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Mānasa-Marama

Mumbai (Andheri)

II RAMKATHA II

MORARIBAPU

केहि अवरधहु का तुम्ह चहहू। हम सन सत्य मरमु किन कहहू।
निज निज रुख रामहि सबु देखा। कोउ न जान कछु मरमु बिसेषा॥



1. Entire 'Mānasa' is a mystical scripture, it is a mysterious scripture
2. Ahalyā is sādhanā personified, Sabrī is ārādhana personified and Trijaṭā is upāsanā personified
3. The mystery of karma can be understood by the divine discourse
4. Pleasurableness is our birthright

5. Take teachings from everyone, take initiation only from one individual, take alms only and only from your Sadguru
6. RāmaKathā is not a religious gathering; this is the Yajña-of-Love
7. A seeker immersed in the felicity of worship can unravel the mystery
8. The Supreme Entity is the very form of sap
9. Approach some rightful person to know the mystery; go there by being a rightful yourself

PREM PIYALA

Morari Babu sang 'Mānasa-Marama' RāmaKathā from January 11, 2014 to January 19, 2014 in Mumbai, Andheri. Entire 'Mānasa' is a mystical scripture, it is a mysterious scripture – while stating so, for these nine days Babu presented His ideology through diverse viewpoints by particularly picking up the word '*marama*' from 'Mānasa'.

Morari Babu interpreted this extremely lovely word of spiritual world i.e. '*Marama*' or '*Marma*' and also revealed its many meanings like intention, secret, mystery etc. Subsequently, Babu also raised questions like - what is the mystery of an individual soul (*jīva*), what is the mystery of our life (*jīvana*) and what is the mystery of the world (*jagata*) and simultaneously also gave their answers in an innate and lucid language. Babu has stated that, "The mystery of an individual soul is Truth, the mystery of life is Love and the mystery of the world is Compassion. An individual soul is the Truth, life has no meaning in absence of Love and that which we acclaim as world is His Compassion."

While explaining the mystery of karma, Babu outlined the three domains of karma namely mental, physical and verbal, and He also described the mystery of these three domains of karma along with illustrations. Babu said that attending divine discourse changes the direction of our contemplation and we can thus comprehend the mystery of mental karma. The mystery of physical karma is to do things worth doing, eat things worth eating and drink things worth drinking. The mystery of verbal karma is to speak with modesty, to speak moderate, to speak Truth and to speak adorable words.

"The mysteries of the Supreme Entity cannot be deciphered by our karmas, they can be attained only by grace", while endorsing this aphoristic statement Babu reminisced an episode of 'UttaraKāṇḍa' stating that when Lord manifested Himself from one form into countless forms and met everyone in different forms, at that moment no one knows His mystery. Babu also stated the consequences of revelation of mystery in clear words that by knowing the mystery we can benefit by a great deal and sometimes knowing the mystery can also harm us negatively. Know the mystery from some Sadguru. At a mundane level, do not exercise to know the mystery from anyone, whosoever.

In this Kathā, Morari Babu's quintessential philosophy got manifested in context of *marma* through the perspective of various characters and episodes of 'Rāma Carita Mānasa'. Simultaneously, an innate remembrance of 'Bhagavad Gītā' and 'Māhābhārata' continued naturally during the course of discourse.

- Nitin Vadgama

Mānasa Marama

|| I ||

*Kehi Aavarādhahu Kā Tumha Cahahū I
Hama Sana Satya Maramu Kina Kahahū II BAK-78 II
Nija Nija Rukha Rāmahi Sabu Dekhā I
Kou Na Jāna Kachu Maramu Bisekhā II BAK-244 II*

Baab, by the divine grace once again in Mumbai city the divine discourse is commencing with RāmaKathā as the center, at this moment on the first day of the Kathā my obeisance from VyāsaPīṭha to all the listener ladies and gentlemen present in the Kathā. I also offer a bow to the listeners listening through television. This is the third time in the campus of Bhartiya Vidya Bhavan that the divine discourse is happening on RāmaKathā. It was the demand of few young Kathā lover men of this town and keeping one family in the center, rest of them joined in and your heartfelt wish of this Kathā is now coming true. If my VyāsaPīṭha is able to break few of your preconceived notions in these nine days then too I will succeed. The reason I am moving around with this scripture is so that we become free from our

*Entire 'Mānasa' is a mystical scripture,
it is a mysterious scripture*

preconceived notions.

I attain aphorisms from the Kathā by Guru's grace. Thus, the central thought of this nine-day RāmaKathā shall be 'Mānasa-Marama' (Marama means secret, mystery, mysticism). Although, even as Tulasīdāsaji has used the word 'Marama', but it indeed means 'Marma'. 'Marama' has been used umpteen times in 'Mānasa'. 'BālaKāṇḍa' of 'Rāma Carita Mānasa' has the discussion of marama in every episode. 'AyodhyāKāṇḍa' also contains the discussions of marama, so does 'Araṇya'. 'SuṇḍaraKāṇḍa' as well contains the mention of marma. 'LaṅkāKāṇḍa' and 'UttaraKāṇḍa' also has it. Entire 'Mānasa' is a mystical scripture, it is a mysterious scripture. You shall find myriad meanings of the word 'marma' in dictionary. However, the reason I want to speak here with the word 'Marma' as the center is because we shall

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MORARIBAPU

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swar-anims

envisage marma through diverse angles. Nonetheless, my intention of marma shall always mean mystery.

Mysticism is an extremely esoteric ism among various pathways and methods of penance and spirituality in our country. And during the discussions of mysticism, four things are kept in the center. What is the mystery of an individual soul (jīva)? What is the mystery of our worldly soul? Why do we exist here; why have we come here? What was our need on this earth? Had we not arrived here then wouldn't have the world run? Which mystery is playing role behind this? Although, revelation of all these mysteries is near to impossible in absence of Guru's grace. Nevertheless, there should be some mystery behind this. So, an individual soul whom Upaniṣad widely acclaim as 'Aham', the Great Sage Raman constantly held on to this very idea of "ko'ham" i.e. who am I? What is my existence? Why am I here? So, the mystery of an individual soul becomes a part of mysticism.

So, firstly, what is the mystery of an individual soul (jīva)? Every individual ought to think about it. My second encampment is - what is the mystery of our life (jīvana)? Individual soul over here means a soul. So, there must be some mystery or some cause behind this. There should be some secret. Second point, now that we have come here, what is the mystery of life? Who shall unravel the mystery? Or alternately, if we are able to comprehend this idea of mystery then we shall find a virtuous way of living life. Thereafter, the third point I understand is, what is the mystery of the world (jagata)? Why the existence of this world? Wouldn't have it worked if this planet named Earth was not created? Although, science is researching about the existence of myriads of earths. Multitude galaxies are being discovered. What is the mystery of this world? And thereafter comes the

fourth encampment and this is the last encampment in my understanding and that is – what is the mystery of the Supreme Godhead? What is the mystery behind God? It is in fact written in 'Rāma Carita Mānasa' that, Your mystery cannot be known - what You are? And our Sufis sing as well, 'You are non-existence, at the same time You exist everywhere as well.'

Hari Byāpaka Sarbatra Samānā I BAK-185 I
We fail to understand, we are confused! It is written in 'Rāma Carita Mānasa',

Jagu Pekhāna Tumha DejhaNihāre I
Bidhi Hari Sambhu NacāvaNihāre II
Teu Na Jānahi Maramu Tumhārā I
Auru Tumhahi Ko JānaNihārā II AYK-127 II
You are the spectator, You are an indifferent witness. You are some Supreme Entity who has maintained fair and square distance from everyone. And it is because of You that Brahma (The Creator), Viṣṇu (The Preserver) and Maheśa (The Destroyer) are dancing (to Your tune). You make everyone dance to Your tune. Even the latter know not Your mystery. These three powers could also not know Your mystery, if so then who are others before them! He alone can know Your mystery, to whom You make Yourself known by Your wish.



So, in order to know the mystery of this individual soul (jīva), the mystery of this life (jīvana), the mystery of this world (jagata) and the mystery of that Supreme Entity we will have to, with an immensely rich vision, envisage the word 'marma' wherever it is mentioned in almost all six cantos of 'Rāma Carita Mānasa'. We will have to see it with deep patience. Even if we are able to comprehend this idea even by an iota and till whatever degree we can, then I feel that we are living a tensed life because of numerous vices and we shall thus find guidance amidst it.

One line that I have chosen has three words associated with it – 'ārādhānā', 'sādhānā', 'upāsānā' – three words of 'Mānasa'. We practice meditation, chanting, worship etc. What is its mystery? The examiners examining Pārvatī have asked Bhavānī, 'Kehi Aavarādhahu Kā Tumha Cahahū'. Whom do you worship? Why are you practicing chanting, penance and meditation? What do you wish? 'Hama Sana Satya Maramu Kina Kahahū', why aren't you confiding to us its true mystery? What is the mystery behind this rigorous penance?

We will have to get into numerous topics. Why do you listen to the Kathā? And if you listen then you must also catch hold its mystery. It is written that only then can one know the mystery of this individual



soul and the mystery of this life. But by Lord's Name all the mysteries can be comprehended. If I cite my experience then all the mysteries are comprehended by Lord's Name. You may question, how is this possible? My root is that itself, Lord's Name. Many pathways exist to comprehend these mysteries, but there is one extremely easy and innate means attained by Guru's grace and that is Lord's Name, all the mysteries will be set open.

Dhryut Gati Mārgāvar Thāmbu Nakā!
(Don't stop on the expressway).

When you have to rush in speed to attain the divine entities and if it is the superior pathway then Thāmbu Nakā (do not stop)! I felt this is an extremely lovely aphorism. The pathway of spirituality in life is going at a high speed by Guru's grace, we are experiencing felicity of Lord's Name, of the divine discourse, of heartfelt sentiments – then do not stop! Do not stop! 'Caraveti, Caraveti...'.
So, what is the mystery of our total spiritual penance? What do we wish? So Baap, in this Kathā we shall quest on mystery. The mystery of spiritual penance, I placed four points before you. They could be its dimensions. Every instance where the word 'Marama' occurs in 'Mānasa', a new idea is found. Many episodes are also associated with it, although I will not elaborate the episodes. Everything is present in 'Rāma Carita Mānasa'. A new way is being employed. We shall talk about the mysteries or secrets these nine days. Perhaps we may find a new joy.

Kehi Aavarādhahu Kā Tumha Cahahū I
Hama Sana Satya Maramu Kina Kahahū II BAK-78 II
Nija Nija Rukha Rāmahi Sabu Dekhā I
Kou Na Jāna Kachu Maramu Bisekhā II BAK-244 II
As for the first part, a conversation is happening with Pārvatiji where she is asked, whom are



you worshipping, why are you doing so and what do you wish? Why are you not confiding its true mystery to us? And second line is when Lord Ram goes to Janakapura and everyone beholds the Supreme Godhead in the arena and none could know the mystery as to why Ram appears different to each one of us? What was the matter essentially? What is the root mystery of the spiritual world, we shall specifically ransack about it. There is one and only reason behind everything that may our life stay more and more pleasurable and cheerful. If you pick the alphabets of Gujarātī e.g. 'ka' then the first question will be about the marama of karama (karma). What does karama mean? What is the mystery of dharama (righteousness)? What does dharama mean? Tulasidāsajī has given an extremely good answer,

Dharamu Na Dūsara Satya Samānā I
 Āgama Nigama Purāna Bakhānā II AYK-95 II
 Para Hita Sarisa Dharma Nahi Bhāi I
 Para Pirā Sama Nahi Adhamāi II UTK-41 II
 Parama Dharma Śruti Bidita Ahimsā
 Para Nimdā Sama Agha Na Garisā II UTK-121 II
 Comprehending the mysteries of the enlightened men is an immensely great righteousness (dharma). Grab the mysteries of awakened realised personality. Don't imitate righteousness. Righteousness is our independent right. Everyone should know their personal righteousness.

So Baap, what is the mystery behind each and everything? 'Rāma Carita Mānasa' has discussed this abundantly and therefore, I and you shall discuss this in manifold forms. If we come to know this amazing mystery of life then my brothers and sisters we can

undertake the future journey much burdenlessly. We can attain a new felicity daily. This is our right of countless lifetimes. This divine discourse exists for this very reason.

As per the flowing tradition of Kathā, let us recite the significance of Kathā and the introduction of scripture. 'Rāma Carita Mānasa' contains seven cantos. This scripture is bound in seven cantos. Tulasidāsajī has not used the word 'Kāṇḍa'. Tulasī rather says – sopāna i.e. steps – prathama sopāna, dvītiya sopāna, tṛtiya sopāna, caturtha sopāna, pañcama sopāna, cha sopāna, saptam sopāna (first step, second step, third step, fourth step, fifth step, sixth step, seventh step respectively) – they are the sequential flight of steps. This is the journey of ascension.

