughts and everything of its kinds tends to zero. In this state, possibly a spiritual seeker may go mad! In such a state it is utmost essential for some enlightened man's hand to be on us, so that he can control us. Why is an enlightened man needed? His presence keeps us immensely balanced.



So, one type in my understanding is silent-dialogue. Then comes a state wherein an individual while observing silence, because of the compassion of his enlightened man, constantly keeps on having a dialogue with his inner-self. In solitude an individual's dialogue goes on with his inner-self. There is a lovely couplet,

*Mein Soch Rahā Hū Ki Apnī Tanhāi Kiske Nām Ki,  
Hoṭho Ko Ānkha Bhī Hai, Nigāho Ko Āvāz Bhī I*

Silent lips can also see. Buddha's silent lips saw a great deal both internally and externally. Mahavir's silent lips said a lot. Devote this seclusion only and only in the name of your Sadguru. Don't keep this prosperity elsewhere, someone may betray you. This seclusion, this solitude, speaking amidst this fraught crowd is eventually the journey of solitude.

Second type of dialogue happens by eyes. Dialogue takes place by eyes and the dialogue taken place by eyes may also beget an extremely great controversy if discernment doesn't prevail. Dialogue of eyes is immensely essential. If silent dialogue fails then next is the dialogue of eyes. They way I keep on reciting one couplet, I am not sure about its author,

*Nazar Ne Nazar Se Mulāqāt Kar Lī,*

*Rahe Dono Khāmoṣa Aur Bātein Kar Lī I*

Dialogue thus happened. Please imagine, at least look upon it as a dream, you shall be thrilled to reminisce the spectacle of Buddha sitting there, with His eyes drooped, 500 monastics sitting before Him and when a silent dialogue must be going on. Just as while ago Buddha has stepped out of *GāndhāKūṭī*. As if He has attained enlightenment today itself. He has come out so fresh and invigorated; he came and took a seat much innately. His eyes are closed, everyone is silent, all of sudden Buddha's eyes opened and these open eyes casted a glance on any one of the 500 monastics! Imagine what a dialogue these eyes must have wrought! Eyes do hold a dialogue. Dialogue held through eyes is extremely lovely.

Third type of dialogue is gesture or hint. Only gesture. A big controversy began before Parśurāmājī. And in order to diminish the degree of this controversy, in order to reestablish a dialogue once again, only gesture was sought. In 'Mānas', rural companions ask Jankijī that, these two princes who have accompanied you, in what way are they related with you? That moment, mature Janki also explains them by a few gestures as to who they are to Her. Gesture composes a dialogue. If gestures are foul then they can also give rise to a controversy. Immoral gesture, wicked gesture, gestures exhibited with evil intentions of mind. In our philosophy, divine discourse used to happen by gestures. Sagacious men could understand it. Gestures were esoteric, only the men with deep insight could comprehend and dialogue would materialise.

If I pick up one episode of Buddha's life then Buddha was holding a flower in His hand. Everyone kept sitting for an hour, all of them were silent. Finally, the time ended and Lord Buddha transferred this flower in the hands of his monastic. One flower can compose a dialogue. It begets final liberation. Hindus are not violent. We don't give thorns; we rather confer flowers to everyone. Why came the tradition of offering flowers in the temples? The idol which is all orchard, why offer one single flower to it? The Supreme Godhead itself is an orchard, but one medium of dialogue is flower. Flower composes a dialogue of a mundane soul with the Supreme Godhead. Flower is a gesture. So, dialogue can be initiated even by a flower.

Allow me to say, *pādukā* of an enlightened man can also become a dialogue. *Pādukā* of some realised mendicant can become our dialogue. Bharata had a dialogue with Lord Ram's *pādukā* for 14 long years; He carried out the activities of state by having a dialogue with it. Anything obtained from Sadguru can become a dialogue. Symbolic poses also have a dialogue. The symbolic poses of enlightened men of

course begets a dialogue, however if we behold with pure sentiments then Kathak, Bharata-Natyam or any pose of a classical dance also composes a dialogue. Symbolic pose on the pathway of spiritual wisdom and signet-ring on the pathway of devotion also composes a dialogue. In 'Ram Charit Mānas', 'SuñdaraKāṇḍa', dialogue began after Hanumānājī dropped the signet-ring. It's an extremely lovely dialogue. So, symbolic pose can compose a dialogue. Hanumānājī's meditative pose is a dialogue. Hanumānājī's meditation is a non-doing act.

So, my brothers & sisters, if we are desirous of dialogue then we can initiate a dialogue in numerous ways. Yesterday a journalist asked on the lighter side, "Bapu, four days have already elapsed, how many more days will this dialogue continue?" I said, it will indeed continue for nine days, at least. But the answer of my mind is that, we don't want controversy to continue longer, but we indeed want dialogue to continue much longer. End controversies, keep the dialogue on, then be it through eyes or through silence or through symbolic poses or through gestures or through our elegance or through the medium of flowers. Be it anyhow but dialogue should stay eternal.

This has dialogues and only dialogues. I shall pick up whatever I recollect. Among various dialogues of 'Māhābhārata', one dialogue between Karṇa and Kuṅtī shall cover nine days. When the dialogue between Karṇa and Kuṅtī happened! Oh, what a dialogue has this son of sun wrought! Amazing are his arguments! Don't conceive it as a controversy. He is, as such, the son of sun. He was endowed with judicious understanding, but his company did cause an effect. However fierce the sun may be, but sometimes one cloud covers it up. When Kṛṣṇa approached Duryodhan with the proposal of treaty in their kingdom, the treaty failed, war became inevitable and Karṇa accompanied Lord Kṛṣṇa till the outskirts of town to see Him off. And after alighting from the chariot, the dialogue of Lord Kṛṣṇa that takes place

with Karṇa, even at that moment Karṇa has been really fierce. Dialogue of Bhīṣma and Yudhiṣṭir. Dialogue of the great soul Vidur and Dhṛtarāṣṭra. Dialogue between Draupadī and Bhīṣma in a fraught assembly. And the dialogue of Kṛṣṇa and Arjuna is indeed cited as 'Bhagavad Gītā'. So, dialogue must go on much longer. Controversy must be ended and let dialogue be eternal. These must be the new slogans of the 21<sup>st</sup> century.

So, this 'Mānas-Saṁvāda' which is originally going on at four places – on Kailas between Śiva and Pārvatī, on Nīlgiri between Bhuṣuṅḍi and Garuḍa, in Prayāg between Yajñavalkya and Bharadvājajī and on the bank of surrenderance between Goswāmījī and His mind or with the monks and saints. My VyāsaPīṭha would like to say that the dialogue going on between Śiva and Pārvatī is the dialogue of *dharma* (righteousness or religion). Righteousness is present in its center. Here, Śiva is the reciter and Pārvatī is the listener. Here, the listener is intellect, wisdom is listening. Not only this, the intellect of the listener listening in the assembly of righteousness must be steadfast.

Yesterday a young man asked, "Should one be steadfast in religion or bigot?" I said, my personal answer will always be that one must not be bigot in religion, one must be steadfast in religion. One must be steadfast in Sadguru. One must be steadfast in one's scripture. One must be steadfast in one's cherished deity. Therefore, Sura says, '*Bharoso Dṛdha Ina Charanana Kairo*'. Trust must not be bigot. Faith must not be bigot, it must be steadfast.

The dialogue that's present between Yajñavalkya and Bharadvājajī in Prayāg is the dialogue of *artha*. *Artha* doesn't mean money or wealth. While it is indeed so, but it's not confined only to this. Although, while I acclaim this as the dialogue of *artha* then it is also true till a certain extent because from mundane perspective Yajñavalkya is extremely wealthy. And from the perspective of supernatural



accomplishments, Bharadvājajī is also extremely prosperous. However, the dialogue of *artha* means the dialogue that takes place between these two sages sets open the *artha* (i.e. meanings) of life. Dialogue of the meanings of life or discussions about the highest truth. Discussion of the supreme truth. Bharadvājajī is the knower of the highest truth. Yajñavalkya is the knower of the highest truth. So, this dialogue of *artha* is in this perspective from my viewpoint.

The dialogue of *kāma* is between Tulasī and His mind. The dialogue that is going on between Tulasī and His mind is the dialogue of *kāma*. *Kāma* means all the vices of mind, please conceive it in this form. Tulasī discusses about the evils of His mind. I am dull-witted, I am wicked. So, the dialogue of mind with His own evils is the dialogue of *kāma*, which highlights all the vices. Even in the end,

*Jākī Kṛpā LavaLesā Te*

*MatiMaṇḍa Tulsīdāsaḥ I UTK-130 I*

Tulasī says in the conclusion of the scripture, I am dull-witted. This is the dialogue with *kāma*. This is the dialogue with His vices. The dialogue of KāgBhuṣuṇḍī and Garuḍa is the dialogue of *mokṣa* (final liberation). This man experienced, 'Pāyo Parama Biśrāmu', which is of course indeed *mokṣa*. So, the dialogue of *dharma* between Śiva and Pārvatī, where the listener is steadfast of intellect (*mati*). The dialogue of *artha* between Yajñavalkya and Bharadvājajī, where the listener is consciousness (*citta*). Tulasī and His dialogue which I call as the dialogue of *kāma*, its listener is Tulasī's mind (*mana*). And the dialogue that exists between KāgBhuṣuṇḍī and Garuḍa, its listener is egotism (*ahamkāra*). Garuḍa is gripped with egotism that I am the King of the birds. So, these are the four dialogues– the dialogue of *dharma*, the dialogue of *artha*, the dialogue of *kāma* and the dialogue of *mokṣa*.

So, the discussion that is going on about such a dialogue contains the dialogue of Śiva and Pārvatī i.e. Uma and Śambhu from which the narrative of Ram's

incarnation shall originate. Lord Śaṅkara applauds Pārvatī and then commences Lord's narrative. Lord says, that which is formless Brahma had itself manifested in a form. Why did Lord took such an incarnation, Māhādeva cites few of its causes. Five causes were cited – Jaya-Vijaya, SatīVṛndā, Nārada's curse, followed by the tale of Manu-Śatrūpā and lastly, King PratāpaBhānu. PratāpaBhānu becomes Rāvaṇa. His brother Arimardana is born as Kumbhakarṇa. Rāvaṇa wrought terror in the whole world and the entire earth was terrified. The composer of 'Mānas' says, earth took the form of a cow and broke down inconsolably before the seers and sages. The seers and sages further approached the deities. Deities, seers and sages, all of them further went to Brahmā. Brahmā said, let us evocatively call forth the Supreme Entity, only He can reconcile our problem. They began to sing the eulogy under the leadership of Brahmā. Everyone supplicated. Then came a reply, "Be little patient, I shall bear an incarnation along with My part manifestations and shall reconcile the problem." At times we put in great arduous efforts, we supplicate as well, but fail to wait. The Supreme Godhead is not the subject of examination, He is the result of waiting. This way the foundation of Lord's arrival was designed. Goswāmījī takes us to Ayodhyā.

Ayodhyā's kingdom. Present ruler is the great king Dasratha. He lives a life conforming to Vedas. His beloved queens live with pure conduct. They lead a lovely householder's life. They cherish unswerving love in Lord's divine feet. Dasratha enjoyed a divine married life. However, he lacked one thing - he lacked the bliss of a son. Dasratha decides to approach Guru's doors, he resorts to his Guru. Even in our life if some such problem arises which doesn't get sorted out then do keep some such door of Guru in your life where we can resort to and articulate the matters of our heart.

Five types of realisations occur by going to Guru. By going to Guru's door an individual gets the

realisation of one's duty, "You must fulfill your duty". Second is the realisation of dispassion. One such indication is obtained that, while you must fulfill your duty, but after your duty is fulfilled, by staying at home itself become detached mentally. This is the realisation of dispassion. Third, realisation of peace. Experience of peace. When we go to the realised awakened man and don't speak anything, if we go there silently then we definitely get peace, we all know this. Fourth, we get the realisation of devotion, we attain the realisation of Love. Guru is an ocean of discernment for sure, but Guru is also an ocean of Love. Fifth and last aphorism, Guru's doors gives us the realisation of nirvānā. Without giving any admonition, without listening to any admonition, the





realisation of final liberation is experienced.

Someone has asked, “Bapu, in which world do you stay?” You don't take any charge of RamKathā. You don't make anyone your disciple. You've no trust. You wear *khāḍī*. You don't look like a saint or politician, despite this colossal number of listeners come in your Kathā from every region and get filled with felicity! Why so?” There is no new world, we all belong to the same place. I served the proximity of my Sadguru and whatever I've experienced, I am distributing so. I am living just like you. My young brothers & sisters, as much as you can live, live in Truth. Live in Love. As much as you can live, live in Compassion. Or the one who is endowed with all these, find out the doors of such an enlightened man. Go there like Dasratha. Reaching there is enough.

Dasratha went to the doors of Vaśiṣṭha with sacrificial faggots in hands. Articulated his bliss and sorrows. Yajña begetting the boon of son commenced. The deity of yajña appeared in form of fire from the yajña-altar with the holy sacrament in hands and handing over the holy sacrament to Vaśiṣṭha he said, give this holy sacrament of yajña to the king and let it be distributed among the queens as deemed apt. And the king distributed it to his beloved queens. By consuming this holy sacrament, the queens began to experience the state of being conceived. Evident God arrived in Kausalyā's womb. Moment of Lord's arrival came closer. *Joga, lagana, graha, vāra, tithi (the position of the sun & the moon, the zodiacal signs into which the sun had entered, the position of the 7 other planets, the day of the week & the day of the lunar*

*month)* turned propitious. And Goswāmījī writes it down, *Tretāyuga (the second age of this world), Caitra month (start of spring), ŚuklaPakṣa (bright fortnight of the month)*, 9th day of the bright half, the sun was positioned at the meridian and it was Tuesday when arrived the moment of Lord's incarnation. All the deities sing the eulogy. The eulogy ended and the Sire set forth His quill,

*Bhae Pragaṭa Kṛpālā DīnaDayālā*

*Kausalyā Hitakārī I*

*Haraṣita Mahatārī Muni Mana Hārī*

*Adbhuta Rūpa Bicārī II BAK-192 II*

Eulogy ended and the Supreme Godhead who dwells in the whole world, who abodes in the entire world, that Brahma (The Supreme), appeared in Kausalyā's chamber in form of four-armed form. Mother is wondering what is manifesting from this bright light? Mother realised that this is Brahma (The Supreme). Lord smiled. On listening to the sounds all the queens rushed in Kausalyā's chamber. They were stunned. The news reached king Dasratha, “Glad tidings, congratulations, our mother Kausalyā has given birth to a son”. On listening to this king Dasratha was instantly inundated in felicity. Vaśiṣṭhajī was called and it was confirmed than Brahma, The Supreme, has arrived as a son. The great king was overwhelmed by supreme joy. Glad tidings of Ram's birth began in Ayodhyā. Today is the first day of the month of Śrāvana. O Māhādeva, many felicitations to You on Ram's birth! Congratulations of Ram's birth commence in entire Ayodhyā. Many glad tidings of Ram's birth to all of you from my VyāsaPīṭha!