First step, 'BālaKāṇḍa', let me say in Vālmiki's words. Shelter of seven mantras is sought in the opening invocations,

VarṇāNāmArthaSamghānam
 RasāNām ChandaSāmapī I
 Maṅgalānām Cha Karttārau Vande VāṇiViṇāyakau
 II BAK-Śl.01 II

This scripture of Tulasī is a spiritual poetry. And poetry has the glory of letters, it has the glory of meanings of words, it also has the glory of aesthetic sentiment, the glory of meters and the glory of rhythm and tunes as well. Sita, Janki of 'Rāma Carita Mānasa' is the poetry of earth. Sita is not only an individual, she is poetry. Draupadī is the poetry of fire, she has originated from fire. Sarasvatī is the poetry of sky, she is the Goddess of earth. Words are the offsprings of sky. Ram is also born from fire. The holy sacrament that emanated from fire was distributed and Ram manifested from it. Manifestation of Ram happens through the medium of fire. Ram's cessation happens in water.

BhavānīŚamkarau Vande ŚradhhāViśvāsaRūpiṇau I
 Yābhyān Vinā Na Paśyanti Siddhāḥ
 Svāntaḥsthamīśvaram II BAK-Śl.01 II
 Vande Bodhamayaṁ Nityaṁ
 Guruṁ ŚaṅkaraRūpiṇam I
 Yamāśrito Hi Vakro'pi Chandraḥ
 Sarvatra Vandyate II BAK-Śl.03 II
 In seven mantras, Goswāmijī performed the opening invocations in the first canto 'BālaKāṇḍa' of 'Rāma Carita Mānasa'. Thereafter, Tulasī wanted the śloka to reach till the folk masses and therefore, Tulasī descended in native dialect.

Jo Sumirata Sidhi Hoi
 Gana Nāyak Karibara Badan I
 Karau Anugrah Soi Buddhi
 Rāsi Subha Guna Sadan II BAK-So.1 II
 Gaṇeśa, Durgā, Śiva, Surya, Lord Viṣṇu – Lord Jagadguru Adi Shankaracharya had commanded us to worship the five deities. Tulasī reminiscence these five deities. Then comes GuruVandana which my VyāsaPīṭha acclaims as 'Mānasa-GuruGitā'.

Baṁdau Guru Pada Paduma Parāgā I
 Suruci Subāsa Sarasa Anurāgā II
 Goswāmijī has performed GuruVandana in the first chapter. He has sung the eulogy of Guru's glory. Guru's glory is awe-inspiring, it is peerless. It is sung in our ancient psalms,

Guru Tāro Pāra Na Pāyo,
 He Na Pāyo, Na Pāyo...
 PrathavīNā Mālīka,
 Tame Re Tāro To Ame Tarīe...

Hallowing the eyes by the pollen-like dust of Guru's divine feet, Goswāmijī says, I am proceeding to narrate 'Rāma Carita Mānasa'. If our vision gets purified by any one aphorism then this entire world will become worthy of making obeisance.

Goswāmījī began to offer obeisance to everyone. He made obeisance to the monks, to the Brāhamaṇas, the demons and to the rest. In the end comes a line,

Sīya RamaMaya Saba Jaga Jānī I

Karau Pranāma Jori Juga Pānī II BAK-08 II
Tulasī makes obeisance to the whole world. Goswāmījī says, the conduct of monk is like a cotton-flower. And it is the nature of a cotton-flower to cover others' holes by becoming a cloth. It is the ultimate height of monkhoodness which is acclaimed as rukhaḍa. And these days I am acclaiming monks as rukhaḍa, my one exposition of rukhaḍa is that monk is not grass weeds (khaḍa), he covers everyone's pores like cotton (ru of rukhaḍa) - this is called rukhaḍa.

Rukhaḍa Bāvā Tu Halavo Halavo Hālya Jo,
Garavāno Māthe Re Rukhaḍiyo Jhalumbiyo.

That which covers others' holes is monkhoodness. Thus while offering obeisance to everyone, Tulasī takes us towards offering obeisance to the race of Raghus, obeisance to Mother Kausalyā and rest of the queens, Dasratha, Jankijī, the three brothers and eventually,

MahāBīra Binavau Hanumānā I
Ram Jāsu Jasa Āpa Bakhānā II

This scripture of Tulasī is a spiritual poetry. And poetry has the glory of letters, it has the glory of meanings of words, it also has the glory of aesthetic sentiment, the glory of meters and the glory of rhythm and tunes as well. Sita, Janki of 'Rāma Carita Mānasa' is the poetry of earth. Sita is not only an individual, she is poetry. Draupadī is the poetry of fire, she has originated from fire. Sarasvatī is the poetry of sky, she is the Goddess of earth. Words are the offsprings of sky.

Pranavau PavanaKumāra
Khala Bana Pāvaka Gyānaghana I
Jāsu Hṛdaya Āgār Basahi
Ram Sara Cāpa Dhara II BAK-17 II

He makes obeisance to Sire Śrī Hanumānājī.

Even if you are a wayfarer of Yogic pathway then too Hanumānta's worship is necessary for you. Hanumānājī's worship on the pathway of spiritual wisdom has been immensely beneficial. And as for the pathway of devotion, Hanumānājī is its Preceptor. So, for any pathway of spiritual penance the entity of Hanumānta is an immensely beneficial entity of our life. Hanumānājī is the entity of vital breaths. Hanumānājī saves five vital breaths. We bow to Hanumānājī by a couple of lines of 'VinayPatrikā',

Maṅgal-Mūrati Mārūta-Naṁdan I
Sakala-Amaṅgal-Mūl-Nikaṁdan II VP-XXXVI.1 II
Pavana-Tanaya Saṁtana-Hitakārī I
Hṛdaya Birājata Avadha Bihārī II VP-XXXVI.3 II
Baṁdau Ram-Lakhana-Baidehī I
Je TulasīKe Parama Sanehī II VP-XXXVI.5 II

Thereafter, Goswāmījī makes obeisance to Ram's Name in sequence. Today let us pause at Hanumānta's obeisance.

Mānasa Marama

|| II ||



Someone has asked, "Bapu, can we recite 'HanumānaChālīsā' just like (Lord's) Name for the whole day? The way Navkar Mantra is repeated the whole day like (Lord's) Name." Yes, one can constantly recite 'HanumānaChālīsā' like (Lord's) Name. Question, "In absence of Sadguru, how can we connect with Sadguru to know the mystery of the future path?" When an enlightened man in whose divine feet we cherish reverence is not present physically then in order to know the mystery of the future path of life, in what way should we connect with Sadguru?"

The answer is very simple which is propitious to my temperament – the pollen-like dust of Guru's divine feet (GuruPadaRaja), that's it! Connect with only and only the pollen-like dust of Guru's divine feet. And Baap, in my understanding the glory of (Guru's) pollen-like dust will be assimilated by a great extent only when your beloved Lord is also no longer visible to you. Do remember, our beloved Lord is also an impediment on the last flight of step. Buddha had said, forget me as well. Thakur RamKrishna was told that, if Goddess Kali impedes your way again and again, then take this sword and cut Kali's head! Final destination can also be an impediment.

Ahalyā is sādhanā personified, Sabrī is ārādhana personified and Trijaṭā is upāsanā personified

Kehi Aavarādhahu Kā Tumha Cahahū I BAK-78 I

This is the very mystery behind it. When our beloved Lord is our worshipped entity then you need not slide Him aside, He shall move aside by Himself. You will then behold only and only your Sadguru, your enlightened man in His place. Thereafter, as the journey proceeds further then Sadguru shall also become invisible and only his divine lotus feet will be beheld. And later His divine feet will also no longer be visible. At that moment in the end, one needs to connect with the pollen-like dust of His divine feet. I, Morari Bapu, can promise this. This is my experience. One will have to betake this journey. Do not stop! This is a great royal pathway. This is the expressway, do not stop.

Arjuna pierced fish's eye. It was very difficult. There is a pillar, a weighing scale is hung and pool of water is placed on the ground. The contender has to climb on the weighing scale with the support of the pillar. Both the feet are to be placed equally in two scales. Weighing scale begins to move. The vision needs to be maintained down. Fish is encircling above and its shadow falls in water-pool placed on the ground and its eye is to be aimed. And Arjuna did this! It is truly difficult. Mentally connecting with the pollen-like dust of Sadguru's divine feet is extremely difficult. We want corporeal because this is our very state. And corporeal entity is necessary. Corporeality is essential. Do not forsake, it gets forsaken in orderly manner. Many listeners come to me and say, "Bapu, we chant Kṛṣṇa's maṅtra but Hanumānājī comes in between again and again, what should we do?" Do not attempt explicitly, please let it just happen. This is the next encampment. Although if you are inclined only till corporeality then stay engaged in it. But in the absence of Sadguru, only the pollen-like dust can be connected. Keep a photo, an idol or a pādukā – these are mere supporting entities. Eventual entity is only this.

One gentleman has asked, "Where is Hanumānājī born?" In 'Talgājarḍā'. (My) innateness comes from Talgājarḍā's soil. This Hanumāna (behind VyāsaPīṭha) is born in Talgājarḍā. Hanumāna belongs to everyone. Air belongs to everyone. Wind belongs to everyone. Baap, (let's get back to) the lines which we have chosen for this Kathā. So, in 'Mānasa' the word 'Marama' is repeated ten times, 'Maramu' occurs twenty-six times and 'Marma' has come once, Harishbhai Pandya has given me this. In the dohā of 'AraṇyaKāṇḍa', the word 'Marma' in its unalloyed form has occurred once. The word 'Marmī' comes twice.

'Sastrī Marmī...', nine people must not be opposed as promulgated by Mārīcha in 'Mānasa'; which includes the one who is skilled in the use of a weapons, he who knows one's secret, a dunce, a wealthy man, a physician, a panegyrist etc. etc. and there the word 'Marmī' has come once. And the word 'Marmī' is once found in 'UttaraKāṇḍa',

Marmī Sajjana Sumati Kudārī I

Gyāna Birāga Nayana Uragārī II UTK-120 II

A true man is acclaimed as 'Marmī'. So Baap, very first time the word 'Marama' is used in 'Mānasa' in the following line,

Samkara Ura Ati Chobhu Satī

Na Jānahi Maramu Soi I

Tulasī Darasana Lobhu Mana

Ḍaru Locana Lālacī II BAK-48 II

Thereafter, the word 'Maramu' is used,

Satī Basahi Kailāsa Taba

Adhika Socu Mana Māhi I

Maramu Na Koū Jaāna Kachu

Juga Sama Divasa Sirāhi II BAK-58 II

Śiva abandoned Satī and thereafter Satī lives in a state of deep worry. She had to live for 87,000 years and no one could know this mystery. Each and every day passed like an age. Soon after, the word 'Marama' is again repeated in following line which we have picked in this Kathā,

Kehi Aavarādhahu Kā Tumha Cahahū I

Hama Sana Satya Maramu Kina Kahahū II

So, it is a very lovely word of spirituality which we are discussing. One meaning of 'Marma' is intention. What was his intention? This itself is called as marma. When a person speaks then the listener will try to analyse by saying, what was the reason behind he saying this. We do use such statements in our daily social dealings. Yesterday I said that one meaning of marma is mystery, as in what is the mystery behind this? One meaning of marma is secret. And behind

each and every incident Baap, there is some or the other hard-core mystery. We are unaware of it. We use the final product; sometimes there is no need to know its mystery as well. Nonetheless, mystery indeed exists. We all drink water, we do feel thirsty. But we don't know the mystery of water which is H₂O. H₂O is the scientific mystery of water.

No one has ever succeeded in questing God's mystery. Yet, if you attempt then it is good as well; (only) time will get spent. But I would like to mention that - do not attempt to know each other's mystery, your worship shall get refuted by doing this. Each and every individual does have a mystery. People say, this individual earned abundantly in just 10 years, what would be the mystery behind it? Sire Sanatan Goswāmī who was one of the main disciples of Caitanya Mahaprabhu was once asked, "What is the mystery of this long divine spiritual journey of yours, what is its intention?" And you must be aware that he was originally a Muslim. He was the dewan of Emperor Hussain Shah, the King of Bengal. His name was Sakar Mallik. Anyone can find any path at any moment! He came in association with Caitanya Gaurang Prabhu and Sāheb, he then renounced his designation of dewan and became the dewan of Caitanya! He got initiated by Lord Gaurang. Sāheb, if a disease can be infectious then the one who is already united with the Supreme Godhead, can't one get infected by him? If one doesn't get infected by an individual engrossed in the felicity of worship then realise that his worship is incomplete.

Once, I want to talk on 'Mānasa-Mādhava'. I have one couplet of a poet from Junagadh, Milind Gadhvi, who even though being Gujarāṭī has a strong hold over Urdu. This is his ghazal,

Isī Bahāne Mein Lakīro Ko Bhī Badala Āū I

Yeh Sochatā Hū Ki Jannata Talaka Ṭahala Āū II

I can say one thing trustworthily, Lord's

Name transforms an individual's fate. Yes! Even by staying close to someone engrossed in the felicity of worship, who is acclaimed as worshipper, even by staying with him fate gets transformed slowly and gradually. Accompany the enlightened men if you want to change your destiny. It would not change by chanting or penance. These are mere consolations. It won't change by wearing rings. You will only receive a consolation. Definitely wear them, you shall get a relief. Relief is not less. However, absolutely change of destiny occurs either by worship or by finding a realised man engrossed in the felicity of worship and sitting near Him without complain and without raising logical arguments; not by keeping a watch. I request my listeners to stay near some realised man engrossed in the felicity of worship; forsake the attempts of knowing what is happening around. Do you ever attempt to know what is worship! You are still not stable, forget it! Connect! Another couplet,

Main Rośnī Hū Mujhe Kaid Kar Nahī Sakte I

Jarā Darāra Bhī Dikha Jāye To Nikala Āu II

Worship appears itself, worship doesn't not stay hidden. Fragrance cannot be sealed. This is the ultimate medicine. Medicine of utterly incurable ailments is Lord's Name. Let Lord's Name echo in your heart and head. Destiny will change. This is the beneficence of destiny that it impels us towards Lord's Name. So, the assemblage of saints asked Sanatan Goswāmī that, what is the mystery of this accomplishment? Sanatan Goswāmī replied to this, "One and only mystery of all spiritual endeavours is Lord's Name, the Name of the Supreme Godhead." Everything materialises by Lord's Name. And 'Mānasa' goes till an extent of saying that things which God could not do, Lord's Name have done that.