*Following could be the types of dialogues. First, which my VyāsaPīṭha proclaims as silent-dialogue, wherein no single word is exchanged. Second type of dialogue happens by eyes. Dialogue takes place by eyes and if discernment doesn't prevail then the dialogue taken place by eyes may also beget an extremely great controversy. Third type of dialogue is gesture or hint. In our philosophy, divine discourse used to happen by gestures. Gestures were esoteric, only the men with deep insight could comprehend and dialogue would materialise.*

## Mānas-Saṁvāda

### VI

*Even as words can initiate a dialogue,  
tunes can beget a dialogue as well*

Many questions have come on 'Mānas-Saṁvāda'. One question is, “Is there a special time or special circumstances of initiating a dialogue?” By looking at the moment, aligning oneself with it is discernment. 'Mānas' already has its answer,

*Pārabatī Bhala Avasara Jārī I Gaī Saṁbhū Pahī Mātu Bhavānī II*

*Kathā Jo Sakala Loka Hitakārī I Soi Pūchana Caha SailaKumārī II BAK-107 II*

So, one response is that it is essential to see the moment of time. The one with whom you wish to initiate a dialogue, observe his inclination, observe his innateness. Read his countenance and then auspiciously initiate the dialogue by presenting the matter of your heart. This answer is obtained from Pārvatī's conduct.

Secondly, the holy fair of Kum̄bha went on till one month. Further, Kum̄bha would contain dialogue and only dialogue. Supreme discreet sage Yajñavalkya stayed in Bharadvājajī's hermitage till one whole month, but did not ask his question. He did not raise any curiosity about dialogue. When Kum̄bha concluded, all the sages took their leave, intrinsic and extrinsic upheaval pacified and when only Sire Yajñavalkya was left, during such solitary and crowd-free moment of time, Bharadvājajī grabbed the opportunity of initiating a dialogue. Thus, moment of time was analysed there as well.

So, my brothers & sisters, firstly moment of time must be analysed, circumstances must be checked as well. Alternately, if your soul vouches from within that the intrinsic turmoil present in my mind can gain reconciliation by initiating a dialogue at this place, if such an inner voice rises, then do not delay as well. So, if the



moment has been ripened and if the lightning coruscates then string the pearl. Wherever the divine discourse may be happening, string the pearls. Opportunely attend the divine discourse. Forthwith sit in such a soiree, weariness of life shall efface, restfulness will begin to arrive. But even if you feel a strong desire to initiate a dialogue, do keep in mind one point. My listener brothers & sisters, while engaging in a conflicting conversation with someone hear it past, analyse the situation and even from the point of view of social courtesy forthwith initiate a dialogue. Even if you are right don't ruin your time by getting in a dispute. Tulasīdāsajī has cited 9 such points. Mārīcha was aware that disputing with 9 people will cause no benefit. If possible, quickly initiate a dialogue with them.

*Sastrī Marmī Prabhu Saṭha Dhanī I*

*Baida Bamdi Kabi Bhānasa Gunī II ARK-26 II*

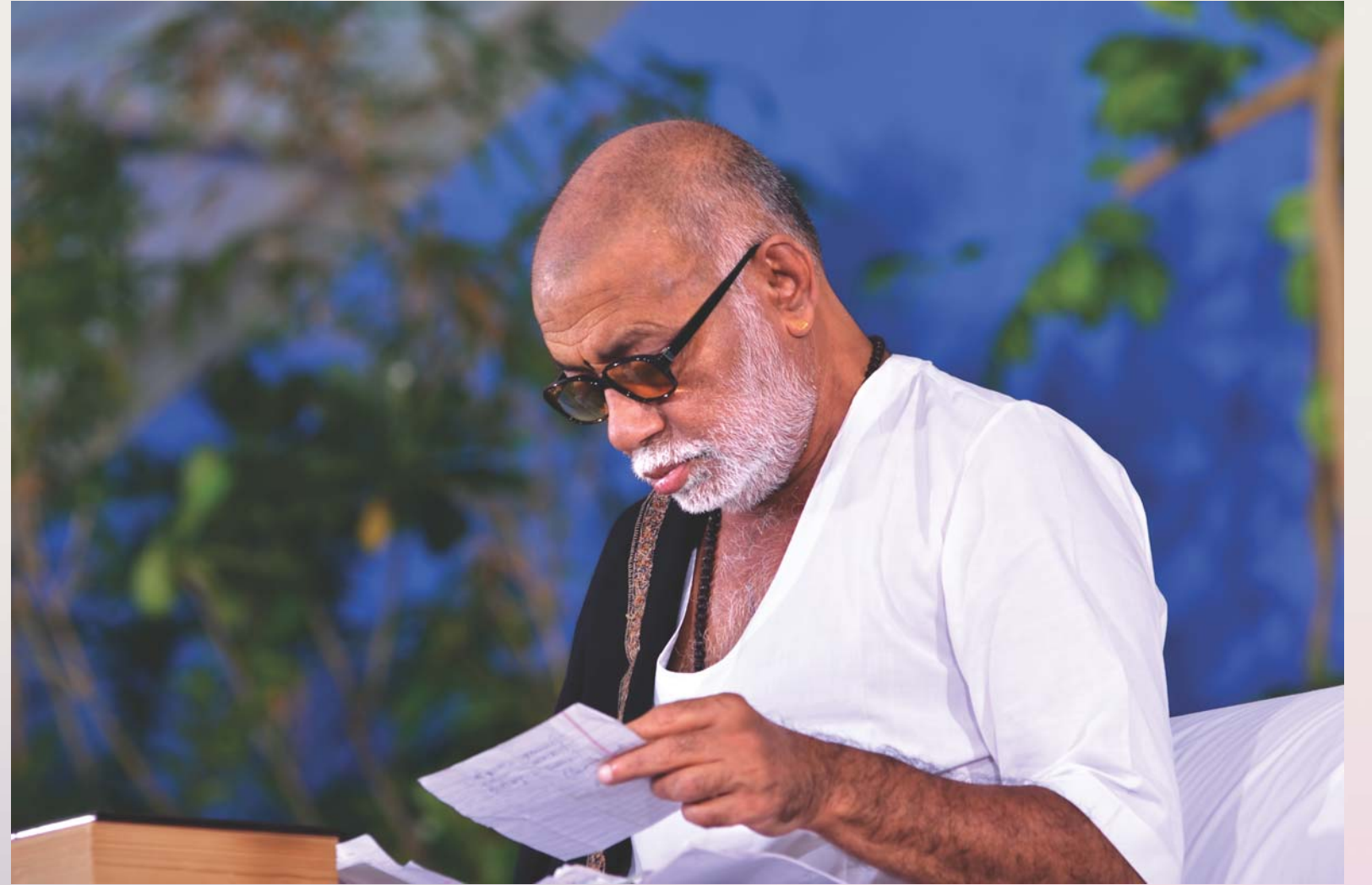
So, my brothers & sisters, initiating a dialogue with these 9 only causes our benefit. Do not dispute there at all. Don't dispute with the one who has weapon in his hand (*sastrī*). On disputing with him, he may use the weapon and we shall be harmed. We may be harmed even though we are right. For instance, this sitar is extremely serene. It enceintes countless arts, tunes and music in its womb. And an attack of a mere stick, which is utterly foolish and invaluable, shall break the sitar into two. Demonic entities always dominate the divine entities for some time. This is certain. It fails to understand the glorified position of sitar. So, my brothers & sisters, don't dispute with such foolish beings who are weapon-bearers; rather establish a dialogue with them.

Yes, a weaponless man wins by Truth, this is a different matter. Gandhiji was walking along a lane in Johannesburg. A woman was accompanying him. Both were walking down. Suddenly a man emerged from a dark cross-lane and began to talk something with Gandhiji walking alongside him. The woman accompanying Gandhiji felt that this stranger wants to talk something with Gandhiji; she thus discreetly slowed down her pace and walked maintaining some distance so that the stranger could talk with Gandhiji. But the woman got worried because it was dark in the first place, this man came to Bapu all of sudden. However, he talked with Gandhiji, something was exchanged between them and the stranger went away. Just then that woman rushed to Bapu and asked, "Who was he? His sudden arrival in this dark lane worried me. I discreetly stayed behind, but he went away after giving you something". Bapu said, "Forget it, the incident has already happened." "But Bapu, at least tell me what happened?" That moment Gandhi Bapu removed a knife from his pocket and said, "He had come to kill me with the knife. He had come to assassinate me, but the moment he came to me, I brought a smile on his face; I only asked, how are you? And he left by handing the knife to me." Now you can ask me that, if such an incident happened at that time then why did Godse shot him? Note that, ethics change, fate can't be changed. Attaining death through Godse's bullet was Gandhiji's fate. And fate

has not even spared Lord Kṛṣṇa. Fate cannot be changed. Ethics are changed as per place, age, incident, time. Fate never changes. The destined incident invariably befalls. So, if dialogue is not possible with the weapon-bearer then at least do not dispute. Turn silent.

Second core point is *marmī*. Don't dispute with the one who knows our mysteries, work out reconciliation. If you dispute then he shall reveal our confidential mysteries. So, sagacious man doesn't

dispute before the one who knows our mysteries. Alternately, they who have deep insight into the mysteries of the scriptures, who have truly known the life, don't get in sophistry with them arguing about what is *Brahma*, what is *Māyā*, what is the *World*? Leave it, go and sit down silently near such a realised monk who has attained all of it. Don't dispute. Engage in a dialogue with the man having deep insight into the mysteries. Silent dialogue. Stay silent near the enlightened men. This silence itself is the worthiness of





attainment.

Amir Khusrow was extremely close to Nizamuddin. But whenever I read about his life and about major-minor incidents of his life then I always find that this man used to speak very less. Once, Nizam is seated with his eyes closed, he is silent, has a sweet smile on his countenance, as if he is talking with the Lord. That very moment, Amir Khusrow used to sit before Nizamuddin Auliya for hours together by maintaining a fair and square distance. And Khusrow's silence would speak. A dialogue used to commence. When two streams, two realised men of any field come closer then the streams begin to conjoin mutually. Don't miss such an opportunity.

*Prabhu (Lord)* means all-capable. If someone is capable in any field then don't oppose or dispute with such capable men. Let his capability be felicitated to him alone. Because of his capability, He can indeed trouble the world and cause harm. So, initiate a dialogue (with him). *Saṭha* means cunningness. Don't dispute with cunning, dunce or crass men ever, initiate a dialogue. Wealthy – it is prohibited to dispute with the rich people. This is natural because only wealth is the center of the world. So, everything can be purchased with money, you all know it. In few fields people's trust can be acquired. There is no room of irreligiosity in such fields. But even in those fields, highly responsible people are bought and they turn justice to their side. White-collared big shots are being bought with money. How will they realise who only wants to play in money? They say, "Poverty is a psychological issue." What can I say for this puerility!

Physician, clinician, doctor! What benefit will it cause by disputing with the physicians? Why dispute? Initiate a dialogue. Else, if he doesn't suite you then change your physician. So, not disputing with a physician is sagacity. *Bamḍījan* i.e. panegyrist, eulogist, people who sing the songs of praise - initiate a dialogue with them as well. Because his eulogy is sung

who is currently present on that specific position. As soon as he moves away, someone else takes that position and his eulogies are sung. Thus, why dispute with the one whose very base is not stable? *Kabi (poets)* – never dispute with the composers. If you are able to understand their poetry then well and good, else don't dispute with the poets. Who are Vyāsa and Vālmīki? They are indeed poets. And in the same tradition, the nation needs new and novel Vālmīki, new and novel Vyāsa, who can re-purify the scriptures. Scripture changes its flow as per the contemporary country and time, understand it. And the country needs numerous such Vālmīki who can present the scripture before the society, according to the contemporary country and time.

My brothers & sisters, sun remains the same for ages. Despite having such a colossal sun with us, 50 years ago mothers used to get tired by blowing air in the stoves after adding fuel-wood for cooking. Though the sun is still one and the same. Science has assisted as per the contemporary country and time and now we are able to heat water by sunrays, we're able to cook by solar-cookers. So, research and redaction is necessary as per the contemporary country and time. Thus, new Vyāsa and new poets are needed, honour them. Initiate dialogue with the composers.

Next word is, '*Bhānasa*'. Straight meaning of '*Bhānasa*' is culinary skills, a chef. Don't dispute with him, rather initiate a dialogue. Chef cooking at home or whoever cooks at home for that matter, don't ever dispute with them. Eat whatever you get. Our composers of Upaniṣad have said that food is not mere food, it is Brahma. Indians don't eat food, they consume Brahma, '*Annāṁ Brahmēti Vyajānāt*', this is our aphorism of Upaniṣad.

*Gunī*, lastly it's said that don't dispute with an individual endowed with noble virtues. Touch his feet, take his blessings, honour him, kowtow him. So there are few core aspects where one must not dispute,

forthwith initiate a dialogue. However, it is equally necessary to analyse the moment of opportunity for dialogue. It is essential to initiate a dialogue propitious to the circumstances of incident at that moment of time.

Someone has asked, "Bapu, can one attain to enlightenment and ecstasy without any spiritual-study and only by self-dialogue? Can we proclaim meditation as the state of self-dialogue? And can we enter into this state of self-dialogue without the conception of Sadguru and the Supreme Godhead? The way it is renowned about Buddha and Mahavira. Because Buddha's life has no conception of God. Mahavira as well only talks about soul; they have no definition of God." So, these are three types of questions. First question, "Without scriptural-study, can enlightenment and ecstasy be attained?" Yes, my answer, yes! Without scriptural-study, solely by self-dialogue you can attain to enlightenment and ecstasy. But how to practice self-dialogue, its key will indeed have to be taken from someone. Then you make take it from a scripture or from a living enlightened man. And it's said in our philosophy that scriptures get relinquished after a specific attainment. After attaining the goal, the path no longer remains relevant.

If I answer this on the basis of '*Rāmāyaṇa*' then my brothers & sisters, when Ram was born, what realisation did Dasratha experience? When the news of son's birth fell into his ears, he attained ecstasy. Dasratha began to experience Brahmanic ecstasy. He felt good. But in order to caution us, even there it is mentioned that, call Guru Vaśiṣṭha forthwith, because the feeling that I am experiencing which is equivalent to the ecstasy of absorption into Brahma, call someone who can decide whether my realisation is true or is it something else? And Gurudev came and endorsed that your self-realisation is true, and then, '*Paramānaṁda Pūri Mana Rājā*'. And he instantly moved from ecstasy of absorption into Brahma (*Brahmānaṁda*) to

supreme ecstasy (*Paramānaṁda*). *Brahmānaṁda* is attained by (self-realisation of) soul. *Paramānaṁda* is the state attained by love. *Paramānaṁda* is the word of the Pathway of Love. *Brahmānaṁda* is the word of the Pathway of Spiritual Wisdom. Many people have never read the scriptures and yet attained self-realisation of soul.

How much had Kabīra Sāheb studied, how literate was Nanak Sāheb, how educated was Mīrā and where did GaṅgāSatī of Saurashtra ever go to school? But theirs was the state self-realisation of soul. So, it is possible with scriptural-study. But whether this realisation is truly the same or not, at least for one moment someone is needed to verify it. That's it; my personal opinion is this itself.

Second point, "Can we proclaim meditation as the state of self-dialogue?" Absolutely, you can proclaim meditation as the state of self-dialogue. But the meditation which is explicitly done has we as its doers. Guru is not the doer of meditation, Guru is evident meditation, '*Dhyānaṁ Mulaṁ Guru Mūrti*'. This form of Hanumānājī is the evidence of non-doing meditation. He is doing absolutely nothing, He is just sitting. Doing something is very easy. Doing nothing at all is the toughest of the toughest penance. Tulasī says, all the spiritual means weary the spiritual seekers. Stay innate, seek shelter of Lord's Name. So, practicing meditation is a method, certainly do it. Whatever your Guru has told, do so and experience it accordingly. Besides, essential things actualise without doing anything explicitly. When a child is present in mother's womb then the process of milk-formation is not carried out in mother's body explicitly, milk comes up implicitly. So, this pathway of an innate spiritual state comes easy for people like us. Thirdly, without Sadguru. People like us do need Guru. You can also do it without Guru or without the conception of the Supreme Godhead, the way Lord Mahavir and Buddha

followed; so, it is possible for self-dialogue.

So, we are doing serene-cum-essential discussion of 'Mānas-Saṁvāda', by referring to the dialogues happening in 'Mānas' at various instances. This whole scripture itself is of dialogue. And only that is a scripture which has dialogue. Let me tell you as well, among the episodes of dialogues present in 'Ram Charit Mānas', wherever you find the following characteristics then realise that the dialogues of those episodes benefact favourably. Have a look at Tulasī's viewpoint of envisaging Truth from diverse angles,

*PrabhuHi Saunpi Sāraṅga*

*Muni Dīnha Suāsirabāda I*

*Jaya Maṅgala Sūcaka Saguna*

*Ram Ram Sambāda II RAP-I.VI.6 II*

This is the *dohā* of 'Ramājñā'. It has a reminiscence of Parśurāma. One Ram holds a dialogue with another Ram. Wherever anyone initiates a dialogue, it will be Ram who will be present at both the ends. The one initiating the dialogue is Ram and the one accepting the dialogue is Ram as well. But few conditions, first of all Parśurāma handed over his bow, called Sāraṅga, to Ram. This was Viṣṇu's bow known as Sāraṅga. Three bows are extremely famous in our philosophy. The bow, Sāraṅga. Second, one that remains with Lord Māhādeva, Pināka. Lord Śaṅkara is the bearer of Pināka. And third, if you come to the age of Dvāpara then the one which Arjuna possessed was the bow Gāṁḍīva. Pināka, in the age of Sata; Sāraṅga, in the age of Tretā and Gāṁḍīva, in the age of Dvāpara. In the age of Kali, a bow is not needed, tongue itself has taken place of the bow. No sooner is the word released from tongue than it agonizes an individual. Good language can also beget a dialogue. Talk auspicious. Even as words can initiate a dialogue, tunes can beget a dialogue as well. Wherever tune is present, there dialogue exists. When a tune is played on a musical

instrument then there are no verbal words in it, but exclusive tune also commences a dialogue within us.

So, Sāraṅga was handed to the Lord. And Tulasīdāsajī proclaimed bow as supreme wisdom. He has transformed his wisdom into supreme wisdom, handover such supreme wisdom to someone, this is the first step of dialogue. Parśurāmajī conferred blessings. As someone confers blessings, express auspicious wishes then it is the second step of dialogue. You cannot get into a dispute with him. Thinking good for others will commence a dialogue. You know in the episode of 'Mānas' that when Parśurāmajī takes his leave, Tulasīdāsajī has hailed Ram's glory 9 times. If you talk good about someone or hail their glory with due pleasurable then that forms the third aspect of dialogue. Sentiment of felicitations towards someone with a true heart is the third aspect of dialogue. So, dialogue between Ram-Ram.

So, the entire scripture is fraught of dialogue, whose tale should I narrate in such 'Ram Charit Mānas'? It contains dialogue and only dialogue. What should I choose and what should I skip? I would like to tell everyone that the dialogue with Śiva is one Kathā. I also presented its spiritual interpretation before you. However, let me share one more interpretation, Bhavānī means reverence. If any reverence filled individual comes before you then don't dispute, forthwith initiate a dialogue. I've taken this learning from the scripture. Not the one with impiety but the one with practical reverence, the one endowed with reverence that has been practically experimented and successfully passed. There is a couplet by Parvaz Sāheb,

*Yeh Kaise Daur Se Hum Lok Ab Gujarne Lage?*

*Ki Apneāpa Se Apne Gharo Mein Ḍarne Lage!*

*Yeh Kaise Log Hai, Khuda Par To Kuch Yakīn Nahī I*

*Aṅgūthīyo Mein Muqqadar Talaśa Karne Lage!*

Now see, I am not criticising but this is largely

a proof of your blind reverence. Your hand itself is the Supreme Godhead, Vedas proclaim so, '*Ayam Me Hasto Bhagawān*'. Don't fear. Your reverence has somehow become based on fear and enticement. Maintain your morale intact. Nothing happens by fear.

Secondly, dialogue is happening with Bharadvājajī in 'Rāmāyaṇa'. Even as Bharadvāja is a sage, He is extremely loving. Wherever you find a lover, initiate a dialogue. Third point, if some Garuḍa is found, if some egoist man or some man flying high comes and sits down in Sadguru's surrenderance with his head submissively bowed then don't dispute with such an individual, initiate a dialogue. The one before whom an assemblage of Saints or Monks is sitting, there do not dispute, rather initiate dialogue.

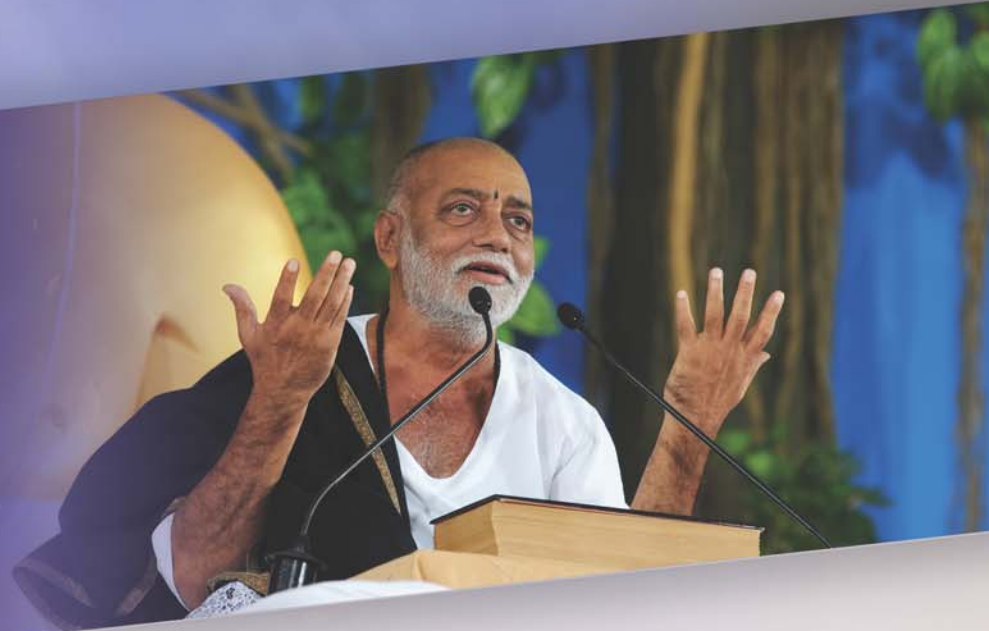
This contains dialogue between Ram and Bharat. It has a mention of dialogue with Sumaṅta. Sumaṅta contains three things. Even though Sumaṅta is one single individual, he performs three jobs. Even as he is a minister, he is also a charioteer and he is the man with virtuous intellect as well. Ram confers father-like honour to him. Further, dialogue of Lord and Nārada. Nārada is the divine glory of the Supreme Godhead. If you find any Godly divine glory in this mundane world then initiate a dialogue with him. 'Rāmāyaṇa' also contains the dialogue between Ram and Lakśmaṇa. Lakśmaṇa is the evidence of renouncement and

awakenedness. If you find any awakened man then initiate a dialogue with him. So, all those who have initiated a dialogue in 'Rāmāyaṇa' with others, let it not remain an incident only confined to the age of Tretā, rather if we find some such well-disposed individuals in our present life then initiate a dialogue with them, do not dispute. Therefore Goswāmijī says, by having such a dialogue one shall attain the devotion to the divine feet of the Lord of Raghus.

Yesterday in the Kathā, Mother Kausalyā gave birth to a son. Likewise, Mother Sumitrā gave birth to two sons and Kaikeyī begot one son. Having begotten with four sons, the royal family and the entire town of Ayodhyā was blessed. Śiva formulated a plan. He used the erudition of astrology and he was using this erudition so that he could behold Ram's divine sight. Any erudition must be for the sole sake of attaining the Supreme entity in the end. An entry was obtained in the palace of Ayodhyā. Lord Ram was crying in Kausalyā's lap and Lord Śiva arrived. Kausalyā said, "Sire, bestow blessings. My dear child is crying." Lord Śiva replied, "Give Him in my lap." Lord Ram came in Lord Śiva's lap, '*Brahma Laṭakā Kare, Brahma Pāse I*'. As soon as this happened, Lord Ram stopped crying. Lord Śiva reached Kailas in supreme ecstasy. Pārvatī arrives as toy-seller to behold Ram's divine sight. Thereafter, the ritual ceremonies are performed one after the other.

*Kabi (poets) – never dispute with the composers. If you are able to understand their poetry then well and good, else don't dispute with the poets. Who are Vyāsa and Vālmīki? They are indeed poets. And in the same tradition, the nation needs new and novel Vālmīki, new and novel Vyāsa, who can re-purify the scriptures. Scripture changes its flow as per the contemporary place and time, understand it. And the country needs numerous such Vālmīki who can present the scripture before the society, according to the contemporary country and time.*





### *Language of the enlightened men is fraught with Compassion*

RamKathā is the scripture of dialogue. It contains dialogues and more dialogues. Dialogue is immensely essential between everyone in the entire world. Today being the festival of Eid, wish everyone Happy Eid. There are few questions about 'Mānas-Saṁvāda', let me commence from there itself. "Bapu, I've personally experienced that sometimes dispute begets benefits, thus should we avail the advantage of this benefit by disputing for it?" – Your listener.

Dispute can possibly beget benefit. However, there is an aphorism of mine, you must've heard in past Kathās. If not, listen to it now. I agree that sometimes dispute also begets benefit and this is your personal experience as well and therefore, you wish to avail benefit by dispute, this is your question. All I wish to say in reply to this is noble men that, not every benefit is auspicious. We write auspicious phrases like *Śubh-Labha* etc. etc. on the doors or in the books of accounts. Not every benefit is always auspicious; however, every auspicious aspect is indeed a benefit. Any words of auspicious karma, auspicious talks, auspicious conduct, auspicious sight or any auspicious matter indeed contains benefit. It's difficult to say if every benefit can beget auspicious. Therefore, if dispute begets benefit then it may be so in your experience. However, it is difficult to say if it can beget auspicious or alternately, benefit attained from dispute can't last longer. What worth is that benefit because of which the prick of the undertaken dispute keeps pinching your heart forever? Heart needs peace. Mind needs pleasurable. Why is this Kathā? Why so much energy and manpower is put to work? Why is all this? To beget auspicious. So that every individual soul gets filled with pleasurable. And be it deity, be it demon or be it human race of the earth – it is only because of RamKathā i.e. the divine narrative that causes everyone's auspicious.

I would wish to tell my listener brothers & sisters, may Allah benefit you immensely, '*Sarva Bhavantu Sukhinaḥ*'. But think about the auspicious, not of benefit. By RamKathā and Ram means by Truth, by Love, by Compassion – be it deity, demon or man – everyone can attain peace. One line of 'Mānas' stands for its witness,

*Amara Nāga Nara Ram BāhuBala I*

*Sukha Basihahi Apane Apane Thala II AYZ-285 II*

Ram's strength of arms, means Ram's strength is also Compassionate. Lord's virtuous conduct is also all Compassion. Lord's eyes are also Compassion. Lord's walking is also Compassion. Lord's sitting down is also Compassion. Lord's casting of glance is also Compassion. Rising of Lord's eye lids is also Compassion. Strength over here doesn't mean in context of wrath or passion.

Be it deity, demon or man – by the grace and bliss of Ram they shall experience bliss, peace and auspiciousness in their own abodes wherever it may be. One need not go to heaven or Vaikuṅṭha for bliss. You can attain auspicious wherever you are by Ram's Compassion, by Ram's strength of arms. All this has been predicted by the seer and seer's prophesy can never be incorrect. I would request that do remember the strength of arms of the Supreme Godhead. Strength of arms means the Compassion of Ram's arms. One such hand, one such arm which after embracing us in His arms, after holding our hands in His, never leaves our hands, I wish to live life beneath the shades of those very arms.

Defeat and victory is a dream. It remains so long as the dream continues. The moment the dream breaks, defeat no longer remains defeat, victory no longer remains victory. Therefore, Māhādeva told Umā,

*Umā Kahau Main Anubhava Apnā I*

*Sata Hari Bhajanu Jagata Saba Sapnā II ARK-39 II*

Suppose, you are being felicitated in dream, everyone wishes to honour you in dream, but the moment the dream breaks then we don't obtain that royal throne, then it's the same cot, the same coverlet, the same us! And suppose while you are asleep, someone grabs your hand and pulls you to a dark lane where 5 to 10 people gather and begin to abuse you. They insult you badly. Dream ends, insult vanishes! Dream ends, honour vanishes! All this is the delusive potency of dreams. Therefore, the idea of defeat and victory doesn't befit me.

The listeners of my Kathā must stay cautious – if someone abuses you and if you get affected, if you are criticised then realise that a dream is going on. And if someone says that you listen to each and every Kathā of Bapu, what a listener you are! Amazing! If someone praises you then listen to it by keeping in mind that all this is a dream. Essentially, we are only what we actually are. Mundane world is believed to be dualistic and all the dualisms of the world come to an end as soon as the dream breaks. What is defeat and what is victory?

When I leave from here then everyone from child to mothers try to come near the car all through the lane and crossroads, this is no less honour. And it is not that everyone only receives honour in the world. People get insulted as well, equal criticisms happen as well, but speaking on and on by (my) Guru's grace, by your auspicious wishes, I make a super-fraught honest attempt to understand that this is a mere dream. Else so much of honour will kill! Not going insane after so much honour itself is Compassion.