Our spiritual endeavour is a different domain. Our aim is something else! We are mundane people, do not criticise if our aim changes to something

else. Continue our spiritual endeavour. The motives will gradually cease. Nonetheless, the aim behind our spiritual solemnisations is something different! The SaptṚṣis ask Pārvatī,

Kehi Aavarādhahu Kā Tumha Cahahū I
Hama Sana Satya Maramu Kina Kahahū II

'Whom do you worship, what do you wish?' Śiva told SaptṚṣis, go to Pārvatī and test her Love. The seers see Pārvatī as if she were penance itself personified and then they ask this question. Whom do you worship and what is your motive after this worship? What do you wish, tell us the Truth. The mystery of the entire episode is very small – Pārvatī worships Śiva and seeks Śiva Himself; whereas we worship something and seek something else. This is the mystery. Evidence, the lines of 'Mānasa',

Ura Dhari Umā PrānaPati Caranā I BAK-74 I

Whose worship? Did she sit down after installing Ram's idol? Did she install Kṛṣṇa's idol? Did she install Brahmā? She wants to attain Śiva and by worshipping Śiva, she wants to attain Śiva Himself. By worshipping Ram, we want to attain Ram Himself, not money or wealth; not position or reputation. These can be attained by destiny or by hard work, form a network and you shall attain it all! But you wouldn't attain Ram. Our spiritual endeavour is something else and motive is something else!

Sāadhanā, Ārāadhanā and Upāsana – these three hold different meanings on the basis of 'Mānasa'. In 'Mānasa', Upāsana was performed by Trijaṭā. She keeps sitting near Janki. Trijaṭā is herself Upāsana personified in 'Mānasa'. Ārāadhanā was performed by Sabrī; she evocatively calls, she sings. On the basis of 'Rāmāyaṇa', the very first physician of the world is

Sabrī. A doctor from Bhāvnagar told me that, Bapu, we derive inspiration from Sabrī. He said, Sabrī herself tasted the berries and then offered them to Ram. The physicians need to first try medicines on themselves and then on the patients. Sabrī has taught us this.

Sāadhanā was performed by Mother Ahalyā. She is symbolic of sāadhanā. She just sat down with due virtuous conduct. Sāadhanā by Ahalyā, Ārāadhanā by Sabrī and Upāsana by Trijaṭā.

Sit close to someone, that's it. So, Pārvatījī worshipped Śiva and her aim is also Śiva. She aims to seek Śiva through Śiva. Through the medium of worship, augment worship. Pārvatī says, I worship Śiva and wish to attain Śiva. Our spiritual endeavour and the final object of accomplishment should be one - this is the first mystery that 'Rāma Carita Mānasa' is showing. Second line is picked up from the episode of Sita's choice-wedding ceremony.

Nija Nija Rukha Rāmahi Sabu Dekhā I

Kou Na Jāna Kachu Maramu Bisekhā II BAK-244 II In Janakpura, when Lord Ram enters in Siya's choice-wedding ceremony, at that moment there are numerous people beholding Ram. All eyes gazed in their own manner. It is written, 'Nija Nija Rukha', one meaning of Nija Nija Rukha is that everyone saw Ram according to their own wills and wishes. In its simple interpretation there is nothing mystical about this line. But its meaning as conferred by Guru's holy lips states that, even as Lord was beheld in numerous forms but anyone who gazed Ram felt that Ram's gaze was fixed only on them. In whichever sentiments they beheld Ram, but Ram's gaze was fixed on each one of them. This was the special mystery, this was a special incident. One individual beholds everyone but everyone feels that he is gazing him alone. This is natural in Ram's exploits. When He returns after victory over Lankā, Goswāmījī clarifies,

Amita Rūpa Pragaṭe Tehi Kālā I

Jathā Joga Mile Sabahi Kṛpālā II UTK-06 II

Today I have a ghazal of Anil Chavda with me. A young poet. He writes very good,

Sam̐pa Māṭie Karyo To In̐ṭa Thai Gaī I
In̐ṭanu Ṭolu Malyu To Bh̐n̐ta Thai Gaī I
Hu Kalī Māfaq Jarā Ughadī Gayo,
Eṭalāmā Paṇ Tane Taqlifa Thai!

Baap, while listening to RāmaKathā do not keep such a watch on anyone. Let everyone live innately. When we cherish reverence on someone we feel that someone is there. Someone's gaze (rukha) is our bliss (sukha). As for me, I am staunch about this, I always feel that this bliss is because of someone's gaze. What we need is reverence beyond three virtues, what we need is prestige-free devotional faith. Guru, the enlightened man – 'Khabar na paḍe ema āpaṇu dhyāna rākhatā hoyā che' (takes care of us in a way that we do not realise).

So, everyone felt that Ram's gaze was fixed on them alone. No one knew its mystery. Can we ever attain the mysteries of these enlightened men? So Baap, it is a specific mystery to discover who is beholding us from all the sides. The beholders though behold as per their inclination. But who is gazing us only and only by the glance of compassion and grace? Do remember one thing, behind any strength of ours someone's gaze confers us the power.

So Baap, we are basically discussing about 'Mānasa-Marama' and while doing this discussion, sometime by His grace, if we get to know the mystery about why do we exist here, what is the mystery of an individual soul, what is the motive of our life and what is the mystery of this lushly green world that exists before us? Why this creation? And since someone has created this then what is the mystery of that creator? Although, we cannot attain the mystery of the creator. Yes, yesterday I did present its remedy before you on the basis of 'Mānasa',



Soi Jānai Jehi Dehu Janāi I AYK-127 I

But what is the mystery of these three – an individual soul, life and the world? I have its answer ready with me. But this is only an answer. No one realises by merely speaking. May we experience this. May this become the Truth of our life.

If I have to answer instantly then I can give this reply. These three aphorisms are the gist of my spiritual journey, which I have been presenting before the world; this is something I have been saying on every turn and in every Kathā, if asked what is the mystery of life then I would say that the mystery of life is Truth. Why? How do I say this? On which supporting fact? On whose strength? Whose gaze is playing a role behind this? Tulasī has thus written,

Īsvara Aṁsa Jīva Abināsi I

Cetana Amala Sahaja Sukha Rāsī II UTK-117 II
Tulasī says, an individual soul is immortal. And Truth is immortal. Don't think that an individual soul is futile.

Mamai Vāṁśo JīvaLoke JīvaBhūtaḥ Sanātanaḥ I
Manah Śaṣṭhānīndriyāṇi Prakṛti Sthāni Karṣati II
Lord Śrī Kṛṣṇa has also stated so. So, this individual soul is Truth. Of course, for us to not get enamoured and infatuated in it, the seers and sages have cautioned us in their own ways. However, the realised men cautioning us were also well aware that an individual soul is also Truth because it is immortal. On the same basis I would say that an individual soul is Truth.

Vinobājī, whom I acclaim as the great sage of this age, has said that the Supreme Entity is indeed Truth, but an individual soul is not futile. Not that he antagonises with Lord Śaṅkara, but Vinobā has his own philosophy. Therefore, he says, 'Brahma Satyaṁ Jagat Sphurti', which my Goswāmījī acclaims as 'chidvilāsa' (invigorated sport of the Supreme Godhead's consciousness) in 'VinayPatrikā'. Just by observing the external existence over and over again an

individual can realise by practice that this existence is the sport of some supreme conscious entity. This is some invigorated energy.

The mystery of life in my understanding is Love. Without Love there is no mystery of life. Without Love, everything is meaningless. And please don't think that this world and this mundanity are futile. Lord has bestowed Compassion by creating this world. An immensely greatest mystery of this world is Compassion. Āpaṇe tyā Gujarātīmā eka pada āve che (we've a verse in Gujarāti),

O KaruṇāNā Karanārā,

Tārī KaruṇāNo Koī Pār Nathī!

This which we call as world, there the rivers flow, what is it? It is His compassion. Sun rises every day. Why? Because of Compassion. Anyone who causes benevolence does only because of Compassion. Yes, they do have some greed of fame, but it is a different matter. But only because Compassion exists in some degree that an individual can be benevolent. Only when a benevolent mindset exist that an individual employs benevolence. Behind a benevolent mindset there is a latent entity of Compassion.

So, this is the conversation about mysteries between me and you all. Whether anything materialises by it or not, but we are indeed deriving joy at this moment. We will continue its specific discussion tomorrow. Today let me take some course of Kathā. Yesterday we were discussing about Hanumaṅta's obeisance. It is followed by the discussion about the glory of Lord's Name. Tulasīdāsajī eulogised the glory of Lord's Name. Lord Śiva constantly chants this short name with the mindset of a great maṅtra. Ganpati attained the position of the first deity to be worshiped in the world by the glory of Lord's Name. The primordial poet Vālmiki turned pure while chanting in reverse order. The most easy, innate and universal means in this age

of Kali is glorification of Lord's Name. In the end, this is the only quintessence of every spiritual endeavour – Lord's Name. And I always keep clarifying and I shall continue to do so that I have no insistency. Chant Ram's Name, repeat Kṛṣṇa's Name, recite Śiva's Name, Allah, Jesus... say any name you like.

So, Name holds a special glory in this age of Kali. This is very much proven. The men endowed with supernatural accomplishments have also eventually experienced this. If so, then why not start chanting from beginning itself? If you are inclined towards other spiritual endeavours then definitely practice it, there is no issue. My last and final decision is Lord's Name. That's it! Then comes the story of how 'Mānasa' was composed.

The primordial poet is in fact Śiva. It was treasured in heart which Tulasī composed in a scripture. Bank of spiritual wisdom, where Śiva recites Kathā to Pārvatī. Bank of worship, where Sire Bhuśuṅḍi recites Kathā to Garuḍa. Sire Yajñavalkya, who is the reciter of the bank of karma, recites Kathā to Bharadvājajī. And Tulasī is the reciter of the bank of

surrenderance and He recited it to his own mind. So, RāmaKathā was simlised to a lake. On the four banks, the four seats of these supreme preceptors were shown. Among them, Tulasī commences the Kathā by taking a seat from the bank of wretchedness. And He takes us to the bank of karma.

Once upon a time, MahāKumbha was held. The great realised souls arrived. There the discussions used to take place on each and every topic with the intent of begetting welfare of the world. During one such Kumbha, when supremely discreet Sire Yajñavalkya was taking leave after a divine stay, Bharadvājajī clasped his divine feet, "I would like to place my curiosity before you. Lord, be kind to tell me, what is the entity of Ram? Śaṅkara, despite being immortal, constantly chants the name of one Ram. And there is another Ram who is Dasratha's son. You know everything; therefore, think from the heart and tell me what the entity of Ram is?" And then Sire Yajñavalkya commences the Kathā before Bharadvājajī beginning from the exploits of Śiva.

I can say one thing trustworthily, Lord's Name transforms an individual's fate. Yes! Even by staying close to someone engrossed in the felicity of worship, who is acclaimed as worshipper, even by staying with him fate gets transformed slowly and gradually. Accompany the enlightened men if you want to change your destiny. It would not change by chanting or penance. These are mere consolations. It won't change by wearing rings. You will only receive a consolation. Definitely wear them, you shall get a relief. Relief is not less. However, absolutely change of destiny occurs either by worship or by finding a realised man engrossed in the felicity of worship and sitting near Him without complain and without raising logical arguments; not by keeping a watch.

'Mānasa-Marama', whose spiritual discussion beneficial for life is going on in form of a conversation. Today, with calm and pleasurable consciousness let us think about the mystery of karma. I just spoke in the flow but later I found in 'VinayPatrikā' that Goswāmiji has used four to five words like the *marma of parama (the mystery of supremacy)*, the *marma of dharama (the mystery of righteousness)*, the *marma of karma (the mystery of karma)*. What is karma? What is the meaning of karma?

Āpaṇe Āpaṇā Dharma Sambhālavā,

KarmaNo Marma Levo Vicārī.

Narsinh Mehta has also aphoristically enounced that one should endeavour to know the mystery of karma. It is also said that it's difficult to know the mystery of *dharmā (righteousness)*. At times our philosophy also acclaims one interpretation of *dharmā* as karma. Thus,

The mystery of karma can be understood by the divine discourse

karma and *dharmā* are used equally. Although, *karma* covers the mundane world and *dharmā* covers the spiritual world. We also get an indication in 'Māhābhārata' when Yudhiṣṭhira asks Lord Vasudeva, what is the *dharmā (righteousness)* of Viṣṇu devotees? Long list of *śloka*s have been giving. Even as we talk about our *dharmā* existing from time immemorial (*i.e. Hinduism*) - the *dharmā* of renounced beings, the *dharmā* of celibates, the *dharmā* of householders, the *dharmā* of dispassionate beings, the *dharmā* of kings, the *dharmā* of subjects, the *dharmā* of neighbours are all distinctly different. When it was asked about the *dharmā* of Viṣṇu devotees, Lord Kṛṣṇa gives an immensely beautiful reply stating that Yudhiṣṭhira, "Dharmaḥ Śrutova

Dṛiṣṭova Kathito Vā Kṛto'Pivā Anumodito Vā". Five traits. Understand this before stepping on the track of karma.