You too give it a try. We can't say that we have risen beyond dualisms, but it is indeed an honest attempt by Guru's grace (to realise that) these are dreams. And do remember, he who shall praise you exceedingly, sometime or the other he shall criticize you equally. When you shall be unable to keep his wish, if you don't agree as per his heart then he shall take no



time to change! You never know when the dialogue would break. Therefore, maintain the harmony with the enlightened men intact, 'Mile Sūra Merā Tumhārā'. This is a dialogue. Let the harmony of the reciter and the listeners stay congruent. If the harmony of the king and his subjects matches, if the harmony of one sect and another sect matches, if the harmony of one religion and another religion matches then how beautiful would the world become! Therefore, grab this particular moment. Besides, it is a rule that the extent to which honour is conferred, precisely to the same extent criticism happens as well. But honour is visible, criticisms stay invisible. Honour happens in everyone's witness, whereas the witness of insult is only the spiritual seeker himself. If you start thinking

from right now then it shall be of great help in future, you would be able to digest the honours that you may receive. This is necessary. If you resolve something from the Kathā then my trip is worth it.

Yesterday a young boy was asking, "Bapu, can smile beget a dialogue?" It's an extremely easy remedy my son, smile can beget a dialogue. Smile! Remember Govinda. If He seems far then if the enlightened men have given you some time and if you have obtained a chance to sit in their aura then remember those moments, reminiscence that shelter. His speaking, His smile! Udhava asks Gopis, "You all practice remembrance, You all talk, what has been its outcome?" "Udhava, don't try to know this, don't listen to the outcome. Udhava, this is not the subject

of the men of wisdom, this is the domain of lovers. Udhava, all our activities have drooped being overpowered by emotions. If we go to sleep then we are unable to wake up; if we are awake then we are unable to sleep. This is the result of love." Khumar Sāheb had said,

*Āgāje Mohabbat Kā Majā Aap Kahie,*

*Anjāme Mohabbat Kā Majā Humko Pūchhie I*

Khumar says, ask the experience of the consequences of Love to me. This is even loftier than GaurīŚaṅkara Peak.

One more thing, "Bapu, how long (should) one-sided dialogue (continue)?" If your dialogue has emanated from soul then it shall indeed effectuate, even if it doesn't give an outcome then consider one more dream broken. However, you shall get immense

consolation that we have fulfilled our dialogic liability. He who wants to initiate a dialogue, he who wants to form a bridge should take their steps forward. As for me, I am only in the favour that we must keep continuing our dialogue, irrespective of whether the opposite person does or not.

One more question, "You say that sit down silently in the proximity of an enlightened man, but how do we understand that he has been attained to enlightenment? Please tell us the traits of an enlightened man." Let's sing one meter,

*Kahi Saka Na Sārada Seṣa*

*Nārada Sunata Pada Pañkaja Gahe I*

*Asa DīnaBandhu Kṛpāla Apane*

*Bhagata Guna Nija Mukha Kahe II ARK-46 II*





Lord Ram was asked by Nāradaḥ in 'AraṇyaKāṇḍa' of 'Ram Charit Mānas' that, Sire, be kind to cite the traits of a saint. Saint means an enlightened man or Sadguru, whichever synonym you would like to give. Thus, Lord Ram tried to cite a few traits but in the end Lord finally says, O Nārada, even if Śeṣa and Sarasvatī decide to enlist the traits of an enlightened man, they too would fall short. Nāradaḥ forthwith clasped Lord's divine feet when Lord said that a saint's glory can never be extolled.

The enlightened men don't have any uniform; they may or may not have religious symbols on their forehead or elsewhere. So, the enlightened men don't have a uniform or a specific garb or a particular language. Keep your intent strong, slowly and gradually you shall realise who is the enlightened man. While you are asking the traits of an enlightened man, Draupadī cites them while she is engaged in a dialogue with someone. These are Draupadī's words, which I am recollecting because you have asked. He whose speech doesn't have an iota of deceit or artifice is an enlightened man. This is Draupadī's descant. And this is not realised by testing them, one begins to believe by listening to His words that his words can't contain deceit or artifice ever. He whose speech constantly contains justice and doesn't contain partiality is an enlightened man. While he shall discriminate in his conduct but discrimination of conduct is not partiality it's in accordance to the opposite person's worthiness. You shall find discrimination of conduct in the monkly men, while they may talk with someone, they may not talk with someone else, all these allegations will be made on the enlightened men and they have been made so in the past as well! In Sufism, at times Guru doesn't talk with the disciple for years together. Had it been someone else, he would have left but the sagacious men haven't

left the enlightened man.

Since this question is asked, I shall talk a bit about it. However, the matter about the enlightened men is extremely difficult, it's tough. He whose language is void of deceit or artifice and injustice is an enlightened man. He whose language is fraught with Compassion. Compassion makes the enlightened men speak. He who speaks to confer Compassion on us is an enlightened man. He whose language emanates only justice, welfare and truth. And, if the opposite person fails to understand then the one who gently smiles while staying silent is an enlightened man. Further, He who tells the quintessence of the matter. Whatever the enlightened man talks constitutes of quintessential thoughts. Grab the quintessence, that's all! People break those coconuts in temples which contain water. They consume the water and distribute its kernel to everyone as the holy sacrament by extracting from it. People break forth that which contains some quintessence inside, but people silver-laminate those coconuts which contains neither kernel nor water. So, here the quintessential ideas are forsaken and the non-quintessential ideas are gold-laminated. Draupadī has said, the one from whose lips emanate only the topics of righteousness, the talks of non-righteousness doesn't emanate at all, whatever he speaks is alone righteousness. So, he whose language contains righteousness, justice, truth, compassion, devoid of deceit or artifice. Further, he whose language contains equanimity and not hatred. It's written in 'Rāmāyaṇa',

*Sama Sītala Nahi Tyāgahi Nīṭī I ARK-46 I*

*Sama* has two meanings. *Sama* means equanimity and one meaning of *Sama* also means peace. Every word comes out from the profundity of peace. And lastly, *Śubham*. Only that is spoken which begets auspicious of others. All these are the traits of an enlightened man.

Do you know why do we have the tradition of

circumambulating in the temples? I circumambulate the VyāsaPīṭha. This means – that which is present in your center, behold it from all the four sides. If you look only from one angle, you may get overwhelmed with emotions; later you may regret to have taken a wrong decision; therefore, behold from all the sides.

By going to the enlightened man, its effect is caused automatically. Why are we pulled towards them? Equanimity is the trait of an enlightened man. Lastly, by going near him if we begin to experience something then realise that specific trait to be present in Him. By going near fire, you shall realise it is hot; analogously, by going near enlightened man their effect occurs automatically. Sāheb, enlightenedness of the enlightened man shall invariably attract; however, if their mere label is of enlightened man and if attraction is lacking then no one shall approach them ever. Alternately, if the magnet is proper then a pin shall unfailing get attracted; however, if you rigorously cover the pin with sludge such that iron becomes completely invisible, it's sludge and only sludge on all the sides and thereafter, even if you place the magnet as close to the pin as possible, yet it shall not get attracted to the magnet at all. Our mind is filled with sludge, we have missed on numerous enlightened men because of our sludge. So, the reason we are having a dialogue of 'Mānas-Sarṇvāda' is because dialogue doesn't exist only in an ordinary form, it is a spiritual subject as well. The entire scripture has been composed in a dialogue.

So, Śiva is having a dialogue with Pārvatī, the outcome of this dialogue is, '*Raghupati Carana Bhagati*'. When 'Ram Charit Mānas' concludes He says, '*VijñānaBhaktiPradam*'. This is the reward of dialogue, '*VijñānaBhaktiPradam*'. Thereafter came the naming ceremony ritual of the four brothers. Beautiful ceremony was organised. Guru Vaśiṣṭhaḥ arrived. The child present in Kausalyā's lap, Lord has a beautiful form which enamours the three spheres,

Lord Vaśiṣṭhaḥ told the king, "King, He who is an ocean of felicity, repository of bliss, I wish to name this child who is an abode of bliss as Ram, who will fill the whole world with restfulness." The eldest son was named as Ram. On beholding the child playing in Kaikeyī's lap, Vaśiṣṭhaḥ felt that this child will fill the whole world with sacrifice and love. He shall nourish everyone, he shall not exploit anyone; therefore, I name this child as Bharata. Mother Sumitrā has two fair-complexioned sons. Vaśiṣṭhaḥ said, "By remembering this child, animosity will annihilate, enmity will obliterate, attitude of hostility will come to an end. Therefore, I name this child as Śatrughna. And an abode of all virtuous traits of the world, beloved to Ram, mainstay entity of the whole world, generous of character, I name this child as Lakṣmaṇa." Ram, Bharata, Śatrughna, Lakṣmaṇa – Vaśiṣṭhaḥ named them in this order. He told the King, these are not merely your sons, they are the aphorisms of Vedas.

Ram is the greatest maṅtra. The three sons were named after Ram. The traits of the other three sons must thus get imbibed in the one who chants the greatest maṅtra Ram. The chanter of the greatest maṅtra Ram must not exploit anyone. He must nourish everyone. He must live like Bharata. In this world, everyone can be satiated either by sacrifice or by love. Contentment occurs by Love or contentment occurs by sacrifice. The chanter of the greatest maṅtra Ram must not hold animosity with anyone; he must not harbour enmity with anyone. Thereafter, comes the name of Lakṣmaṇa, which means become the support of everyone. The chanter of Ram's Name must become the support of as many in the society as possible. Giving food to someone with due honour or conferring the charity of clothes is our duty, duly understanding so one must thus become useful to others.



The four sons were named before the King. Thereafter, Lord goes to Vaśiṣṭhaji's hermitage to attain knowledge. He acquires all branches of knowledge in a short time. Whatever knowledge He has attained, He duly practices so in His life. 'Mātru Devo Bhavaḥ, Pitru Devo Bhavaḥ, Ācārya Devo Bhavaḥ', He follows the aphorisms of Upaniṣad in His life.

Goswāmijī gives a turn to the Kathā. One fine day, Viśvāmitrajī arrives and solicits Ram from Dasratha for guarding his yajña. Initially Dasratha denies subdued by loving attachment, but when Vaśiṣṭhaji effaced the King's suspicion, the King hands over Ram to Viśvāmitra. Seer of India doesn't solicit wealth, He used to solicit offsprings and that too for the purpose of yajña, for universal welfare. Both the brothers take their mother's blessings and leave with Viśvāmitra. Tāḍakā came on their way; by Guru's gesture Lord conferred *nirvānā* to Tāḍakā by one single shaft. It thus marked an auspicious commencement of Lord's acts of incarnation.

The following day, yajña began. Lord Ram and Lakśmaṇa took over the responsibility of the protection of the yajña. Subāhu arrives. Lord Ram confers *nirvānā* to Subāhu by hitting an arrow of fire. By striking a headless shaft to Mārīcha, Lord threw him on the shores of ocean in Laṅkā. He completed Viśvāmitra's yajña. Viśvāmitra possessed weapons, scriptures, penance as well as resources, but his yajña

could not be completed until the arrival of Ram and Lakśmaṇa. This means, even if one has everything in life but until Ram meaning Truth and Lakśmaṇa meaning sacrifice lacks in life, till then the yajña of life doesn't complete.

On Viśvāmitrajī's words, the matter of visiting Janakapura came up as even there a bow-sacrifice ceremony is going to be held. Lord proceeds with Viśvāmitra. They came to Ahalyā's hermitage. She is the one whom the entire society had abandoned; Ahalyā was as alone as an inanimate stone. Lord Ram arrived, on Viśvāmitrajī's words a scorned woman was reestablished in the society. Ahalyā was emancipated. As soon as she attained the pollen like dust of Lord's feet, Ahalyā was attained with consciousness.

Lord's journey reached Janakpur. Monarch Janaka got the news. King Janaka arrived to welcome them. Lord was honoured along with Viśvāmitra. On beholding Ram for the first time, Janaka's dispassionate mind got enraptured. He asks Viśvāmitrajī, "Who are these two boys? Why has so much love erupted in my heart?" Viśvāmitra said, "King, whoever beholds them, they all love these boys. Whichever the animate and inanimate entities are present in the world, these supreme entities are dear to all of them." Janaka gave them lodging in 'The Beautiful Palace'.

*Do remember, he who shall praise you exceedingly, sometime or the other he shall criticize you equally. When you shall be unable to keep his wish, if you don't agree as per his heart then he shall take no time to change! You never know when the dialogue would break. It is a rule that the extent to which honour is conferred, precisely to the same extent criticism happens as well. But honour is visible, criticisms stay invisible. Honour happens in everyone's witness, whereas the witness of insult is only the spiritual seeker himself.*

## Mānas-Saṁvāda

### VIII

*In the spiritual world, pādukā of Guru's divine feet holds a great glory*

The central theme of this nine day RamKathā is dialogue (*Saṁvāda*) i.e. 'Mānas-Saṁvāda'. Every day I say that numerous curiosities and questions come to me, I am not able to read all of them. They come in large numbers. Let's have a look at few curiosities raised by some listeners in 'Mānas-Saṁvāda', "Who plays a significant role in the spiritual endeavour of dialogue? If Guru is not present in physical form then with who should we initiate a dialogue, how will the curiosities be reconciled then?"

Baap, in my understanding and in my experience, in spiritual field it is not necessary for Guru to be present in physical form. Guru in physical form is also a bodily frame made up of five essential elements. And this mundane body made up of five essential elements has an indispensable truth associated with it, even He has to accept the fate and unfailing forsake His body here. So, first of all in the spiritual field, one must very well understand that if Guru is physically present in person then it's well and good, but if He is not then it's not the matter of concern. You're asking, with whom should we initiate a dialogue? So, by treasuring your Sadguru's thoughts in your memory, initiate a dialogue with these thoughts by reflecting on - which were the thoughts of my Sadguru? And till date I've practiced it, if He is not present then how should I initiate a dialogue? Then, first point in my answer is, a dialogue can be initiated with His thoughts. Thoughts are subtle, it is not a matter or object that can be present before us.

If you are super-fraught with serene reverence then let me say, in Guru's absence a dialogue also happens with His *pādukā*. Dialogue does happen with *pādukā*. Gurus used to speak in Saṅskṛta or in Hindi, Buddha spoke in Pali language, Mahavir spoke in Prakrit language, Guru Nanak Dev spoke in Punjabi, Kabīra Sāheb spoke in utter monkly dialect, Mīrā spoke in Rajasthani, Tulasī spoke in Bhojpuri or a native lingua franca. Everyone speaks in their respective dialects. My brothers & sisters, when *pādukā* takes the form of Guru then its



language gets transformed. No course can be enrolled to learn that language. We will have to get habituated to its language. It's clear in 'Mānas' that Lord Ram is still present physically, His acts of incarnation are in progress on earth, but He went to the forest for 14 years and Bharatajī says, Lord, I shall return to Ayodhyā but without any support I wouldn't be able to pass this duration. Give me something. And you all are acquainted with this line that Lord conferred *pādukā* by bestowing grace.

*Prabhu Kari Kṛpā Pāvārī Dīnhī I*

*Sādara Bharata Sīsa Dhari Līnhī II AYK-316 I*

When Bharata wished something as a support then Lord conferred *pādukā* as bestowing grace. The meaning is clear my listeners, *pādukā* is not obtained by our karmas, it's obtained by His grace. You can though purchase *pādukā* by your karma, this though becomes the domain of karma. But *pādukā* is obtained by grace and the second word is 'Dīnhī'. *Pādukā* can't be taken, it is conferred. If *pādukā* is to be taken then we can indeed take it from somewhere. However, *Pādukā* is conferred.

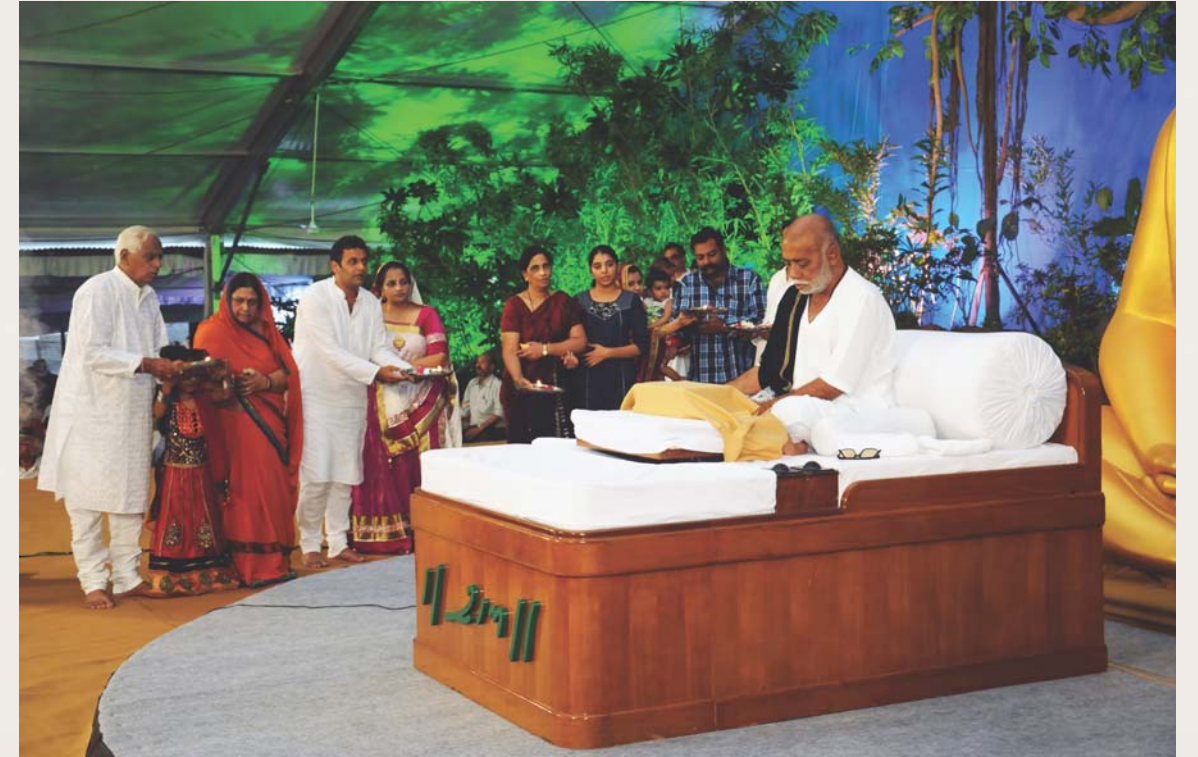
Someone raised a curiosity that, “Bapu, Your books, audio/video CDs of Your addresses, Your photographs etc. are sold. Thus, we fear that soon Your *pādukā* will also be sold, would you permit?” My reply was, if someone sells it then the buyer shall not get *pādukā*, he shall only get the shape of *pādukā*, he would not attain the wealth of Sadguru's thoughts filled in the *pādukā*. You must've known that when Śrī Bapu i.e. Gandhiji was in prison, he made footwear by his own hands and he had given one pair of footwear to the General who had imprisoned him. Later when he realised the glory of that footwear someone asked, “Where is that footwear?” He replied, “It's present in cupboard at the most appropriate place.” The person asked again, “You did not wear it?” He responded, “Now I realise that my feet can't fit into Gandhi's feet. I've kept them at an extremely honourable position”.

My brothers & sisters, *pādukā* is conferred. This is the holy sacrament of grace, it contains plethora

of things like Guru's contemplation, His thoughts etc. *Pādukā* has its own thoughts. In the spiritual world, *pādukā* of Guru's divine feet holds an immensely great glory. So, dialogue can be initiated with *pādukā*. I am no one's Guru. I've no disciples. I sing RamKathā, I am the son of a monk. I've millions of listeners, but no disciples. The discussion here is not about my *pādukā*. The matter here is about the *pādukā* of monks and mendicants who contain spiritual energy, who are detached. *Pādukā* talks with Śrī Bharatajī, not only this but it is written till such an extent in 'Mānas' that when Ayodhyā goes to sleep in the night and when Bharatajī gets inundated in Ram's worship by turning introversive while sitting on the ground made by digging the earth low in Naṅdigrāma, at that moment, in order to ensure no one attacks Ayodhyā in Ram's absence, *pādukā* circumambulates Ayodhyā in form of a guard. It's clearly written in 'Mānas', '*Janu Juga Jāmika Prajā Prāna Ke*', two watchmen guarding everyone's life used to constantly move around. To ensure that no one ends up doing something unexpected was the prime responsibility of *pādukā*, therefore it was guarding. This is the Truth! Even today many spiritual seekers are able to hear the sound of Guru Dattatreya's *pādukā*. I can't dishonour this Truth. Only because I can't hear, it does not mean that this truth is not the truth. This is the spiritual truth.

If the enlightened man is present physically and as a means of bestowing compassion if He has given you something out of His sheer joy, even if He has given you a mere rag then this rag will talk with you by being a doll. Sometime if He gives you blessings and a single glance of His eyes brimming over with the purity of the whole world, then what else do you need? Fountain of purity of the whole world are the eyes of the mendicants.

So, dialogue can be initiated with anyone. Eklavya made an idol of mud and as he initiated a dialogue, he progressed much ahead than Arjuna. Eklavya used to have a dialogue with an idol. He must be picking up an arrow and by making an obeisance he



must be asking about how to fire the arrow? As he would fire the arrow, it would become a firearm. So, if He doesn't give anything but casts a mere glance, if He smiles for one moment then the doors to liberation are set open. So, even in the physical absence of an enlightened man, if you cherish reverence with anything associated with Him then a dialogue can manifest.

Question is - significant role in the spiritual endeavour of dialogue. So, as dialogue initiates, language shall change. One will have to comprehend the hints. Many Guru loving people say that, when we are unable to decide then we place a written note on *pādukā* stating that we want to do this, should we do it or not? 'Yes' or 'No', they place two notes and then let some child pick it up. If it's 'Yes', they go ahead; if it's 'No', they don't. But letting a child pick up also indicates slight lack of reverence. Place the note, if air blows suddenly and if that note comes to you by flying

through the air then that is the reply of *pādukā*. Wait for some time, this pathway itself is of awaiting.

So, my brothers & sisters, dialogues are of diverse types and the central points of different types of dialogues are distinct as well. 'Ram Charit Mānas' contains episodes of three types of dialogues in my view. One is the dialogue dominated with passion (*Rājasī-Saṁvāda*), other is the dialogue dominated with wrath or dark ignorance (*Tāmasī-Saṁvāda*) and few dialogues are serene (*Sātvikī-Saṁvāda*).

First dialogue dominated with passion has happened between King PratāpaBhānu and Kapaṭamuni. Body and money is predominant in this. It is the one in which victory is predominant and one's selfish motives are predominant. Kapaṭamuni meets PratāpaBhānu and this passion-dominated dialogue takes place. Kapaṭamuni says, I get to know everything my means of penance. Even though you have hidden your name, I know that you are PratāpaBhānu, son of



Satyaketu. I know everything. Till date I haven't met anyone, nor has anyone come to meet me, this is the first meeting between you and me. And then he says, I conceive great love for you, ask any boon as you wish. So, this is an absolutely passion-dominated dialogue. He then solicits. *'Jarā Marana Dukha Rahita'*, let me be free from old age, let me not die, let no one in the world defeat me in the battlefield. With no enemies on the whole earth, let my reign enjoy an undisputed paramount sovereignty. He wishes for victory, he doesn't wish to die, he doesn't wish to get old, he wishes to enjoy an absolute undisputed dominion; he harbours a great desire to live. Though, it is a dialogue. There is no single tone of dispute; nonetheless, this is a passion-dominated dialogue. I'd like to tell you that if you find a genuine enlightened man then don't engage in a passion-dominated dialogue with Him, either stay silent and let Him speak or spend a few precious moments with Him. Don't get into a passion-dominated dialogue.

Another dialogue is the one dominated with wrath or dark ignorance. The conversation that happened between Lakṣmaṇa and Parśurāmajī is wrath-dominated. It contains anger. The dialogue taken place between Aṅgada and Rāvaṇa is also wrath-dominated dialogue. They are ready to cut one another. Hanumānājī is although a great Sadguru, Rāvaṇa however commenced a wrath-dominated dialogue with Him as well. Therefore, Hanumānājī said, forsake you wrath. So, few dialogues in the society are wrath-dominated.

In 'Ram Charit Mānas', many dialogues are pure and serene. Then be it the dialogue between Nārada and Ram or the dialogue between Ram and Lakṣmaṇa or the dialogue between Sumānta and Ram or that of Janaka and Bharata or between Janaka and Ram or be it the dialogue of Kevaṭa and Ram or that of Sabrī and Ram or the one between Bharata and Ram or for that matter between Sunaina and Janaka. There are myriads of dialogues! Therefore, I repeat again and again that this scripture itself is of dialogue. An

absolutely serene dialogue is going on. So, few dominated with passion, few dominated with wrath and many dialogues in 'Mānas' are fraught with serenity.

In 'UttaraKāṇḍa', the dialogue of KāgBhuṣuṇḍi and Garuḍa is beyond the aforementioned three virtues in my vision. Neither passion-dominated, nor wrath-dominated, nay serene. This is an extremely lofty state in both of them. What kind of dialogue took place between the two, this question is specifically asked. So, this is a dialogue completely beyond the three virtues. Let's touch upon few more points. Something or the other is present in the center.

Now see, dialogue must take place in the world. I've so understood that dialogue must take place in political field as well; however, the center of dialogue in political field must be welfare of the country instead of dominion. What happens today in politics across the globe? Dialogue does take place, but its center is dominion. It's their personal welfare in the center. What should rather be present is the welfare of the country. Dialogue must happen in family and when a dialogue takes place in family then the core objective must be to confer justice to all family members, to ensure everyone gets love and caress, to ensure partiality doesn't happen. The central objective must be everyone's auspiciousness.

Religious dialogue must happen. Its central point must be to identify how others' welfare can be begotten. One needs to sought that pathway which begets others' welfare, let everyone stay blissful, *'Sarva Bhavantu Sukhinaḥ'*. Let the entire world live in bliss. This must be the central point of religious dialogue. In the dialogue of spiritual wisdom, the central point is beholding Brahma (The Supreme) in everyone; only that is the dialogue of spiritual wisdom. Central point of social dialogue is rise or good of one and all. Courtesy, Vinobājī. That is proclaimed as social dialogue when it has the thought of ensuring good of each and everyone. Spiritual dialogue doesn't

necessitate that one speaks, one may as well not speak; explicit dialogue may or may not take place. Central point of spiritual dialogue is Truth, Love & Compassion. Truth confers fearlessness, Love begets sacrifice and Compassion arouses non-violence. In daily dealings of life, wherever Truth shall exist there fearlessness will invariably be present, wherever Love shall exist there sacrifice will invariably be present and wherever Compassion shall exist there non-violence will invariably be present.

So, the reward of 'Mānas-Saṁvāda' is cited as, *'Raghupati Carana Bhagati Soi Pāvā'*, devotion to Lord's divine feet. Love in Lord's divine feet, Love is its reward. Wherever dialogue shall exist, there some or the other reward of dialogue shall certainly be present. Dialogue shall never remain barren. Yesterday I got a couple of letters of which one was from an erudite man, you have written, "Bapu, we immensely love this discussion of dialogue and you associated the dialogue of 'Gītā' along with various dialogues of RamKathā right from day one; thus, what is the reward of the later dialogue?"

Just a while ago I mentioned that any dialogue will invariably possess its reward, dialogue can't stay devoid of its reward. It shall beget something or the other. By the justification of 'Gītā', what is the reward of the dialogue between Kṛṣṇa and Arjuna? My brothers & sisters, any dialogue does have its reward. Few rewards are insipid. Though it shall beget a reward, but it is possible that it is insipid. Vyāsajī has written down in the end of the dialogue between Kṛṣṇa and Arjuna,

*Yatra Yogeśvaraḥ Kṛṣṇo  
Yatra Pārtho DhanuraDharaḥ  
Tatra ŚrīrVijayo BhūtirDhruvā  
NītirMatirMama II GT-XVIII.78 II*

Five rewards are mentioned there. Five outcomes will unfailingly occur, occur and occur! Provided you conceive the dialogue of Kṛṣṇa and Arjuna of 'Gītā' in this form. Assume we are Arjuna and we are having a

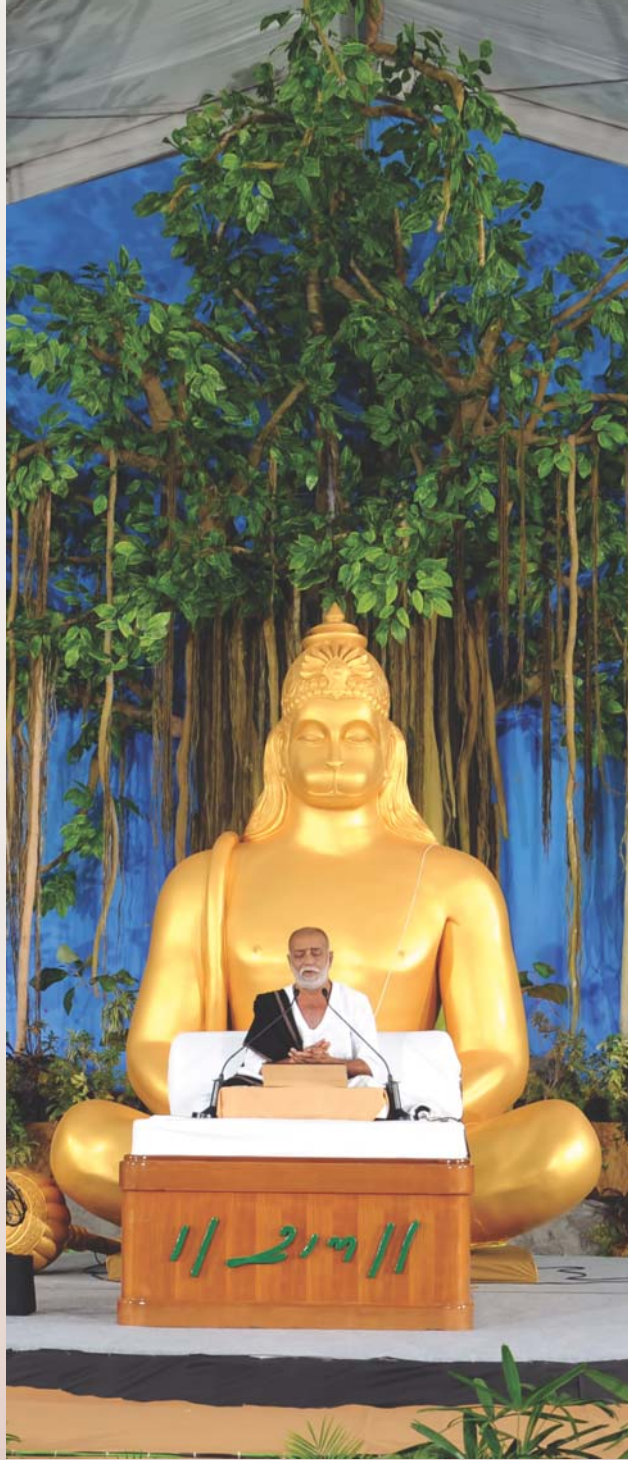
dialogue with 'Bhagavad Gītā' then five rewards are present in our fist. Wherever Lord of Yogis Kṛṣṇa will be present, wherever archer Pārtha i.e. Arjuna will be present (there five rewards will invariably exist).