Baap, while discussing about the *dharmā* of Viṣṇu devotees Lord Kṛṣṇa has said, O, the king of *dharmā*, five things are associated with *dharmā*. Firstly, 'Śrutova' – listening to *dharmā*. If you find some knower of *dharmā* or any enlightened man who knows the quintessence of *dharmā* then listen to *dharmā* from Him. Therefore, Upaniṣad has accorded the first place to listening. Even Vedānta and the pathway of devotion have placed it foremost by acclaiming, 'Śravaṇāni'. Listen to *dharmā*; do not listen to *adharmā (non-righteousness or irreligion)*. *Adharma* means someone's criticism, attempts of committing sins are the explications of *adharmā*; do not give it an ear. If supposedly you cannot listen to *dharmā* then behold *dharmā* - He who is the very man of righteousness, who is fraughtfully filled with Love-Truth-Compassion from head to toe. Compassion in eyes, Love in heart, Truth in tongue – behold some such living *dharmā*. If you can't obtain the religious merit of listening to it then behold the one who is an evident embodiment of *dharmā*. The composer of 'Māhābhārata' mentioned the third point – 'Kathito Vā'. Not only from Sadguru but any source that has promulgated or is promulgating the ideas of ethics, honesty or anything virtuous is *dharmā*. Many enlightened men do not speak anything; he only shows by doing it, *dharmā* lies in his actions, in his lifestyle. GandhiBapu used to say, "My Life is my message." He whose very actions have *dharmā*. Suppose, we are unable to listen to it, we cannot behold it, neither are we able to listen to the narrated *dharmā* nor can we behold the conduct of *dharmā* in anyone then 'Anumodito Vā'. If any individual from our society pleasingly consents *dharmā* then accompany him. He who takes the side of *dharmā*. We should consent with *dharmā*. Amiably

approve him who is reciting it. Such an individual attains a position manifold times greater than the position of Indra, says 'Māhābhārata'.

So, my brothers & sisters – when it comes about comprehending the mystery of karma and the mystery of *dharmā* then why do we perform karma? What is the mystery of karma? When the outcome is not in our hands then what is its secret? Its hint occurs in 'Mānasa'. Karma happens by three ways. Come out from notion that *karma* can only happen by physical body. Although, the main domain of karma is body. We all walk, eat and drink – these are physical karmas. However, the domain of karma is not limited to these. The territory of karma is three-fold. Karma also happens by mind. Sometimes when we don't feel sleepy in the night then even as the body doesn't perform any karma but the mind is indeed engaged in karma. Mental karma continues. In the morning, the mental karma then hands over the charge to body to start the work e.g. at 10 A.M he needs to be met. Mind thought, body started. Thereafter, karma begins through speech.

Karma has three domains – mental, physical and verbal. What is the mystery of these three types of karma? We can even know the mystery of mental karma while others may not come to know about it. What we think, why we think, what is our intention behind it – we know it very well. Body gets engaged in actions - we thus know its mystery that whatever mind had thought, body is proceeding to accomplish it. But thereafter, karma begins by speech. 'Gītā' has most rightly proclaimed no one can stay devoid of karma even for a single moment.

I have one question, "Bapu, sometime You had said that it is mentioned in 'Bhagavad Gītā', 'NimittaMātram Bhava Savyasācin'. Perform karma by being a mere instrumental means, what is the mystery of this type of karma?" Once again we will have

to visit 'Māhābhārata'. War-like situation has arrived, although Kṛṣṇa had genuinely made all attempts for peace. In reality Lord Kṛṣṇa is neither a partisan of war nor a partisan of victory nor a partisan of defeat. None of the three. And even Duryodhana is not a partisan of victory. He knows very well that he shall not be victorious, but this man is the partisan of war. I shall fight, come what may! All the characters know that only they will be victorious where there is Mādhava.

'Māhābhārata' contains two groups namely – 'Anyāśraya' (refuge of or dependence on other than Kṛṣṇa) and 'Kṛṣṇāśraya' (refuge of or dependence on Kṛṣṇa). If original 'Māhābhārata' comes in your hand then read it in your own way and then listen from someone. Everyone possesses scriptures but only when we resort to Sadguru then the costume of our measurement is made. So, I was stating before you about what is 'Anyāśraya' and 'Kṛṣṇāśraya'? If you take 'Māhābhārata' then Duryodhana is *Anyāśraya* and Arjuna is *Kṛṣṇāśraya*. Duryodhana is constantly dependent on others. He relies on Karṇa, he expects Bhīṣma to do something, he hopes Droṇa to do something etc. Therefore, this man asks a question to Bhīṣma, Droṇa and to the others! He asks everyone that, "In how many days shall we win the war?"

The same question arose among Pañḍavas. Yudhiṣṭhira asks Arjuna, "If you are to fight alone then in how much time will you fight out the war of 'Māhābhārata'?" He replied, in blink of the eye (*nimiṣa-mātra*), because Mādhava is with me. And Sāheb who can win in blink of the eye? He who is a mere instrumental means (*nimitta-mātra*). This is the very mystery of karma. We can accomplish anything in blink of the eye if we perform it by totally relinquishing our doership and by being a mere instrumental means. So, the web of karma can be comprehended with a great difficulty. I deeply adore these words of Kṛṣṇa –

all the bondages are broken free by innate karma – 'Sahajam Karma Kaunteya'. Eat when you feel hungry. Rise when you feel like standing up. These are the words of Zen ideology. Go to sleep when you feel sleepy.

So, the mystery of karma is about – mental, physical and verbal. Thinking of mind is also karma; physical activity of a body is of course karma and thereafter, as we begin to utter words then that is also the domain of karma. The act of listening is karma as well.

Prathamahi Mai Kahi Siva Carita

Būjhā Maramu Tumhāra I

Suci Sevaka Tumha Rāma Ke

Rahita Samasta Bikāra II BAK-104 II

This is the domain of verbal karma. Yajñavalkya arrived in Prayāg, Bharadvājajī insisted him to stay back, performed his adoration – all these are physical karma. And then he raised a curiosity about the entity of Ram and as the orator commenced verbal karma, he changed the subject.

Rāmu Kavana Prabhu Pūchahu Tohī I

Kahia Bujhāi KṛpāNidhi Mohī II BAK-46 II

Prabhu Soi Ram Ki Aparā Kou

Jāhi Japata Tripurāri I

SatyaDhāma Sarbagya

Tumha Kahahu Bibeku Bichāri II BAK-46 II

The curiosity was raised about the exploits of Ram and he says, I shall first recite the exploits of Śiva to you because I want to know your mystery. Enlightened man change the topic by words. He changes the context intentionally to know the mystery behind the listener's question. Is he asking only for the sake of asking? He wanted to catch his intention.

So the mystery of karma is that only one type of contemplation must continue in mind, only its direction should be changed. So, the mystery of karma

can be obtained. Our mind wanders at numerous places! And the Supreme entity sitting inside doesn't say anything. Kṛṣṇa sitting in the heart makes everyone wander, He doesn't stop anyone. These are the words of the realised capable Sire Navnitji Shashtriji of Nadiyad.

The divine discourse teaches this to me and you sometime or the other that how on changing the direction of contemplation, we can comprehend the mystery of mental karma. A serene experiment of changing the direction of thoughts is Lord's divine Kathā. Even the orator is needs to change his state of mind. This itself is the mystery of mental karma. The mystery of physical karma is to do things worth doing, eat things worth eating and drink things worth drinking. And further, it should be done innately.

The mystery of verbal karma is to speak with modesty, to speak moderate, to speak Truth and to speak adorable words. All these constitute the mystery of verbal karma.

Rāt Rahe Jyāhare Pāchali Khaṭaghaḍī

SādhuPuruṣe Suī Na Rahevu I

NindrāNe Parahārī Samarvā ŚrīHari

'Eka Tu, Eka Tu' Ema Kahevu I

If the divine discourse teaches us to change the channel then we can comprehend the mystery of the three karmas. In order to know Bharadvājajī's mystery, through verbal karma Yajñavalkya recited something else even as the curiosity was raised about a different topic! In the end he reveals the mystery that I first recited the exploits the Śiva to you because I wanted to know your mystery. Thereafter, Tulasī used the word 'marma' once again,

Chala Kari Ṭāreū Tāsu Brata

Prabhu Sura Kāraja Kīnha I

Jaba Tehi Jāneū Marama Taba

Śrāpa Kopa Kari Dīnha II BAK-123 II

The episode of SatīVṛndā. Lord Viṣṇu employed deceit and broke Vṛndā's vow of chastity in order to accomplish the purpose of deities. If you employ deceit for your own sake then it is a sin, but sometime if you are bound to do so for the welfare of the world then it is not a sin. This is not merit, but it is not a sin either. Lord employed deceit for the welfare of the whole world. But Satī could discover Viṣṇu's mystery because of her chastity that he is not Jalandhar, he is Lord of the World. Here, as compared to Viṣṇu's degree of Truth, Vṛndā possesses relatively higher degree of Truth; therefore, she could catch the mystery. So, the idea of mystery comes here as well. One more episode of mystery,

Jaya Jaya SuraNāyaka Jana SukhaDāyaka

PranataPāla Bhagavāntā I

Go Dvija Hitakāri Jaya Asurāri

SimḍhuSutā Priya Kamtā II BAK-186 II

Here again comes the idea of mystery. "O Lord, you are the sustainer of earth and the divinities. You doings are amazing, they are transcendental. No one knows the mystery of Your transcendental karma. But he alone can know Your mystery, to whom You wish to let him know." Therefore the deities say, "O Lord, You're innately gracious and all merciful and thus, be kind to bestow grace on us so that we can know and comprehend Your mystery." There is a verse of Kag Bapu,

Kalā Aparāmpāra, Vahālā!

Emā Pahuche Nahī Vichār,

Evī Tāri Kalā Aparāmpārajī.

KīdīNā Āmtara Kem Ghaḍiyā,

SṛṣṭiNā Sarajāṇahāra?

Evī Tāri Kalā Aparāmpāra...

He with whom the Supreme Entity stays, possesses all treasures of the world on his side. Whoever is sitting in his aura, while sitting there He

would be transforming everyone's destiny. Baap, Your doings are amazing! He alone knows Your mystery on whom You bestow mercy, on whom You shower grace. The mysteries of the Supreme Entity cannot be deciphered by our karmas, they can be attained only by grace. When Lord manifested Himself from one form into countless forms, when He met everyone in different forms, no one knows its mysteries.

During our school days there was a lesson of a thirsty crow. There was a jug containing water in its utmost bottom. The crow was thirsty. He sits beside the jug but it is unable to reach the water. Shrewd crow adds some pebbles lying around in the water. He began to add them one by one. Eventually as a result, it added so many pebbles the water in the bottom rose up. This is not only the Truth of the jug, it is the Truth of *jīvana* (life). We all contain that entity of Truth, but it lies in

utmost bottom. Many wisdom endowed men of this country have attempted to raise it higher. In order ascend this entity of Truth someone experimented meditation and others employed other means. These realised men have infinitely favored us. However, the realised men like Caitanya and other Name loving realised men engrossed in the felicity of worship have shown an easy and innate remedy to once again raise the element of Truth of our life which has reached rock bottom and the remedy is to add the pebble of Lord's Name in the jug of our life one by one. 'Hari Bola, Hari Bola, Hari Bola, Hari Bola...'. Inner consciousness can ascend higher by Lord's Name, definitely. To ascend the life higher chant only, 'Śrī Rama Jaya Rama Jaya Jaya Rama'. How did Mīrā ascend the Truth of her life? 'Mere To Giridhara Gopāla', this is the only easy remedy for people like us.



In books like PanchaTrantra etc. there are stories in which by repeating lies again and again, it begins to appear as Truth. Lie is not Truth but it appears to be, it could create such an illusion. So, Lord's Name is Truth, by repeating Truth again and again, Truth becomes Supreme Truth. Singing Lord's psalms (*kīrtana*) is not craziness. The saints have conferred this extremely great experiment to the world. Nārada is the Preceptor of *kīrtana*. Hanumānaji practices *kīrtana*. This is an extremely lovely and successful experiment. This is not mere sentimentality. *Kīrtana* includes dance, singing, rhythm as well as tune. Ascend all the serene entities of life higher by adding the jewel of Lord's Name slowly and gradually.