Five rewards have been cited, these are eternal rewards, they shall be attained unfailingly. Wherever Kṛṣṇa and Arjuna shall be present, there Śrī i.e. beauty shall be present. Śrī has numerous synonyms, but Śrī means beauty. Dialogue enhances beauty of both the reciter and the listener. Experiment it. Divine discourse certainly causes an effect. This is the first reward. He who shall work for the welfare of the world, in his dialogue as well the quality of beauty shall manifest. One meaning of Śrī is beauty. Second meaning is not physical beauty but mental beauty. Mindset shall transform. Mind shall begin to think beautifully. As many days as it may think, it shall think beautifully. This is the beauty of mind. This beauty is the reward of the dialogue of 'Gītā'.

Second reward is victory (*vijaya*). Where there is Kṛṣṇa, where there is Arjuna, there victory is unquestionable. Let us interpret this victory only in the sense that slowly and gradually we shall automatically acquire victory over our vices of mind. Real enemies are only those. Not suppression, but an automatic victory. Mental victory shall be attained over intrinsic evilness. The wickedness or defects will automatically turn out to be insipid. When something big comes in our hands then small things automatically gets relinquished.

Third is *Bhūti*. *Bhūti* means divine opulence (*aiśvarya*), prosperity; it augments from mundane point of view as well. Prosperity is the reward of dialogue. If dialogue prevails between two brothers then prosperity shall augment, separation will not occur, division would not arise. Effulgence will grow in home; divine opulence shall increase in home. Divine opulence multiplies by Lord's Name. Divine opulence spiritually means an intrinsic unrestrained joy. Whether there is money in wallet or not, but immense prosperity would exist intrinsically – such a divine





opulence shall manifest, this is the third reward of dialogue. *DhruvaNīti* (unwavering ethics), one meaning of *dhruva* is Truth, something that's perpetual or eternal. By engaging in a dialogue the ethics of your life shall become Truthful. You shall not keep changing the ethics of your life every now and then. Even if a flesh-eater lion is hungry since eight days, he shall never eat grass, because that is its *DhruvaNīti*, he has his own Truth. The reward in the life of the one engaged in dialogue is that a distinct *DhruvaNīti* shall manifest in his life. *DhruvaMati*, loyal mindset is the reward of dialogue. If a dialogue materialises with a genuine Sadguru or Guru of the world, the Lord of Yogis like Kṛṣṇa then *DhruvaMati* is established i.e. his mindset shall become loyal, it shall become steadfast at one single place, it shall not wander.

So, the discussion was going on about the five outcomes of dialogue or the five rewards of dialogue in life by the justification of 'Gītā'. What are the rewards of the Kathā of 'Bhagavad Gītā' or 'Rāmāyaṇa'; so, these are the five rewards, whoever shall initiate this dialogue shall attain Śrī i.e. his life shall become beautiful, mental and beauty of soul shall augment. Second reward of this dialogue is cited as victory. Slowly and gradually one shall acquire victory over intrinsic evilness. *Bhūtir* – divine opulence, prosperity shall arrive. With prosperity, pleasurable shall arrive. '*Dhruvā NītirMatirMama*', mindset and the ethics of life shall remain steadfast. Mind shall remain stable, mind shall not become disloyal. At times our mind or intellect endorses unrighteousness (or irreligion) as righteousness (or religion).

In the course of Kathā till yesterday, Lord is lodged in 'The Beautiful Palace' in Janakpur. Evening befell. Lord Ram requested

Viśvāmitrajī that, Lord, Master, Lakśmaṇa wishes to behold the town, if you permit then I shall take him around. The reason Ram accompanies Lakśmaṇa for sight-seeing Mithilā is so that a mundane soul beholds the world from eyes of the Supreme Godhead. And Lord's second intention was, the boys as the same age of Ram who were standing out were unable to come inside. Thus Lord thought, let me go there myself. This is Godliness. Lord thus commanded to the world that you yourself must visit those small people who are unable to come to you. This is the ideal of Ram. With Guru's permission, both the brothers stepped out of the door and all the people in the entire town came out as well. Man is spiritual wisdom, women are devotion and children are innocent consciousness. Spiritual wisdom can behold the Lord, but can't talk with Him. Devotion can behold Lord's divine sight, even though they can't talk, but they can identify Him as to who He is? But children are they who get soulfully attached by holding Ram's hand. They moved around the entire town. Evening is about to set, it's getting late. Therefore, Lord Ram returned to His lodging with Lakśmaṇa.

First night passed in Mithilā. The next morning, with Guru's permission Ram and Lakśmaṇa go to the orchard to collect flowers for Guru's adoration. As Ram and Lakśmaṇa are plucking flowers, that moment Jankijī arrives with eight companions for Gaurī's adoration. One companion,

who was left behind, happens to see Ram and Lakśmaṇa. She comes rushing to Jankijī and tells her, Gaurī's adoration can happen later, first have a look at the Princes who had inundated the entire town yesterday evening.

That companion is moving in the lead position, Janki and rest of the companions follow her. On hearing the sounds of ornaments, Lord's mind was drawn towards that noise and He saw Janki. Lord Ram began to describe Janki's beautiful splendour. Lord Himself is applauding devotion. Lakśmaṇa adorned the Lord. As they stepped out of the arbour canopy, Janki got a glance of the Lord. Treasuring the loveliness of Ram in Her heart through the doors of Her eyes, She shut the eyelids with propriety. Jankijī returns after beholding the divine sight. She then goes to Gaurī's temple and sings Gaurī's eulogy.

She sung the eulogy of Bhavānī with reverence. Subdued by humility and love the idol began to move, it smiled and dropped the garland from neck. Janki took it in form of a holy sacrament. Idol spoke, "O Janki, the dark-complexioned suitor who is set in your heart, that innate, beautiful, dark-complexioned suitor shall be Yours!" Jankijī told everything to Her mother after She returned. Ram and Lakśmaṇa came to Guru with the flowers. They performed the Sire's adoration with the flowers. Guru said,

*Suphala Manoratha Hohu Tumhāre I  
Ramu Lakhanu Suni Bhae Sukhāre II BAK-237 II*

*Pādukā is not obtained by our karmas, it's obtained by His grace. Pādukā can't be taken, it is conferred. In the spiritual world, pādukā of Guru's divine feet holds an immensely great glory. Dialogue can be initiated with pādukā. Pādukā talks with Śrī Bharatajī, not only this but it is written till such an extent in 'Mānas' that when Ayodhyā goes to sleep in the night and when Bharatajī gets inundated in Ram's worship by turning introversive in Naṇḍigrāma, at that moment, pādukā circumambulates Ayodhyā in form of a guard. Even today many spiritual seekers are able to hear the sound of Guru Dattatreya's pādukā. I can't dishonour this Truth. This is the spiritual truth.*





### University of Love is Vrindavan

'Mānas-Saṁvāda' is the central thought of this 9 day Kathā, on which I and you are having a serene-cum-quintessential dialogue by keeping 'Ram Charit Mānas' in the center. Baap, yesterday Lord and Jankijī got devoted to each other in PuṣpaVāṭikā. The following day Bow-Sacrifice Ceremony took place, numerous Kings and Emperors had arrived, but none could break the bow. Lord Ram alone could break the bow because, first of all, He is Brahma (The Supreme); and secondly, it's clear in 'Ram Charit Mānas' that Ram was accompanied with His Guru, none of the other Kings had their Guru with them. He who has an accompaniment some enlightened man in form of Sadguru, his bow of egotism invariably breaks and devotion personified Janki adorns the victory wreath in his neck. Augmenting Guru's glory, Lord Ram broke the bow. Jankijī adorned Him with the victory wreath. Thereafter, the wedding of all the four brothers take place in Janakpura. The four brothers returned to Ayodhyā after wedding.

Ayodhyā's bliss and prosperity multiplied manifold times by Jankijī's arrival. When devotion arrives then even as the external empire may well diminish but internal empire augments by a great extent. Inner divine opulence augments abundantly. Devotion means Love. The preceptors have acclaimed devotion as Love. I proclaim RamKathā as Love-Yajña. Here victory slogans are not chanted. Therefore, we say, '*Ramchandra Bhagavāna Priya Ho'* (Let Lord Ram be dear to me). Victory slogans are outcome of conflict. Victory slogan is the state begotten by suppressing someone. Love is unutterable. Love has its own distinct grammar, which stands apart from every language. My nine day conversation with you all is a dialogue; it's a Dialogue of Love.

My listener brothers & sisters, the preceptors have proclaimed Love as medicine. Purest form of mercury creates hole in the tongue, however when the chemists transform mercury into a medicinal substance by constantly churning in a mortar then the same mercury makes man's health all the more vibrant... when Love

transforms into a medicine. If you live, live with Love.  
*Pothī PaḍhaPaḍha Jaga Muā, Puṁḍit Bhayo Na Koī I*  
*Ḍhāī Ākhara Prem Kā, Paḍhe So Puṁḍit Hoī II*

I've extracted the quintessence for me after rigorous churning in life which is Truth, Love & Compassion. And my VyāsaPīṭha has conferred abundant Love to the world. This is the very job of my VyāsaPīṭha. As much as I can live for Truth, so much shall I plunder Truth, so much shall I plunder Love and so much shall I plunder Compassion. And I am happy that even my listeners all throughout the world have given equal Love to my VyāsaPīṭha. Love has its own Truthful-duty; Love has its own Compassionate-duty. And Sāheb, Love also has luxurious indulgence (*vilāsa*), Love also has divine pastime (*vihāra*) and Love also has dispassion (*vairāgya*). Why does a sky-clad supreme ascetic describe the sport of Kṛṣṇa's divine dance? The inhabitants of Vraja ask themselves by beholding their Vrindavan, is this the same Vrindavan where Kṛṣṇa had stolen their cows? University of Love is Vrindavan. Love has dispassion-rooted luxurious indulgence. Love is not hatred of luxurious indulgence. Why harbour hatred towards Love? Especially, when the preceptors have acclaimed devotion as Love. Kaifi Azmi has written few words,

*Itnā To Zīndaḡī Mein Kisī Kī Khalala Paḍe I*  
*Hasne Se Ho Sukuna Aur Rone Se Phala Paḍe II*  
*Jis Taraha Hañs Rahā Hū Mein Pīpī Ke Uske Gam I*  
*Yū Dūsrā Hañse To Kalejā Nikala Paḍe II*

After finishing once, Love again brings (us) back to life. People who raise fingers on the sport of (Kṛṣṇa's) divine dance must not see the description of His divine dance. They must rather take the pollen-like dust of this supreme ascetic. Everywhere that Śukdevjī went, children in villages would surround him, as if an insane individual has arrived. Where does Love take us? Dispassion-rooted luxurious indulgence is the religion of Love. He who possesses Love, possess dispassion. The entire theory of Love is different.

When two lovers forget their bodies in each other and in love when they cease to have the realisation of who they are, at that moment, the state which manifests is called as Love-Vedanta or Love-Non-Dualism in the world of Love. Where two bodies cease to exist, this is *Love-Sāṅkhya* (*Sāṅkhya being one of the six Vedic systems in our philosophy*). And when two souls meet each other with Love then this Love is the Yogic-Aphorism (*YogaSūtra*) of Love. Love is a Yogic-Doctrine.

Today as the Kathā ends, auspiciously resolve in your heart, we shall live with Love with our families. We shall live with Love with our neighbours, We, our country, nation and the whole of earth is our family, '*Vasudhaiva Kutumbakam*'. People say, "Love only involves giving and giving all the more, it doesn't involve taking." This is an incomplete aphorism. The one who has stated this has merely explicated in words, he has not loved. It's easy to become famous, it's difficult to get truly endowed with wisdom. You can become famous in the world, but to feel truly endowed with wisdom is difficult.

So, I was telling you that people say, "Love only involves giving". This is half-truth, it is not complete-truth. Love takes as well as gives. And at times Love neither gives nor takes. Further sometimes, Love is beyond both of them. Love involves meeting as well as separation. Gopis weep, it's the disposition of woman body. Women are able to cry, it's innate for them. But when a man begins to cry, at that moment Love is on the topmost peak. Naṇda is not Gop, he is the hero of Gops. Love elegantly dances. Love forces to sing. Love also makes one silent. Love stays vigil. Love puts one to sleep as well. Love breaks one into pieces and Love also collects the thoughts of an all-broken individual.

So, how do I conclude the epilogue of this dialogue of 'Mānas'? Devotion means Love. So, when



devotion arrives in life then prosperity arrives as well. Goswāmījī commences 'AyodhyāKāṇḍa', when Ram returned after wedding, Dasratha's prosperity began to multiply. When Ayodhyā was in joy, the matter of Ram's forest-exile came up. Fourteen years of Ram's exile into the woods was announced. Then comes the dialogue of Ram and Lakṣmaṇa and the dialogue of Sita and Ram during the departure to the of forest. Ram's dialogue happens with Janki. Ram tries to convince, "You stay at home, serve mother and father." What did Janki say? "I've witnessed the bliss of my father's house and I've also witnessed the bliss of my in-laws' house. King Dasratha is my father-in-law. And his fame is acclaimed across the 14 worlds. Moreover, my dear family and my real mother like mother-in-law, I've seen both the bliss. No one can give me bliss without the pollen-like dust of Your divine feet." This is the dialogue of Janki and Ram. What a sacrifice is Janki making! She is relinquishing the entire empire and simultaneously gaining a lot in her beloved's accompaniment. Love involves both give and take.

My brothers & sisters, thereon Ram, Lakṣmaṇa and Janki - the three of them become forest-dwellers. Encamping on the bank of Tamsā on the first night, Ram leaves from there. They reach Shringverpura, then comes the dialogue between Ram and the minister Sumaṅta. The next day as Gaṅges was to be crossed, thus comes the dialogue of Kevaṭa and Ram. Ram, Lakhana and Janki reach Bharadvājajī's hermitage. Taking the forest journey further ahead and having a dialogue with the rural people on the way, Ram arrives in Vālmīkijī's hermitage. Then comes the dialogue of Ram and Vālmīkijī where Lord asks, where should I stay? Tell me the destinations. Then comes the dialogue of the primordial poet and the primordial God.

Lord reaches Chitrakūṭa. Lord of Avadha abandoned his life. Avadha became orphan. Bharata

arrived. Then comes the dialogue between Bharata, Vaśiṣṭha and the entire assembly. After performing father's obsequies, Bharata and the entire Ayodhyā leave for the journey of Chitrakūṭa. Then comes the dialogue of Bharata and Janaka in Chitrakūṭa, followed by the dialogue of Ram and Bharata. Bharata's dialogue is also a second Kathā of Naṇḍa of 'Rāmāyaṇa'. Chitrakūṭa is the second Vrindavan of 'Ram Charit Mānas', it is a second Kamadvana. Baap, eventually Bharata relinquishes everything. But with an excuse of *pādukā* he takes away everything. He attained *pādukā*, as if he attained everything.

'AraṇyaKāṇḍa' has the dialogue of Ansūyā and Janki, followed by the dialogue of Sutikshana and Ram, further followed by the dialogue of Agatsya and Ram and this way Lord reached Pañchavaṭī. Befriended the king of vultures, Jaṭāyu. Lord stayed in Pañchavaṭī. Then comes the dialogue of Ram and Lakṣmaṇa, a spiritual dialogue. Lakṣmaṇajī asked five questions in Pañchavaṭī and Lord Ram answered to those five questions, which our preceptors in the world of 'Rāmāyaṇa' acclaim as 'RamGītā'.

Then came Śūrpaṅkhā. Khara-Dūṣaṇa are conferred *nirvānā*. Plan of Janki's abduction was formed. Rāvaṇa arrived with Mārīcha. He left by abducting Janki. Jaṭāyu sacrificed himself. In Aśoka garden of Laṅkā, Rāvaṇa arranged to keep the illusory-form, the shadow-form of Janki. Lord weeps in Janki's separation and confers beatitude to Jaṭāyu. He reaches to Sabrī and then comes the dialogue of Sabrī and Ram. What is nine-fold devotion?

*Śravaṇam Kirtanam Viṣṇouḥ Smaranam  
PādaSevanam I SB-VII.V.23 I*

Listening is also a dialogue. As you sing devotional hymns all alone, it's also a dialogue with the Supreme. If someone performs the servitude of Lord's divine lotus feet, if someone worships *pādukā* then it is a dialogue with *pādukā*.

*Archanam Vandanam Dāsyam*

*SakhyamĀtmanivedanam II SB-VII.V.23 II*

'Arcanam' (methodical adoration with offerings) is also a dialogue. 'Vandanam' (obeisance) accomplishes such an elaborate conversation. Once you make an obeisance to someone then it accomplishes an extremely great dialogue. Servitude (*Dāsyam*). *Ātmanivedanam* (self-confession) is also a dialogue. If someone begins their self-confession before the Lord or before the holy preceptors or near some enlightened man or with their own soul then it's an immensely lovely dialogue,

*Prathama Bhagati Samtanha Kara Samgā I  
Dūsari Rati Mama Kathā Prasamgā II ARK-35 II*

Nine types of devotion. Devotion means Love, the Dialogue of Love. Thereafter, Sabrī attained that divine state of beatitude from where she does not have to return back. And Ram reached PaṅpāSarovar Lake, where the dialogue will happen between Lord and Nārada. Maruti meets the Lord. On the bank of PaṅpāSarovar Lake, the dialogue takes place between Ram and Nārada and other dialogues takes place as well. The discussion happened about saint's traits and in the end Lord stated that no one can completely cite the traits of a saint or the traits of an enlightened man. And after 'AraṇyaKāṇḍa', let's enter 'KiṣkindhāKāṇḍa' and in 'Kiṣkindhā', on Sugrīva's words Hanumānajī comes to see who is Ram, where comes the dialogue between Hanumaṅta and Ram. Thereafter, Sugrīva and Ram befriend through the medium of Hanumaṅta. Some saint causes a sensuous mundane soul to meet the Lord. Hanumaṅta causes Sugrīva to meet Lord Ram.

Vāli abandoned his life. Sugrīva was coronated. Aṅgada was appointed as the crown-prince. Lord observes holy austerities in the month of *Catura* on Mount Prabarshan. Then happens the dialogue with Lakṣmaṇa. Sugrīva forgot his assigned

task within four months. Lord exhibited slight fear, Sugrīva came under surrenderance. Campaign of Janki's quest commenced. Aṅgada was appointed leader of the team and was sent to the south.

Making obeisance to the Lord, everyone departs in quest of Janki. Hanumānajī offered a bow in the end. Hanumānajī has taught to stay behind, in the end. Hanumānajī is the son of wind-god. Lord Śrī Ram called Hanumāna near Him and gave Him the holy sacrament of the signet-ring, "Hanumaṅta, if You meet Janki then give Her this token. Have a dialogue by this signet-ring." Token is a dialogue, gesture is a dialogue, signs or indications are a dialogue. So, they moved ahead questing across numerous places and everyone was weary. SvayaṅPrabhā met. A dialogue took place with her. Then Saṅpāti met with whom a dialogue was held. Thus concludes the dialogue of 'KiṣkindhāKāṇḍa'. Hanumānajī got ready to enter Laṅkā and 'SuṅdaraKāṇḍa' commenced,

*Jāmarant Ke Bachana Suhāe I*

*Suni Hanumaṅta Hṛdaya Ati Bhāe II*

*Taba Lagi Mohi Parikhehu Tumha Bhāe I*

*Sahi Dukha Karanda Mūla Phala Khāe II SDK-01 II*

Hanumānajī entered Laṅkā. Assumed a miniscule form. He ransacks each and every temple, but could not see Sita. He found Rāvaṇa fast asleep. Thereafter, 'Bhavana Eka Puni Dikha Suhāvā', He saw a mansion where Lord's temple was standing apart. This was the mansion of Vibhīṣaṇa. Hanumānajī enters Vibhīṣaṇa's mansion. Vibhīṣaṇa wakes up. Dialogue of Vibhīṣaṇa and Hanumānajī took place. Then Hanumānajī was apprised by the tactic and thereby, Hanumānajī enters AśokaVāṭikā. And then a dialogue takes place between Mother Janki and Hanumānajī. Hanumānajī introduced Himself and then the Mother bestowed blessings galore.

Goswāmījī says, then Hanumānajī was entrapped. He was presented in Laṅkā. Then comes the dialogue of Hanumāna and Rāvaṇa. Laṅkā was



burnt. Hanumānājī burned people's false beliefs and thereafter, Śrī Hanumānājī came back to the Mother. Sitājī gave Her lotus-shaped hair ornament to Hanumānājī and Hanumānājī took leave from the Mother. Taking a vast leap from Laṅkā, Śrī Hanumānājī arrived on the other shore of ocean and then the dialogue of Ram and Hanumānā takes place. There Tulasījī writes,

*Yaha Sambāda Jāsu Ura Āvā I*

*Raghupati Carana Bhagati Soi Pāvā II SDK-34 II*

Whoever shall extol the dialogue of Ram and Hanumānājī, will be blessed with the devotion to the divine feet of the Lord of Raghus.

Campaign proceeded further. Lord came on the shore of ocean along with everyone. Here, Vibhīṣaṇa was abandoned from Rāvaṇa's court. Vibhīṣaṇa resorted to Ram's surrenderance. Lord accepted Him on Hanumānājī's gesture. Now, how can the ocean be crossed? A suggestion came before the Lord. Ocean is (Your) family preceptor, be humble to it. Sit for three days and observe fast. If ocean gives us a way then we don't wish to initiate a conflict. Lord did not forsake His ethics. Lord completed the fast of three days. No sooner did the Lord lift His bow and arrow than fierce blazes broke out in the belly of ocean! The ocean itself came assuming the form of a Brāhamaṇa with a plate filled with pearls.

Thereafter, in the beginning of 'LaṅkāKāṇḍa' the ocean was bridged. Lord Śiva was installed on the most excellent spot, it was named Rameshvar. Obtaining Śiva's blessings, Lord Ram reaches Laṅkā. Aṅgada was sent in form of State Ambassador. Then comes the dialogue between Rāvaṇa and Aṅgada. Aṅgada exhibited his prowess by Ram's grace. Treaty did not succeed and war became inevitable. Fierce battle is fought. And they attain heroic death one after the other. Kumbhakarna attained *nirvānā*, Lakṣmaṇa fell unconscious. Indrajeet obtained *nirvānā* as well.

And finally, Lord battles head-to-head with Rāvaṇa and Lord attempted to cut 10 heads and 20 arms by releasing 30 shafts. 31<sup>st</sup> arrow was struck in the navel and it was ruptured. Rāvaṇa fell on the earth by calling aloud Ram and that very moment Rāvaṇa's splendour got blended in Lord's countenance. Maṅdodarī extolled Lord's eulogy. Rāvaṇa attained *nirvānā*. Vibhīṣaṇa's was enthroned. Janki was called back. Original Janki appeared. Lord takes a flight in Puṣpaka aircraft along with Janki and accompanied with his main servitors. Jankijī was shown the bridged ocean. She beheld Lord Rameshvar. Before this episode, Hanumānājī was sent to Bharata to apprise Him about the latest updates. Lord fulfills everyone's cherished desires. Here, 'LaṅkāKāṇḍa' concludes.

Hanumānājī arrived and told Bharatajī, "I am the son of Maruti, Hanumāna; I've come with Lord's news. Lord, Lakṣmaṇa and Mother Jankijī are returning safe and sound." On listening to this, Bharata instantly rushed. Aircraft landed in Ayodhyā. Lord made obeisance to the motherland. Everyone met. Lord bowed to the Guru. When Ram and Bharata met each other, inhabitants of Avadha could not decide who among them was pronounced an exile? Lord exhibited His divine opulence. He had everyone personally behold His divine form. Lord manifested in countless forms.

Lord touched Mother Kaikeyī's divine feet. The royal ornaments which were to be decked 14 years ago while mounting the royal throne, Lord bedecked them now. Lord wore the royal emblems of coronation. Divine throne arrived. The throne arrived to Ram. Truth doesn't go to the sovereignty; rather sovereignty goes to the Truth. Offering obeisance to the earth, bowing to the Mothers, making obeisance to Gurus and the preceptors, kowtowing to the sun, offering a bow to the ten directions and making obeisance to His subjects, Lord splendidly took on to

the royal seat. Jankijī splendidly took on to the seat as well. And conferring the charity of the Reign of Ram i.e. the Reign of Love to the world, Gurudev Vaśiṣṭhajī applied the sacred coronation mark on Ram's forehead,

*Prathama Tilaka Basiṣṭha Muni Kīnhā I*

*Puni Saba Bipranha Āyasu Dīnhā II UTK-12 II*

Divine reign of Ram was described. Stipulated time period ended. Janki gave birth to two sons. This is a mere human sport. On the same lines, all the three brothers were blessed with two sons each. Citing the names of the heirs of Raghu's race, Tulasī pauses RamKathā. The remainder section has the tale of Garuḍa and the autobiography of KāgBhuṣuṇḍijī. Answering seven questions before Garuḍa, Sire KāgBhuṣuṇḍijī concludes the Kathā. Here, the dialogue of Sire Yajñavalkya which was going on with Bharadvājajī, completed. And Lord Śiva rested the Kathā from Kailas' bank of spiritual wisdom. Sitting on the bank of surrenderance, holy incarnation of the age of Kali, Reverend Goswāmījī, was addressing His mind, he said while concluding it,

*Yaha Subha Sambhu Umā Sambādā I*

*Sukha Sampādana Samana Biṣādā II UTK-130 II*

How is this auspicious dialogue of Uma and Śaṅkara? It is a begetter of bliss and accomplisher of all objectives. Reminiscence one and only Ram, whose Name is the sanctifier of the fallen beings. Tulasī tells his mind: Listen, you must reminiscence Ram;

whoever has extolled and listened to His Name, who among them has not attained the supreme state? The vilest of the vile has attained the supreme state.

Tulasī concluded the dialogue. Sitting beneath the shades of the four aforementioned preceptors, I, Morari Babu, was having a dialogue before you by the grace of my God Sadguru, I shall now put my words to rest. By the strength of VyāsaPīṭha all the inhabitants of Indore, all the dwellers of India, the entire world which is my family – I supplicate in the divine feet of Hanumānājī for one and all. (It was) a cherished desire of a young man, his family readily participated in this event and with all of you together, this Kathā was organised. Stay happy, stay happy, stay happy! May the dialogue of all of us stay intact as we are related with each other by the Love for Lord. I express my satisfaction by the entire organisation. What else should I say? The fruit of this Love-Yajña... it is the month of Śrāvana, the season of Māhādeva. Therefore, let all of us collectively devote this nine day RamKathā 'Mānas-Saṁvāda' in the divine feet of the one having dense matted locks, adorned with a crescent moon on the crest of His head, Lord Māhādeva, 'Hara Hara Māhādeva...'

Abbreviations: BAK-BālaKāṇḍa, AYK-AyodhyāKāṇḍa, ARK-AraṇyaKāṇḍa, KKK-KiṣkindhāKāṇḍa, SDK-SumāraKāṇḍa, LNK-LaṅkāKāṇḍa, UTK-UttaraKāṇḍa, VP-VinayPatrikā, Śl-Śloka, HC-HanumānaChālīsā, RAP-RamājñāPrašna, GT-Gītā, SB-Śrīmad Bhāgvatjī.

***People say, "Love only involves giving." This is half-truth, it is not complete-truth. Love takes as well as gives. And at times Love neither gives nor takes. Further sometimes, Love is beyond both of them. Love involves meeting as well as separation. Love elegantly dances. Love forces to sing. Love also makes one silent. Love stays vigil. Love puts one to sleep as well. Love breaks one into pieces and Love also collects the thoughts of an all-broken individual.***







'Gītā' begins with suspicion, it has reconciliation in the middle and ends with surrenderance



In the conclusion of 'SaṅskṛtaSatra', Morari Babu expressed His ideas about 'Gītā'

We all collectively offered obeisance to Śrī Katawala Sāheb who could not come here because of ill health and old age. Nonetheless, he accepted our respectful offering, my bows to such a seer-like consciousness. In my view, SaṅskṛtaSatra-13 has been gracefully concluded marking the beginning from Reverend Swāmī Śrī Tadrupanandaji towards the concluding verbal oblation of Reverend Bhandevji. Further, it has concluded with the sentiments of, 'Idam Agnaye Na Mama'. I listen to everyone very keenly. This is my temperament. I always praise myself for (this) one thing. This is a flaw, but I don't wish to get rid

of it. You will at least have to accept that I am a good listener. All those who have come here right from Reverend Swāmīji to Bhandevji, I wish to make obeisance to all of them, an obeisance of their self-study and their penance. You come here after practice such a rigorous penance for us. As for us, we just sit here and relish the savour of readymade food.