So Baap, while discussing 'Mānasa-Marama' we are collectively having some conversation beneficial for life and useful for soul. Bharadvājaji who has taken a sea before Yajñavalkyaji's VyāsaPīṭha raises a question that, what is the entity of Ram? And Yajñavalkya then recites the entire exploit of Śiva before Bharadvāja in order to know the mystery of Bharadvāja. Śiva, along with Satī, goes to Sage Kumbhaja's hermitage to listen to the Kathā. Śiva listened to Kathā with supreme bliss. Satī cherished the pride of being Dakṣa's daughter. The daughter of Dakṣa faulted because she possessed intellectual pride; whereas Śaṅkara experienced supreme bliss after listening to the Kathā. Kathā concluded. Śiva then asked for a leave. Satī and Śiva commenced their journey to Kailas. Daṇḍaka forest comes on the way. During that time, Ram's human sport was ongoing. Sita was abducted. Ram smitten with the pines of separation was enacting a human sport. And a doubt arose in Satī's mind, is He really the Supreme Godhead? Śiva said, "O good lady, you bear woman's disposition, do not harbour doubt." Satī continues to doubt. Śiva told Satī, "Goddess, if your delusion has not

warded off even after my explanation then go and examine for yourself." And to decide after examining is always the disposition of intellect. Do not recourse to doubts in the pathway of devotion. He is beyond doubts. Satī left. She disguised as Sita. The outer-form was changed, but how can the inner-form be changed? Outer-form is public; inner-form is intrinsic. Outer-forms are many; inner-form is only one. Outer-form keeps on changing as per one's stage of life; inner-form is not bound by one's stage of life.

Ram and Lakṣmaṇa are going through Daṇḍaka forest while questing for Janki. Satī began approaching Ram in the grab of Sita. Ram discovered Satī in Sita's garb. He said, "I, the son of Dasratha, offers you a bow." And He asked, "Where is my father Śaṅkara? Why are moving around all alone?" Everything was set open. Satī was caught. Satī returned to her original form and rushed. Satī was afflicted. She fearfully came to Śiva. Śiva asked her whereabouts, "How did you test?" Sati lied, 'I have taken no test.' Māhādeva saw everything through meditation; he got to know whatever Satī did. "Satī assumed the form of Sita and Sita is my mother, how do I now continue my relation with her?" Lord hinted. And Śiva made an auspicious resolve that so long as this body of Satī shall remain, I will have no relation with her. Today onwards, she is a mother to me.

Divine annunciation sounded from the sky. Satī was gripped by fear with a thought that Śiva has taken some vow. Vishvanatha reached Kailas. Śiva sat down in *samādhi* outside his abode. Eighty-seven thousand years elapsed. He renounced *samādhi*. He began to chant Ram's Name. Satī came before Him. Śiva offered her a seat in front of him and began to recite delightful tales. At that moment, Dakṣa was organising a yajña. The deities were going for the yajña. Satī asked about it. Śiva said, "Your father is doing a yajña." She asked, "May I go?" Śiva replied, "There is no

point in going there as you are not invited." Yet Satī goes to her father's yajña. Being unable to tolerate Śiva's insult, she sacrifices her body in fire. A plaintive cry rose! Satī beseeches from God while burning herself, "Lord, make me Śiva's maid for all my lifetimes." For this very reason, Satī was born as Pārvatī in Himālaya's abode. On birth of a daughter, a great celebration was held in the abode of the Lord of Mountains. Nāradaḥ arrived, named Pārvatī. On reading her palm lines, Nārada told Himālaya that she shall attain a husband who will be sky-clad and indifferent; He would have no mother or father. Satī comprehended that this could be none other than Māhādeva. Pārvatī performed a great penance.

One this hand, Lord Śaṅkara kept wandering in Pārvatī's separation. One fine day he passed into a deep meditation. Lord Viṣṇu appeared. He told Śiva, I have come to solicit from you, "Now, be kind to marry Pārvatī. You have abandoned Satī, not Pārvatī." Śiva said, "I obey your command as my paramount duty. I shall marry." SaptṚṣis arrived. Śiva said, "Go and examine Pārvatī's love." SaptṚṣis thus arrived and asked,

Kehi Aavarādhahu Kā Tumha Cahahū I

Hama Sana Satya Maramu Kina Kahahū II

"Whom do you worship, what do you wish? Tell us the mystery." She said, "I am performing penance for Śiva. I want to attain Śiva. And even if Śiva Himself denies then I shall not agree to Him as well". SaptṚṣis were much elated, "O Goddess, You are the mother of the universe. Śiva shall now be Yours!" They apprised Māhādeva about everything, "Holy Sire, Pārvatī's love is amazing." On hearing the ballad of Pārvatī's love, the Sire once again passed into *samādhi*.

Brahmā said, wake up Śaṅkara, send Kāmadeva. If Śaṅkara marries and if a son is born at his home only then shall Tāḍakāsura die. Kāmadeva arrived and disrupted the *samādhi*. Māhādeva burned Kāmadeva to ashes. A mournful cry rose. Lord came out of *samādhi*. And the deities began to praise. Brahmā said, "The deities are insisting me that we can enjoy if someone marries, thus be kind to marry". Śaṅkara agreed in affirmation. *Śaṅkara kāla paraṇaśe* (*Śaṅkara shall marry tomorrow*), we pause here for today!

Mānasa Marama

|| IV ||



Baap, in the beginning of the Kathā my obeisance to everyone from the VyāsaPīṭha. And glad tidings of the auspicious festival of MakarSankranti to the whole world. There is a scriptural basis for any festival (*parva*). Any *parva* has four pillars. A celebration which has an exceeding flow of purity is called as *Parva*. Specially, the festival of Sankrant holds much more glory in Allahabad, Prayāg, where an immensely pure stream is flowing – Gaṅges, Yamunā and Sarasvatī! Second basis, having proficiency and dexterity in organising the festival. Third, the one which contains remembrance of the foremost wise men with utmost holy heart.

Bharadvāja Muni Basahi Prayāgā I

Tinhahi Ram Pada Ati Anurāgā II BAK-44 II

There is a slight difference of opinion in the fourth aspect, but essentially the purpose of the whole festival should not be foul. Suppose, if there is a purpose behind the nine day RāmaKathā then it should be pure, 'SvāntaḥSukhāy'.

Pleasurableness is our birthright

'Mānasa-Marama' is the central theme of this RāmaKathā. What is the mystery of our worship? Why do we turn rosary? Why do we recite Kathā? Why do we listen to the Kathā? Why do we worship, visit a pilgrimage etc. etc.? What is its ultimate mystery? Every individual, every spiritual seeker should have a due understanding of their *sāadhanā*, *upāsana* and *ārāadhanā*. Are mundane desires the mystery of our worship? Is desirous intellect the intent behind all our serene karmas? It must be quested. And this should not only be quested in scriptures, but also in life. My VyāsaPīṭha obtains a similar indicative aphorism in the 'AyodhyāKāṇḍa' of 'Rāma Carita Mānasa'.

During our school days there was a lesson of a thirsty crow. There was a jug containing water in its utmost bottom. The crow was thirsty. He sits beside the jug but it is unable to reach the water. Shrewd crow adds some pebbles lying around in the water. Eventually as a result, it added so many pebbles the water in the bottom eventually rose up. This is not only the Truth of the jug, it is the Truth of life (jīvana). We all contain that entity of Truth, but it lies in utmost bottom. An easy and innate remedy to raise it higher is to add the pebble of Lord's Name in the jug of our life one by one.

The episode occurs in the royal chamber of Ayodhyā. Because of an evil-company an auspicious-chamber has turned into a sulking-chamber. What is the mystery behind our downfall? The fact that we are exalted is because of someone's grace. Whatever exaltation we receive is Ram's conferment, it is only Ram's grace, but what is causing our downfall? We ourselves experience that we are falling down! Which mystery is hidden behind this karma?

There are five causes of downfall. Quintessence of 'Māhābhārata'. One cause of our downfall is sinful-deeds. What is called as sin? If you look at the 'AyodhyāKāṇḍa' of 'Rāma Carita Mānasa' then Bharata is reckoned a long list of sins. The words, the deeds and the thoughts which cause our purity and pleasurable to decline, those thoughts, those words and those deeds are sins. My VyāsaPīṭha doesn't intend to get into a long and elaborative explication. Because, what does an individual soul ultimately need? Pleasurableness is our birthright. Whenever mundane people experience pleasure in some form or the other, it is at that moment that a consciousness enters.

Secondly, ego causes downfall. Our worshippers have sung,

Garava Kiyo Soī Nara Hāryo...

So, 'Garava Kiyo Soī Nara Hāryo' (he who has been proud has lost it). We have nothing to be egoistic about. If you experience constant progressive exaltation then realise that your ego is diminishing by Guru's grace, this is the evidence. If we enjoy everyday then realise that ego is tending to zero. Ego can become the cause of downfall.

Third, committing mistakes again and again by being blindfolded by our selfish motives is the cause of our downfall. Mistake is the cause of downfall. Harboursing extreme faith on someone commences our downfall. Don't keep extreme faith on anyone except Guru and God. The one and only destination of placing supreme faith is the doors of Guru and the

shelter of our cherished Lord. Have you not experienced betrayal in faith? Extreme faith also becomes the cause of downfall. Alternately, betraying someone else's faith also causes downfall. So Baap, either betrayal or extreme faith can become the cause of downfall.

Fifth cause of downfall is evil-company. Evil-company can become the cause of our downfall. Therefore, the divine discourse holds such an immense glory. A great woman worshipper, divine lady Kaikeyī could not realise when her worship was broken because of the evil-company of Mañtharā. And mundane desires took the place of worship. Its cause is evil-company! Who has not faced downfall in this world because of an evil-company? There is a question, "Why is there so much terror? At times its volcano, sometimes tsunami, on other instances there is something else, many people die in an accident! The good die and the bad die as well, what is this? Why has the world assumed a horrid form these days?" A man named Ail asks Kashyap in 'Māhābhārata' that please tell me why do such things happen? The great sage Kashyap responded, "Ail, this horridness is not external, every individual has this horridness within himself." A kind of horribleness, a sense of horridness is present within each one of us. Sometimes we hide it intellectually. Our vices and selfish desires are sitting inside.

Ail thus asked, "All right, this horridness of calamities like earthquake etc. happen because of such internal vices, but why do the meritorious-souls, virtuous people die in this?" The composer of 'Māhābhārata' gives a very lovely consolation. He says, "It is not the fault of the meritorious-souls, but the meritorious-souls have accompanied the sinful-souls and therefore they have to face it because of the company." So, safeguard yourself from evil-company. Evil-company is the cause of downfall. We have not reached a stage where despite being in an evil-company we can stay detached. Some mendicant,

some saint, some Auliya who has reached the space – no one can smear them. Neither does he subjugate anyone, nor does he gets subjugated by anyone. Who is Guru? Pay attention, he will not subjugate anyone. Subjugation is not the job of Guru, it is the job of a charmer. It is not the magic of Sadguru's eyes. Guru is free from dualisms. He can stay detached in anyone's company, like a lotus in a pond. We are individual souls, we cannot do this. Therefore, we should get into a company after duly thinking and comprehending with the discernment obtained from the divine discourse.

Baap, one woman consciousness, Kaikeyī, who was fraught with worship came across an evil-company and this caused mundane desires to take the place of worship. When Dasratha looks out for her, he finds her in the sulking-chamber with torn clothes, without ornaments and without the auspicious signs of marriage and she is lying down causelessly. At that moment, Dasratha is feeling affectionate as well as slightly amorous. And he questions, "*PrānaPriyā Kehi Hetu Risāni*", O, queen, why are you angry? The king touched her with his hands and she throws aside the king's hands. Tulsidas similises - when a female serpent feels hungry, she devours her own eggs. Today, she has taken a stand to cause sorrow to Bharata, Ram and to all others! And the greatest hunger is the mundane desires within an individual's heart. These two mundane desires are its two tongues.

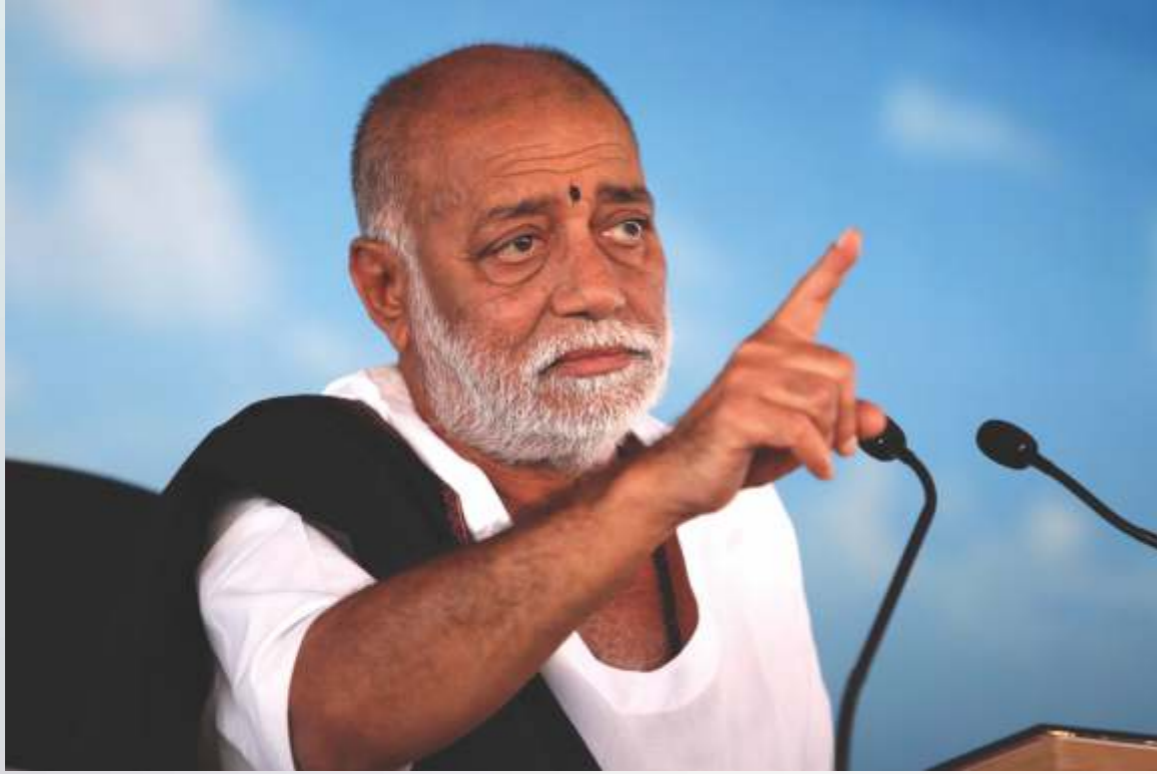
Dou Bāsanā Rasanā Dasana Bara Marama Ṭhāharu Dekhaī I AYK-24 I

And here the word 'marama' is used. She is spying out for a vital (*marama*) part. Because the central point of any vital part is mundane desires. *Marma* also means one's purpose. At times the spirit of time stinks us, an individual is unable to decide why is this happening? Do not blame anyone after attending the divine discourse; this is the influence of the spirit of time. He who discovers the mystery doesn't blame anyone, he understands it. This is necessary. Forgive that very

moment, "All right, let go." Experience Guru's grace that very moment.