You all have offered your oblations here and we have received it as holy sacrament. When we sit near yajña we get light, we receive warmth during the winter and atmosphere becomes pollution-free as well. We could become the witness of all this and we

received a lot of warmth. Yesterday Honourable Vasantbhai was saying that few people have come with such enormous amount of energy that if I get 5% of it then my age will increase by five years. It is true as well; energy means zest.

In today's program I wondered whether Śrī Katawala Sāheb is being felicitated or is Morari Babu being felicitated! But this is everyone's love, I do understand this. Does Love ever see worthy and unworthy? If it does then it's not Love, it's discernment. Therefore, my VyāsaPīṭha has stepped out to confer love to the world. I acclaim RamKathā as Love-Yajña. I very well know that whenever something is said about me then that love is devoted towards my VyāsaPīṭha. VyāsaPīṭha is eternal. People sitting on it keep on changing. Only the one whom He chooses, can sit there. Sāheb, Love has a distinct fragrance. I would not speak more, because I have not been given any topic!

Few things are beyond intellect. Guru Nizamuddin Auliya had entrusted a task to Amir Khushrow to offer the *dhūp* (ritual adoration) of *lobāna* (frankincense) on the monk's *durgah* at a scheduled time in the evening. One fine day, Amir forgot. Nizamuddin Auliya was sitting by finding his solitude amidst the fraught crowd. Time was up. Five minutes were past. The task did not happen as per Guru's order. He suddenly remembered. He anxiously rushed but as he reached towards the *durgah*, he could already sense the aroma of *lobāna*. He realised that although the container of *dhūp* is present there but he had not added *lobāna* in it. He directly clasps the divine feet of the enlightened man and says, "Sire, forgive me, I had forgotten. But did you add *lobāna* to the container?" He replied, "I haven't added. In fact, I've not even rose from here." Amir further asked, "Then where is this fragrance coming from?" Nizamuddin

answered, "This is the fragrance of trust." Trust also has its distinct fragrance.

One rumour is also spread that as Babu accords the awards, it's Babu himself who suggests their names. Baap, for every award the only committee decides the names. Nonetheless, such strokes confer me joy!

*Maine Jiske Hātha Mein Phūl Diyā Thā  
Uske Hātha Kā Paththar Merī Talās Mein Hai I*

This is a couplet by Krishan Bihari Noor. My Tulasi says, 'Nimā Astuti Ubhay Sama'. When we learn to stay a bit joyful and pleasurable then this is precisely what happens. There is a couplet by Milind Gadhvi,

*Mein Hasvānu Śikhī Līdhu,  
DuniyāNe Muškeḷī Thāī Gāī!*

'PrasannaChitte PramātmaDarśanam', says Jagatguru Shankaracharya. Nothing else needs to be done to behold Lord's divine sight, you only need to stay pleasurable. One doesn't need any resource or means to stay pleasurable. One only needs to prepare the mind by someone's grace.

*Dhāryā Kartā Vahelī Thāī Gāī,  
Jāt Sadāntar Melī Thāī Gāī.  
Be Phaliyāe Prem Karyo Tyā,  
Vaṅḍīmāthī Deḷī Thāī Gāī.  
Gheṭā Pāchal Ghetā Chālyā,  
Samjāna Sāme Relī Thāī Gāī.*

Nimbleness and guilelessness are the traits of a poet. When the poet of Ujjain, Shivmangal Singh 'Suman', begins his poetry recitation, he himself gives his introduction in following words,

*Mein Śiprā Kī Tarah Saral-Taral Bahatā Hū,  
Mein Kālīdāsa Kī Śeṣa Kathā Kahatā Hū I  
Mujhe Maut Bhī Darā Nahī Saktī,  
Mein Mahākāla Kī Nagrī Mein Rahatā Hū I*

Poet has all the freedom. Have a look at a humorous couplet by Milind,



*DarpaṇMā Evu Śu Joyu?*

*Jamkudośi Gheḷi Thaī Gāi!*

I feel that it is only because of love that you all come here. I feel extremely elated about it. There is no need to speak anything more about 'Gītā'. Yet if you insist, I shall say something. I neither have the wish to speak more nor do I possess the worthiness of saying anything on 'Gītā'. Sagarji remembered Kailas-Aashram with deep honour. The chief Abbot of that place, Vishnudevananda Giriji is our grandfather. Once He left Talgārdā, He never came back to Gujarat. He used to come to Mumbai to deliver discourses. Sāheb, He wrote a letter that regardless of whether you do anything else or not, our home of course has 'Rāmāyaṇa', but as an Abbot I instruct that boys must practice the daily reading of 'Gītā' and we must keep abiding by its words.

Daily divine recitation of 'Gītā' used to happen. There used to be a book named 'PañchaRatna Gītā'. I would practice its daily divine reading. There was a 'Bhāgvatī' Kathā reciter and a Saṅskṛta scholar in our village, JagjivanDada Shashtriji, adept in scriptures. Just opposite to his home was my paternal uncle's shop. I would sit in that shop and whenever I found some time, I would go to Dada and understand its few interpretations. That was all I learned on 'Gītā'. Apart from this, I've no right as such.

I reminiscence Sire Pundit Ramkinkarji. He has made a beautiful statement that 'Gītā' is a Yogic-Scripture (*Yoga-Śāstra*). But 'Ram Charit Mānas' is a Practical-Scripture (*Prayoga-Śāstra*). All kinds of *yogas* mentioned in 'Gītā' are practically practiced in 'Ram Charit Mānas'. For instance, 'Gītā' says, '*Krodhād Bhavati Saṁmohaḥ*', but it is practically experimented in 'Rāmāyaṇa'. So, 'Gītā' is a Yogic-Scripture. If we perceive 'Gītā' from diverse angles, then it will just not end and further, we obtain new thoughts from it every day.

Honourable Ajit Thakore was saying yesterday that 'Rāmāyaṇa' doesn't contain 'Gītā'. 'Māhābhārata' did include 'Gītā'. A tradition has so been formed in our philosophy that any episode that includes the traits of 'Gītā' namely spiritual wisdom, devotion, karma, yoga, yajña etc. etc., we name those episodes as 'Gītā'. Therefore, 'Rāmāyaṇa' also contains 'Ram Gītā', 'Lakśmaṇa Gītā', 'Ansūyā Gītā', 'Bhuṣuṇḍi Gītā'. The name 'Gītā' has been given to them. Yesterday he shared a good point that the way 'Bhagavad Gītā' incarnated amidst the battle field, in a similar manner there is no 'Gītā' in the war of 'Rāmāyaṇa'. If I am to comment with due humility then, wherever such aspects are present, we can name such episodes as 'Gītā'. In the battle field of 'Rāmāyaṇa' there is the Chariot of Righteousness (*DharmaRatha*) and there, it was Vibhīṣaṇa who was the first one to lament. Rāvaṇa's brother went through lamentation. It's Tulasī's line,

*Rāvanu Rathī Biratha Raghubīrā I*

*Dekhi Bibhīṣana Bhayau Adhīrā II LNK-80 II*

Rāvaṇa is mounted on the chariot and Lord is present on the ground without a chariot. Beholding this sight, Vibhīṣaṇa begins to lament thinking about how can Rāvaṇa be defeated? Thereafter, Lord tells him not the 'Gītā' recited in *DharmaKṣetra*, but the 'Gītā' recited in *DharmaRatha*. "Vibhīṣaṇa, the very chariot that leads to victory is of completely different kind." He is in a dilemma. Sāheb, thereafter comes one *dohā* which includes almost all the aphorisms of 'Gītā'. So, we can say that the aphorisms of 'Gītā' are present everywhere. In this one *dohā* everything (of 'Gītā') including *Karma Yoga, Jñāna Yoga, Bhakti Yoga, Sanyamam-Niyama* etc. has been mentioned,

*Sauraja Dhīraja Tehi Ratha Chākā I*

*Satya Sīla Dṛḍha Dhvajā Patākā II LNK-80 II*

Vibhīṣaṇa, in reality, the chariot that leads to victory is not the one on which your brother is mounted. The

chariot of victory is, in fact, the one whose two wheels are valour and fortitude. The flag and the banner on top of the chariot of righteousness is that of truthfulness and virtuous conduct. Then comes the description of its horses, followed by the description of its bridle. Over there, Lord Kṛṣṇa is the charioteer, but here Lord Himself is amidst the battle, He has to fight before Rāvaṇa. '*Nahi Pada Trānā*', He has no footwear in His feet and Ram is completely afoot. In such a situation, how can victory be attained? So, when the Chariot of Righteousness was described, Tulasī tells about its charioteer,

*Īsa Bhajanu Sārathī Sujānā I*

*Birati Carma Saṁtoṣa Kṛpānā II LNK-80 II*

Lord's worship itself is the charioteer. Sāheb, if someone is turning the rosary in right or wrong manner, then don't criticise them. Sāheb, rosary is the bridle to stop the organs of senses. Chanting is strength of Lord's Name. Here, Lord's worship is the charioteer; there, Lord Himself is the charioteer.

In short, wherever the aphorisms of 'Gītā' come, that we acclaim as 'Gītā'. Thus, we as the reciters of 'Rāmāyaṇa' keep highlighting various episodes indicating the presence of 'Gītā'. Where is it that 'Gītā' is not present? 'Gītā' is present everywhere. If 'Gītā' is not present everywhere then perhaps the, '*Gītā Sugītā Kartavyāḥ*' may go astray. 'Gītā' is also present in GaṅgāSatī's devotional hymns. Oh! Even in our folk saying, '*Chūṭyā Nathī Chūṭī Gayā Sāgamṭe Saṁbāmdha, Have To Ekaja Akabāmdha Rāvat Dvārakādhaṇī*' (we have not relinquished the relationships proactively, they have got relinquished by themselves; now the only relation intact is with my Lord Dvārakādhis), and short phrases like this one contain the sentiments of detachment. 'Gītā' is present all around. Wherever some problem arises, there the President must pay a visit. The Yoga of 'Gītā' is practically practiced in 'Rāmāyaṇa' in numerous ways

and it thus endows us with the light of spiritual wisdom.

In my view, the beginning of 'Gītā' is with suspicion, its mid-portion has reconciliation and it ends with surrenderance. My consciousness is deluded because of dualisms, 'Gītā' begins with this suspicion. Suspicion arises in three ways. In my view, firstly, suspicion arises by beholding a sight. "Can this be true?" This kind of incident arouses suspicion in our mind. Secondly, listening to something arouses suspicion. Suppose, we don't know anything but if some Godly divine personality casually says something in our ears, then by listening to someone also arouses suspicion.

First devotion of 'Bhāgvat' is listening. But whom should we listen to? Listen to Him who shall never feel bad as far as you are concerned. You may insult Him as much as possible but He doesn't feel bad. Listen to such an individual. We must have trust on our reciter. We must trust our enlightened man. We may behave as undignified as possible, yet my enlightened man would not feel bad. His womb begets seven speeches, so says Vedas and by acclaiming it as '*Sapta Vāṇī*' (*Seven-Fold Speech*), Vinobāji has conferred its diverse interpretations. Our philosophy has four kinds of speeches namely – *Parā, Paśyanti, Madhyamā and Vaikharī*. Then, how come these seven? Which are the other three? If someone asks me then I'd say that the fifth speech is the Speech of Guru (*Guru Vāṇī*). Arjuna says, "*Śiṣyaste'ham*", "I am your disciple", but he abides by his Guru's words in the very end. '*Kariṣye Vacanam Tavam*', this in fact happened in the very end. We too tell many that, "We are your disciple", but don't abide by their words! So, the Speech of Guru or the Speech of Scriptures.

Sixth speech is our Inner-Speech (*Amṭar Vāṇī*), '*Antaḥ Karaṇa Pravṛtṭya*', whatever



naturally occurs to us from within. And seventh is the Speech-of-Eyes. Eyes have their extremely great speech. Sāheb, it's not that eyes speak only when they open, closed eyes speak as well. Buddha's closed eyes also spoke up a lot. Now, if someone is observing silence and if he experiences an immense upsurge of Love then he breaks his silence. Speech of eyes can't observe silence. Thus, its letters are tear-drops. 'NiśDin Barasat Nain Hamāre...!' Yesterday our gentleman from Kutch was singing, 'Śyāma Vinā Vraja Sūnu Lāge'. This place feels desolated in Kṛṣṇa's separation, this can be said so in Gujarātī. Which other can be more realised definition of Love than this? Everything appears desolated to me without Him. Gopi makes such a beautiful point that, give Him the message of Naṅdarāy; and they solicited only one thing, 'Hum Raṅka Para Risa Na Kije'. An Urdu couplet,

*Mujhe Apanā Banā Le Yahī Mein Cahatā Hū I  
Iske Sivā Tere Pās Aur Kuch Nahī Mangtā Hū I*

So, speech of some enlightened man. Speech aroused from the cognition of our inner consciousness and the speech of eyes. Whatever I may be, I just keep thinking in my way.

So, suspicion also arises by listening to someone. Suspicion arises by beholding a sight as well. Third cause of suspicion is suspicious-temperament. I say only that which I truly realise. Suppose, two individuals are talking and a third person has not concern at all, in fact he has to leave by bus which is about to leave, but then he stays back thinking, "What these two people must be talking?". This is suspicious-temperament. I also wish to tell where all in 'Māhābhārata', suspicion has aroused in the mind of Arjuna. This also includes suspicion aroused by the virtue of temperament. He witnessed the sight, the conch-shells were trumpeted, he beheld the elders and from all this a dilemma aroused in him. He was not instigated by anyone. This is the beginning.

Middle part is reconciliation. This too happens in three ways. Firstly, if someone shows it to us. Arjuna was reconciled by beholding Lord's divine colossal form. Secondly, Lord Kṛṣṇa's speech derived him reconciliation. Thirdly, finally he is Lord's own divine manifestation; this could as well be the cause. And the end of 'Gītā' is with surrenderance. In our scriptures, surrenderance is of 6 types. The one which I believe to be in our closest reach is Trust (*bharosā*). Secondly, become rightful of the words of some enlightened man. Listening will cause surrenderance. Vibhīṣaṇa sought surrenderance by merely listening to Lord's glorifications. Out inner sentiments push us that, you must go there.

By blessing from all of you, I attempt to comprehend 'Gītā' even in this way such that if suspicion arises in our life then reconciliations can be derived in these ways and in the end by placing trust, our surrenderance gets proven. Saying nothing specific, once again, KatawalaBapa accepted ". Expressing my *SādhuVāda*, I offer a bow. Obeisance to all of you; you all gave us immense joy, Sāheb. There is a *chopāī* of 'Mānas',

*Sadā Rahehu Pura Āvata Jātā II UTK-20 II*

Lord did not bid farewell to Hanumānājī at all. He gave farewell to all of the rest. They whose merits get exhausted are bound to come to this world-of-mortals. Hanumānājī is the repository of merits. His merits were not exhausted. Therefore, He was not returned back. But when Lord bid farewell to Kevāṭa, He only said, 'Tumha Mama Priya Bharata Sama Bhrātā', "you are as dear to me as our Bharata, I thus solicit one thing from you", 'Sadā Rahehu Pura Āvata Jātā', as you find time, do come to Ayodhyā. Baap, when you find time, do come to Talgājarḍā.

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