In 'Māhābhārata', Karṇa speaks one mysterious statement. Seventeenth day of 'Māhābhārata', what must have not happened by then? Everyone passed away. Droṇa passed away as well. Now, who should be appointed as the commander-in-chief of Kaurava's army? Bhīṣma is lying on the bed of arrows. Duryodhana was asked and then Karṇa is appointed as the commander-in-chief. So, Karṇa becomes the commander-in-chief. Karṇa alone would have won 'Māhābhārata', provided Śāilya had not been his charioteer. A great deal depends on the charioteer. And though Śāilya is a charioteer to Karṇa, but he cherishes love for the Paṇḍavas! If there is any mystery behind Arjuna's victory then He is the charioteer Kṛṣṇa. The war ended, Kṛṣṇa forthwith threw the bridle of horse and vehemently jumped on the ground and (before alighting) He told Arjuna, "You get off first". And this man realised. And may I tell you something my brothers & sisters, never dishonour the command of a superior personality. I am saying this with strong backing of 'Bhāgvat' as well as 'Rāma Carita Mānasa'. By transgressing the elders life shortens; our radiance, our divine prosperity diminishes; fame begins to refute. Supreme pleasurable which is about to come in our fist, is instantly lost. And by transgressing the great personality, the amount of supreme blessings from someone also begins to reduce. Therefore, never transgress the commands of those great personalities who are completely pure and holy. Arjuna jumped down, and then no sooner did Lord Kṛṣṇa alighted then the whole chariot was burned down to ashes! Arjuna gazed in wonder! One more incidence occurred. Just as Kṛṣṇa alighted from the chariot, that very moment Hanumānāji also left from the banner!

So Baap, today Karṇa is going to fight. The war has reached its decisive moment. Today Kṛṣṇa is



slightly serious. Because Karṇa is on the other side. And you are acquainted with the story. He knew the mystery; I would like to tell that. One wheel of Karṇa's chariot got stuck in the ground. What a role the spirit of time plays! He would have told the charioteer to remove the wheel. But the spirit of time causes us to fault. Karṇa alighted and then Govinda is anyways behind him. Just as Karṇa left all his weapons in the chariot and alighted to remove the wheel, Karṇa announced, "I solicit little time Arjuna, recollect the law of war, recollect righteousness, I don't have weapons in my hands and attacking someone who is devoid of weapons is against righteous ethics." And Kṛṣṇa said, "Mind your tongue!" Kṛṣṇa is indeed Kṛṣṇa. His arguments touch us, they don't pierce us. He is the Supreme Godhead; despite being in a corporeal body He is peerless. "Karṇa, you were also present in the strategy of *cakravyūha* (a multi-tier

defensive formation that looks like a blooming lotus or disc i.e. when viewed from above. The warriors at each interleaving position would be in an increasingly tough

get married with vehement zest. Ash smeared on the body indicates that one fine day our body is going to turn into ashes, this has been conveyed. It is not about being insipid but a caution for future. Śiva went to marry by sitting on the bull. He showed to the world that I have taken a seat on the bull. In our religious scriptures, bull is the symbolic form of righteousness. Śiva is going to marry, thus he has taken the ride of righteousness. All the deities arrived in the marriage procession. Everyone is being satirical. Lord Māhādeva Himself is laughing!

So Baap, the marriage procession reached Himachal Pradesh. Everyone came to honour them with deep sentiments. Māhādeva has arrived in the *pendal* on the doors of Empress Mainā! (On beholding Him), queen Mainā turned unconsciousness! The companions took her in her personal chamber. Everyone was worried. Looking at the graveness of the situation Nārada, SaptṚṣis and the King of Mountains, Himālaya, arrived in their personal chamber. Nārada said, "Hear me out, who is Pārvatī?" She said, "My daughter". He said, "This is the very mistake. This is not your daughter; in fact, you are her daughter. This mother of the universe has come to your home as your daughter and this Śiva is the Supreme Being, Māhādeva." Sadguru set aside the curtain.

Māhādeva arrived. Offering a bow to the deities, the Guileless Lord took on to the wedding throne. The companions adorned Pārvatī. Showers of flowers rained down the sky. The King of Mountains, Himālaya became emotional. Daughter was bided farewell. Māhādeva reached Kailas. The deities took their leave. Certain time-span elapsed. Yajñavalkyaḥ thus recited Śiva's tale to Bharadvājajī, "I wanted to discover your mystery; therefore, O Bharadvājajī, you had asked about the exploits of Ram, but I recited the exploits of Śiva." Śiva and Pārvatī got married.

a wonderful form. Ride of a bull. Śiva has an original form as well as a spiritual form.

While getting married, Śiva formed His matted locks into a crown. Śiva thus illustrated to the world that, we are mundane souls, many types of matted locks of mundane entanglements are scattered on us. Life is chaotic, "O mundane soul, I have collected this scattered matted locks and made my beauty." Tulasī says, mundane attachment are different locks, they are troubling us. In such a state, Tulasīdāsajī has taught us to collect the matted locks. Our mundane problems are the scattered locks, why should we worry and create more anxiety through those scattered matted locks? Let us rather create the Gaṅges of devotion and heartfelt sentiments from them. This spiritual interpretation is also conveyed to us. A spiritual form is thus depicted. Gaṅges is flowing through the matted locks. Moon itself adorns the forehead, as if it is the radiance of self-restraint and the glory of penance. As if the ash-smearing Śiva is going to get married with vehement zest. Ash smeared on the body indicates that one fine day our body is going to turn into ashes, this has been conveyed. It is not about being insipid but a caution for future. Śiva went to marry by sitting on the bull. He showed to the world that I have taken a seat on the bull. In our religious scriptures, bull is the symbolic form of righteousness. Śiva is going to marry, thus he has taken the ride of righteousness. All the deities arrived in the marriage

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Five "K's" of 'Māhābhārata' are extremely amazing! First is the 'K' of Kṛṣṇa; second is the 'K' of Karṇa; third being the 'K' of Draupadī a.k.a. Kṛṣṇā; fourth is the 'K' of Kuntā and fifth is the 'K' of Kṛṣṇa Dvaipāyana i.e. Vyāsa. Vyāsa is everyone's patriarch – he is the grand sire of Kauravas as well as Paṇḍavas. Vyāsa is writing the story of his clan – 'Māhābhārata'. And he himself is also a character of 'Māhābhārata'. He is the composer as well as a character. These five "K's" are the five vital breaths of 'Māhābhārata', my VyāsaPīṭha believes this.

Mānasa Marama

॥ V ॥



Yesterday I had passed the glad tidings of *MakarSankranti* to you all and yesterday it was Eid as well. It just slipped my mind. Many, many glad tidings and congratulations to all the Islam ladies and gentlemen of my country and across the globe, though belated. Many wishes to all of you once again and the two lines whose shelter VyāsaPīṭha has sought in 'Mānasa-Marama' wherein SaptṚṣis has asked Satī - whom do you worship and as a result of the worship, what do you wish? What is the mystery behind this? What does this mean? What is its mystery? Please tell us so. And when Ram enters the choice-wedding ceremony of Siyajū held at Janakapura, at that moment the Kings and Emperors and everyone else gathered there behold the divine sight of Ram according to their respective vision and everyone felt that Lord has casted a look only on them! This is a very mysterious incident. There is a *sher*, I am not sure of its author,

Dīvānā Kar Diyā Mujhe Usne Ek Bār Dekhar I

Main Kuch Na Kar Sakā Lagātār Dekhar II

*Take teachings from everyone,
take initiation only from one individual,
take alms only and only from your Sadguru*

This is the very difference between the vision of the supreme personality and the vision of ordinary people like us. When some enlightened man beholds just once then our suppressed consciousness begins to open up. And at times, even as we behold Him again and again then too nothing materialises!

So Baap, for the awakenedness of our life and for us to stay especially pleasurable (we need to know) what is the essential mystery of an individual soul, what is the mystery of life and what is the mystery behind this world? This mystery ought to be known. It is also found in ancient psalms that, O Guru, tell us this mystery at least.

One fine day, a Sufi saint went to a mendicant. He said, "Sire, I have become absolutely zero!" An emptiness, a dead-silence! Utmost silence in the divine discourse is a boon, it is essential. Saint told the mendicant, "I have become zero." That mendicant, that *murshid* says, "What have you become, zero?" He replied, "Yes!" "Then why are you still carrying zero with you? Forsake zero as well. Real silence will manifest when you forsake zero as well. Be at peace!"

Absolute silence is Truth, as much pure as we wish to be, we already are. Why have we believed that we are bad? The medieval saints have reckoned their evil-virtues by a microscope. They did not possess the evil-virtues but they reckoned them to caution us. Besides, was Sura such a sinner? Was Tulasī such a sinful being? But they say,

*Tū Dayālu, Dīna Hou,
Tū Dāni, Hou Bhikhārī I
Hou Prasiddha Pātākī,*

Tū Pāpa-Purñja-Hārī II VP-LXXIX.01 II

This is their wretchedness. Tulasī says, I am a famous sinner; not the hidden one. If you get hitched to someone's *dāmana* then get hitched this way. I have a *sher*, I am not sure whose it is,

*Unkā Dāmana Ā Gayā Mere Hātha Mein,
Muškilo Ab Tum Aukāt Me Raho I*

If some aphorism, some rosary of Sadguru comes in our hands then all these are *dāmana* (the means of getting hitched). Troubles, stay in your limits! Troubles, what can you do now? My Sadguru's *dāmana* has come in my hands. How can you defeat me now? Think about it. Tulasī says, I have established a relationship with you.

So Baap, as much pure as we wish to become, we already are. This is such a lovely aphorism! I have my Goswāmījī's backing, He has said in 'Mānasa',

Cetana Amala Sahaja Sukha Rāsī II UTK-117 II

An individual soul is unsullied, an individual soul is pure. As much pure as we ought to be, we are already so from the very beginning. This gets developed by someone's words, by someone's divine sight and by someone's virtuous conduct. But we rather wish for fame! Minor and major intentions which have no value. Baap, do remember, I am placing in your ears this one statement of an enlightened man: Whatever you wish to be, you are already that. You are indeed that, it is just that you don't know! Therefore, we say that pray for us so that may we get developed. And because of your small thinking if you believe that I want to be something and if you fail to become that and instead become something else then realise that you have become only that what you already were. The seed of consciousness are lying with all of us. We can become the same banyan tree – all we need is good manure, sufficient water and proper fencing. Sadguru becomes assistive in developing the consciousness present in us.

Lord Buddha once again went to Kapilvastu after attaining enlightenment. Buddha met his father and the father told him, "Son, I welcome you." Buddha smiled, "My clan of Shalya has ended and my clan of Buddha has begun." Through the medium of parents one takes birth in the respective lineage, the respective caste, the respective clan; but through Gurukul the birth of our true self takes place.

Dualism will beget anger. Understand its mysteries. Take teachings (*śikṣā*) from everyone, but take initiation (*dīkṣā*) only from one individual. In educational teachings, classes are changed; but initiation is taken only from one individual. Do as the enlightened man says. If some enlightened man says, "I am sending you there." Then go there. But take alms (*bhikṣā*) only and only from Guru's home. The way

Śaṅkara sent Garuḍa. Śaṅkara said, "I am sending you to one place where RāmaKathā is recited constantly. This infatuation and delusion of yours is not going to dispel in a moment."

Jaba Bahu Kāla Karia Satasamgā II

Tabahi Hoi Saba Sarṁsaya Bharmgā I UTK-61 I

The place where Kathā takes place constantly. Do as the enlightened man says.

Uttara Disi Suṁdara Giri Nīlā I

Taha Raha KākaBhusumḍi Susilā II

Rāma Bhagati Patha Parama Prabīnā I

Gyānī Guna Gṛha Bahu Kālīnā II UTK-62 II

Supremely conversant on the path of Ram's devotion, O Garuḍa, I shall show you one such enlightened soul. (He is the) repository of good virtues and spiritual wisdom, but ages old. Take teachings from everyone. Initiation, perhaps some enlightened man may send you elsewhere; but accept alms only from your enlightened man. Raise curiosities to others, but don't forget Guru's home. Tulasī has taught all of this,

Nija Budhi Bala Bharosa Mohi Nāhī I

Tāte Binaya Karau Saba Pāhī II BAK-08 II

Look at the evidence, I don't trust my intellectual power and therefore I supplicate everyone, show me the way.

Karana Cahau RaghuPati Guna Gāhā I

Laghu Mati Mori Carita Avagāhā II BAK-08 II

I wish to extol Ram. But my intellect is very small and the exploits are very immaculate. I am aspiring for an immensely exalted entity. Tulasī resorted to everyone, but did not forsake Guru's place.

Eka Dard-E-Muṣṭakīla Kī Mujhe Talāśa Thī I

Achhā Huā Jo Tum Se Mulāqāt Ho Gāī II

Muṣṭakīla means competition. I was in quest of a permanent pain. A constant feeling. O Guru, good that I came to Your door. Now my pain shall become

permanent. The pain on which zillions of joys are sacrificed. One more *sher*,

Nanhā-Sā Ek Chiraḡ Bujhākara Gayā I

Tūfān Apnī Jāta Dikhākara Gayā II

When you cause pain to a trivial man, you are not exhibiting your smartness, you are just portraying your class.

So, the Guileless Sire sent Garuḍa to Bhuṣuṇḍi. Buddha said, "Don't call me your son, now I belong to another cult." The way JagadGuru AdiShankar says, now nothing is left, everything is over, now the only thing remaining is,

Chidānaṇḍa Rupaḡ Śivo'ham Śivo'ham I

Parents give birth to earthen body made up of soil. A spiritual seeker comes out from Guru's womb with a body fraught of consciousness. And we can recognise by resorting to such enlightened man that as much pure as we wanted to be, we already are from the very beginning. That what we wish to attain, we have already attained it; it only needs to be identified. This divine discourse is a way to identify it. You never know in form you may meet the Supreme Godhead? Therefore, if you dishonour anyone, whosoever, then you will miss God. We are missing the Supreme Godhead moment on moment. Therefore, Tulasī said,

Śiya RāmaMaya Saba Jaga Jānī I

Karau Pranāma Jori Juga Pānī II BAK-08 II

Once again my listener ladies and gentlemen, ponder over this aphorism, some enlightened man's statement – as much pure as we wish to be, we are already so much pure from the very beginning. Because my Goswāmījī mentions,

Īsvara Aṁsa Jīva Abināsī I

Cetana Amala Sahaja Sukha Rāsī II UTK-117 II

There is one curiosity, "We are listening about 'Mānasa-Marama' since past four days, can you tell us what is the mystery of *samādhi*?" What is the



mystery of *samādhi*? What is the secret of *samādhi*? It's very tough. The realised men, the awakened men can tell about it, indeed. But as for me, I shall ask you a return question on the basis of 'Mānasa' that first you explain me the mystery of your sleep, forget about *samādhi*! Why do you sleep? What is the mystery of our sleep? If we understand the mystery of sleep then Shankaracharya has promised, '*Nidrā Samādhi Sthiti*', your sleep itself will become *samādhi*. Shankaracharya Jagadguru says, my soul is You, Māhādeva; my intellect is Pārvatī. My companion-in-arm is the entity of my vital breaths. The same Jagadguru tells us that my sleep is *samādhi*. My succulent inclination in carnal pleasures is Your adoration, be kind to accept it. Whatever I have, I shall perform Your adoration with it. Wherever I go, O Māhādeva, consider it as Your circumambulation. Wherever you have work, go

there, you must go. We are mundane people. Do go to office, shop etc. but change your sentiments. Change your inner sentiments and feel that you are going for circumambulation. This is my circumambulation of Girnar; this is my circumambulation of Kailas. I am circumambulating the land of Kashi, go with this very feeling. If we discover the mystery of sleep then that very moment sleep will get transformed into *samādhi*. It is just about changing the side.

Guru Nanak also used to say the same and Thakur RamKrishna said the same as well. Noting else needs to be done, we only need to sow our mind from here to there, just like the field of rice. So Baap, what does *samādhi* mean? First, let us perceive in a corporeal context that why are we not able to sleep? Our busy schedule doesn't let us sleep, all right? Tulasi Himself writes,

Bhūkha Na Bāsara Nīrnda Na Jāmini II AYK-21 II

He who is bestowed with infinite compassion is unable to sleep. And he who has numerous enemies is unable to sleep. Or he whose body is afflicted with numerous ailments, whose body aches painfully – such an individual cannot sleep. If someone is sorrowful in the family like daughter, wife, don, mother then no one will be able to sleep. So, the one with whom we are attached if that individual is in pain then we feel sorrowful and thus we are unable to sleep. If we get slightly disturbed on hearing someone's sorrow even then a person cannot sleep.

If your mind is habituated of think too much then you cannot sleep. Thoughts are of two types. This is all psychology. This is called 'Mānasa'. One meaning of 'Mānasa' is heart and second meaning of 'Mānasa' also means an individual's mind. Mostly thoughts don't let us sleep. Thought of taking someone's revenge or thought to make sacrifice for someone doesn't let us sleep. Catch the mystery, why are you not able to sleep? Think about it sometime – at times if you feel immensely blissful, if you happen to meet someone whom you always wished to meet, if you get to talk with that person, then you cannot sleep. Never had we thought that we will be able to meet. A meeting of few minutes also seemed impossible and we happened to talk for one hour – then sleep goes for a toss! Neither bliss lets us sleep, not sorrow lets us sleep.

Now, I shall try to reach your heart by three points. Let us consider the aphorisms of spiritual world. First, worry doesn't let us sleep. This worry is not of the mundane world. But by worry I mean that way Kṛṣṇa feels worried in 'Māhābhārata'. Bhīṣma has taken a vow, 'I shall make the earth devoid of Paṇḍavas.' Who can take it lightly when it is Bhīṣma saying this! Paṇḍavas came to their tent and got the news that Bhīṣma has taken a vow that tomorrow the

earth will be devoid of Paṇḍavas. And Arjuna should have been most worried. But they say that, on listening to this Arjuna immediately took some support beneath his head and went to sleep in a moment even amid the war-camp. Arjuna was woken up, how can you sleep? Bhīṣma has taken a vow, we would not live tomorrow. He was woken up again and again, "Wake up, let's plan the strategy for war." Arjuna turns his side and says, "Let me sleep". "How can you sleep?" He responded, "I trust, Kṛṣṇa is awake." And the one who's Mādhava is awake, what has he to worry for? Because some enlightened man, some Sadguru worries for us, we are able to sleep.

First, worry. Second, contemplation doesn't let an enlightened man sleep. Contemplation is the second encampment. Contemplation is higher than worry. His contemplation about the Supreme, the contemplation about Vedas, the contemplation about scriptures doesn't let Him sleep. And when a worthy contemplation happens to His heart's content then the enlightened man feels, when shall morning dawn so that I can distribute it to someone. And thirdly, remembrance doesn't let us sleep. Goswāmījī has written in the end in 'Mānasa', if you cannot do anything else then no worries. I have placed the entire scripture before you.

RamaHi Sumiria Gāia RamaHi I

Saṁtata Sunia Rama Guna GrāmaHi II UTK-130 II

So Baap, ceaseless remembrance doesn't let us sleep. Remembrance is always result-oriented. Evocative call has a power. Worry keeps one awake, contemplation keeps the enlightened man vigil and the remembrance of the Supreme Being keeps us awake.

So, before asking what *samādhi* means, if we understand why we are not able to sleep then we shall cherish no desire to know about *samādhi*.

Patī Na Rājahi Nīda Nisi

Hetu Jāna Jagadīsu I

Ramu Ramu Raṭi Bhoru Kiya

Kahai Na Maramu Mahīsu II AYK-38 II

Yet again the word 'marama' is used. *Marama* also means intention. First let us look at the corporeal meaning and then at the spiritual one. Chant Ram, Ram in any manner, it will soon be morning, it will beget light. Remembrance doesn't go futile. As the King doesn't wake up in the morning, Sumānta comes in Kaikeyī's sulking-chamber and Kaikeyī tells him, I do not know why the King could not sleep all night. Call the God in order to know his intention. So, only God knows the mystery, no one else knows. Only Ram would now what is the mystery! If you proceed further then one individual comes in the journey of RāmaKathā saying that, I know Your mystery. One character comes during the forest-journey,

Māgī Nāva Na Kevaṭu Ānā I

Kahai Tumhāra Maramu Mai Jānā II AYK-100 II

Lord reaches the bank of Gaṅges during the journey of forest and in order to cross the Gaṅges, Lord requested him to take them through a boat. He thus replied, "I shall not give you my boat because I know your mystery." Further ahead,

Jagu Pekhana Tumha Dekhanihāre I

Bidhi Hari Saṁbhu Nacāvanihāre II

Teu Na Jānahi Maramu Tumhārā I

Auru Tumhahi Ko Jānanihārā II AYK-127 II

Vālmīki has stated that even Brahma, Viṣṇu and Maheśa know not the mystery of God. So, even the great personalities fail to discover His mystery, but if He wishes Himself then even the smallest man can know it.

Yajñavalkya is reciting the Kathā to Bharadvājajī that, one fine day Lord has taken a seat

beneath the banyan tree with a pleased consciousness. Finding an apt opportunity, Mother Bhavānī approached Śiva. Honouring Her Māhādeva gives a seat to His left. Bhavānī says, "Lord, You're the Guru of the three spheres. Lord, my doubt must dispel. Tell me, who is Ram? Be kind to explain me the mystery through RāmaKathā." Lord Śiva was excited to extol the exploits of the Lord of Raghus and He thus commences the recitation. And Lord Māhādeva began to describe Lord Ram's formless form, "Supreme Entity is the one who walks without feet, touches everyone without body and beholds everyone without eyes. He whose doings are transcendental, whom even the Vedas fail to glorify, that entity has arrived in form of Ram."

In RāmaKathā, prior to the birth of Ram the tale of Rāvaṇa's incarnation has been written. Rāvaṇa performed rigorous penance. Attained unattainable boons. He began to misuse the attained boons. Earth was perturbed. Tyranny smeared the earth. Earth took the form of a cow and went to the seers and sages, "Save me!" The deities said, "We are helpless, what can we do?" Everyone approached Brahmā, The Creator. The deities sang Lord's eulogy and divine annunciation sounded from the sky, "Have patience, I shall bear incarnation in Avadhā."

Universal sovereignty of Ayodhyā. The present king of kings, the Lord of Avadhā is the champion of spiritual wisdom and an adept devotee. Both the king and the queen together worship the Lord. They lead such a holy married life. He has reached old age and he is not yet blessed by a son. The monarch went to Guru's home. Articulated his personal bliss and sorrows. Śṛṅgī was called, a yajñā begetting the boon of a son was held. The deity of yajñā appeared with the holy sacrament. Handed over to

Vaśiṣṭhajī and said, "Give this to the king and ask him to distribute to the queens as deemed apt." The King gave one-half of the holy sacrament to Kausalyā, one-fourth to Kaikeyī and by the hands of Kausalyā and Kaikeyī the rest was given to Sumitrā in two parts. The queens began to experience the state of being conceived. *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)* i.e. the almanac turned propitious. The moment of Lord's appearance arrived. *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. All the deities gathered in the sky in their air-buses. The eulogy of Lord's advent commenced in all three worlds. Everyone is experiencing pleasure. A distinct glow of light was perceived in Mother Kausalyā's royal chamber. And the Supreme Godhead who dwells in the world, the Almighty Supreme Soul appeared in Mother Kausalyā's chamber in a four-armed form,

Bhae Pragaṭa Kṛpālā

DīnaDayālā Kausalyā Hitakārī I

Haraṣita Mahatārī Muni Mana

Hārī Adbhuta Rūpa Bichārī II BAK-192 II

Mother Kausalyā joined her palms, "O infinite, in what words should I extol Your glory?" The mother experienced a divine realisation. Lord smiled. I have heard from the saints that the mother turned her face after this. She said, "You promised to arrive in a human form and You have now appeared in the form of God." Lord said, "What should I do?" Mother responded, "Become the one with two hands and turn as small as a new born infant." Lord became as small as an infant. He said, "Mother, is it fine now?" "You're talking like an adult, cry like a child." Lord began to cry like an infant in the mother's lap and Lord now appeared in form of Ram. The moment Dasratha heard the news of a son's birth, he experienced the ecstasy of absorption into Brahma. Thereafter, the great king began to experience supreme elation. He said, "Call Gurudev, play the trumpets, celebrate the occasion!" Glad tiding of Ram's birth commenced.

Worry doesn't let us sleep. This worry is not of the mundane world. Because some enlightened man, some Sadguru worries for us, we are able to sleep. Second, contemplation doesn't let an enlightened man sleep. Contemplation is the second encampment. His contemplation about the Supreme, the contemplation about Vedas, the contemplation about scriptures doesn't let Him sleep. And thirdly, remembrance doesn't let us sleep. Ceaseless remembrance doesn't let us sleep. Remembrance is always result-oriented. Evocative call has a power. Worry keeps one awake, contemplation keeps the enlightened man vigil and the remembrance of the Supreme Being keeps us awake.

Kathā-Daraśana

- *Hanumānājī is the entity of vital breaths. Hanumānājī saves five vital breaths.*
- *RāmaKathā is not a religious gathering; this is the Yajña-of-Love.*
- *A serene experiment of changing the direction of thoughts is Lord's divine Kathā.*
- *Kathā doesn't make anyone destitute (like a mendicant); Kathā rather begets an inner richness. Kathā brings out our richness.*
- *Medicine of utterly incurable ailments is Lord's Name.*
- *Do not recourse to doubts in the pathway of devotion, He is beyond doubts.*
- *The mystery of dispassion will not be unraveled without devotion.*
- *Don't imitate righteousness. Righteousness is our independent right.*
- *The mysteries of the Supreme Entity cannot be deciphered by our karmas; they can be attained only by grace.*
- *Mentally connecting with the pollen-like dust of Sadguru's divine feet is extremely difficult.*
- *Accompany the enlightened men if you want to change your destiny.*
- *Enlightened man should be smiling.*
- *Never dishonour the command of a superior personality.*
- *Guru is free from dualisms.*
- *Subjugation is not the job of Guru; it is the job of a charmer.*
- *Take teachings from everyone, (but) take initiation only from one individual.*
- *Love invariably begets sacrifice, Truth invariably begets fearlessness and Compassion invariably begets non-violence.*
- *Love cannot be expressed in words.*
- *The math of Love cannot be known by worldly books.*
- *Pious diet begets natural purity in us.*
- *Influence is debt, temperament is self-owned.*



'Mānasa-Marama', we are having a dialogue about it as present aphoristically in 'Rāma Carita Mānasa'. To know *Marma* means to know the secret. *Marma* means mystery, *Marma* means a special interpretation. One meaning of *Marma* is an effectual meaning obtained from the deepest bottom of one's inner consciousness; effectual meaning obtained from the dictionary of life. Our terminology has one word called as '*MarmaSthāna*' (*vital point*), for instance when an individual wants to trouble someone or put someone into a problem then he searches for that vital point, the way we hit the mark spot-on, the way we hit our aimed target just as the fish was pierced right in its eye (in 'Māhābhārata').

The word '*Marma*' has been used in 'Māhābhārata' on various instances and each of them occurs in diverse interpretations. One single meaning or interpretation will not work because every individual's

*RāmaKathā is not a religious gathering;
this is the Yajña-of-Love*

inclination is unique. To address the diverse inclinations, the realised men have come up with equally diverse interpretations. As we stay in this world, we find three types of people. I am saying this considering only human-beings in the center. We tend to accompany three types of people. We happen to meet and build relationship with three types of people in this society. One type is friends. Few people are our friends. It is said in politics that he who is in power, he who is the King has no friends, all are his enemies. In politics no one is a friend, all are enemies, but they are friends in disguise. The King may believe that they are his friends but they just keep a watch. This is what is believed in politics.

An enlightened man as well has no friends. You will not be able to find any friend of Buddha. Lord Mahavir Swāmī doesn't have any friend. They are either their servitors or helpers but when it comes to close friends then you would not find any. It is rather the other way - the enlightened man is everyone's friend. He cannot be anyone's enemy. Because enlightenedness knows that enemies are hidden even in friends, somewhere or the other. Psychology says that as the consciousness of hostile instincts suppresses and the consciousness of friendship surges then we feel that the opposite person is our friend. Await this moment, no sooner the upper layer of consciousness diminishes then the lower layer of consciousness upsurges. Have you ever thought about this in your life that even though we cherished a strong bond of friendship with someone in our life, why did the sudden feeling of animosity arouse? Animosity has not aroused suddenly, it was the suppressed consciousness. Good that it was suppressed all this while, it manifests under conducive opportunities. We should have this cognition that the perception of others' being our friends depends on the flow of our inner consciousness.

Enlightened men are unique like Lord Ram, Bharatajī, KāgBhuṣuṇḍijī, Respected Janak and the divine Goddess Janki in 'Mānasa'. Friendship thrives on similar addiction and similar alliance. When two individuals share common addiction, they become friends faster. People sharing a common suffering can become easy friends. Suffering or pain is also an addiction. One devotee suffers the pangs of Lord's love and if he finds someone else also suffering the pangs of love then both can get along well with each other; both can become friends; both can experience the same heart-beat.

Buddha doesn't use the word 'Love'; he rather uses the word 'Compassion'. Does that mean that Buddha had no love? World Reverend Gandhi Babu also discusses about truth and non-violence by a greater extent. Not that the entity of love doesn't exist there but the word 'Love' has been used much sparingly. Lord Mahavira has laid more emphasis on Compassion. And as we perceive Lord Kṛṣṇa then He has trivialised the values like truth, non-violence etc.; He has given more emphasis only on Love. The great sage Vinobājī has also given more emphasis only on Love. And VyāsaPiṭha is on this conclusive gist, as far as I am concerned the discussions are always centered on the triple-braid confluence of Truth, Love & Compassion.

My brothers & sisters, those who have sparingly discussed Love, don't think that they were not lovers. The mystery will be set open after listening to one incident of Buddha. After an austere penance of twelve years the existence was raining down showers flowers, he attained enlightenment. Thereafter, he visits his birth land, in his town. It is said that first and foremost he goes to meet his wife. For the first time perhaps Buddha tells his dear companion Ananda, who would constantly accompany him everywhere, that, "Today, I shall meet Yashodhara alone, do not come with me."

For a moment Ananda wonders – meeting Yashodhara after attaining enlightenment and talking with her all alone, where is my Master headed? He said, "Lord, it is my vow to constantly accompany you." Buddha says, "You have yet not attained enlightenment, Ananda. You shall attain enlightenment just one day before I attain nirvānā and thereafter, I shall be no more. You are still raw; you will not be able to understand this mystery." He insists.

Finally, Buddha tells him as an order, "You cannot come!" What could be the mystery of meeting alone? Buddha goes. But once again he turns back and reconciles Ananda, "Ananda, Yadhodhara has suppressed her revolt since 12 long years, she is enraged on me. And when I meet her, I am not sure what would she tell me out of fury. You would not be able to hear. Because you are raw as yet, you may get angry mistakenly. And it is much essential to release her accumulated pain of twelve long years. I wish to give her a chance." At that moment Buddha said, "I love Yashodhara". Constantly remembering someone is Love and staying hidden for years together is Love as well. The math of Love cannot be known by worldly books. Its mystery is unraveled through the lives of some enlightened men.

Even as it may be a strong friendship but don't miss to realise that some enmity will be hidden inside which may be searching for an opportunity. Those disciples of Sadguru who have still not reached the higher spiritual state are not His disciples in true sense. They too have revolt hidden in them somewhere or the other. As such father and son do share affectionate relationship, indeed. And if this is true then why are the difference of opinions between father and son? Why arguments? Who has saved us? Reminisce Him again and again. I have a couplet propitious to this. Four simple lines, nonetheless drenched with mystery,

Kisī Faqīra Kā Daste-Duā Calātā Hai I

Who runs our life? The supplications of some monk, the lifted hands of some monk run our lives. Do not forget. If I and you forget then it becomes a fraught mundane world and if we never forget then we are renunciates. One cannot become a renunciate by forsaking the mundane world. By persisting constant

remembrance of someone's compassion, we can become a renunciate even as we may be in trousers.

Kisī Faqīra Kā Daste-Duā Calātā Hai I

Huqumat Nahī Calātī, Khudā Calātā Hai II

Tujhe Khabar Hī Nahī, Mele Mein Ghūmnewāle I

Terī Dukāna Koī Dūsarā Calātā Hai II

One phrase of GaṅgāSatī is, 'to know the mystery of words'. Tulasī may be feeling as well that whatever I have written down, even I am unaware of its mystery as of now! Because it is not he who has written, it is someone else who has made Him write down. And Tulasī is a very lovely Sadguru because He had accepted from the very beginning. Our problem is that we believe from the very beginning that we are the experts of all mysteries. Whereas Tulasī had accepted from the very beginning, He had already confessed that no fragment about the composition of 'Mānasa' is coming to my mind, what should I do? This is Tulasī's endorsement,

Sūjha Na Ekau Aṅga Upāu I

Mana Mati Ramka Manoratha Rāu II BAK-08 II

No resource is coming in my hands, because I am still dull of intellect and my wishes are as Royal as an emperor! I am very trifling!

Mati Ati Nīca Ūci Ruci Āchī II BAK-08 II

The enlightened men use the word 'nica' (dull) for their intellect. Tulasī uses this word for Himself. An individual is free to make self-confessions. My aspirations are very Royal. I am aspiring for something big and I am not capable. This man is absolutely down to earth and that's the reason that his scripture has reached each and every heart.

Māhe Ramazāna Waqt Se Pahale Nahī Ātā,

Yeh Ghar Kī Hālata Dekhakara

Baccho Ne Rozā Rakha Liyā II

This is the state of the society! Even today in the

society, in such an advanced world, on this planet many children go to bed hungry. This is the picture of the society. Even till date numerous millions of slaves exist on earth! Men are traded! We've been through this tradition of slavery in our country. Even in today's advanced world, numerous people are being bought and they claim that, we pay them salary, we are employing them! It is wrong. Renowned Pope, the great Bishop of the global Christian community, a great *Mavlana* of the Muslim community and they invited me as well, Bapu will you? I said, I am the man of this very thought. Duty towards humanity should indeed prevail. Let human beings not be sold now, let man not be bought now. And when every religion across the world begins honouring Truth, Love & Compassion by being free from their pre-biased notions then these evils will come to an end.

As much as we can accept Truth, Love & Compassion, let I and you learn to tread this path with due honesty. Why is this Kathā? It is an experiment to fill the hearts. The fact that the great religious men are deeply concerned about this with the central focus on humanity and by breaking-free the pre-biased notions of their religions, their rules and their worship indicates an initiation of a major campaign. I am going to endorse it. This is something in lines with my thoughts. Think about it; fill your hearts as the first thing. You have your whole life to earn money, but only few days exist to fill your heart. I in fact wish that may your heart get filled and may your eyes get filled – my recitation will thus succeed. May no sun be able to dry the tears of your eyes. RāmaKathā is not a religious gathering; this is the Yajña-of-Love.

So Gaye Garīb Ke Bacche Yeh Sunkar,

Sunā Hai Khwābo Mein Farište Āte Hai

Aur Roṭiyā Bāṭate Hai I

There is couplet of Mir,

Sirhāne Mīr Ke Āhiste Bolo,

Abhi To Soyā Hai Yeh Bacchā Rote-Rote I

There is someone behind us who runs (our life), constantly remember Him. Baap, the supreme mystery of this life – the mystery of an individual soul, the mystery of life, the mystery of the Supreme Godhead is a great mystery. Tulasī is showing a method to unravel it. We need to feel ourselves in our utmost true form.

Buddha gives an opportunity to Yashodhara. "Twelve years of revolt suppressed within her shall explode, Ananda, you will not be able to tolerate it." Ananda understands. Buddha goes to her and Yadhodhara speaks a lot in fit of rage, "Your Love was a pretense!" Smiling gently Buddha said, "I loved in the past, I love now as well. Therefore, I have come back after twelve long years."

Love cannot be expressed in words. But the paths are different. Ladies and gentlemen, it is extremely difficult to understand the mystery of feelings hidden in a consciousness. Therefore, enlightened men do not have any friends. But an enlightened man is everyone's friend. The Supreme Entity is everyone's friend. One sobriquet of sun is 'Friend' and therefore, sun belongs to everyone. People around us whom we regard as friend are friends from an upper layer of consciousness; however, in an unknown state of consciousness, somewhere, enmity is also suppressed. And don't decide in haste after looking at the enemies because Love may sometime sprout in their unknown consciousness. This world is an illusory creation of Brahmā (The Creator) and in Tulasī's opinion, 'Bidhi Prapañcu Guna Avaguna Sānā'. This creation is admixed of virtues and evils. I have heard that gold ornaments cannot be made from



100% pure gold. Therefore, some copper has to be mixed. The world is also a mix of virtues & evils, sins & merits. So, this world in which we are living, we should know the mystery from the scripture about what are friends?

Another mystery we should know is - what are enemies? And the third mystery we must know is that there is a place between both of them which is distant from friendship as well as enmity. There is someone in the middle, right in the center of the two.

Gahahu Ghāṭa Bhaṭa Samiṭi

Saba Leu Marama Mili Jāi I AYK-192 I

Kevaṭa, the King of Guhas and their townsmen develop a misunderstanding that as Kaikeyi's son is coming with an army, what if he is coming with evil intentions? The King of Guhas turns fierce, but he was also cautious at the same time. Cautioning his kinsmen he said, "Gather all of you and blockade the ghats of Gaṅges. Everyone blockade the ghats with boats and then I shall approach Bharata. I shall find out his mystery. I shall find out the intention of his consciousness. May we not commit a mistake in hurry."

My brothers & sisters, do take decisions in hurry. If not more than wait for at least one hour before

acting on anything. One hour will play an important role. You shall find strength in taking the final decision. So, collecting himself the King of Guhas said, "Go and blockade the ghats, I alone shall encounter Bharata." And then comes this matter of *marma*,

Būjhi Mitra Ari Madhya Gati

Tasa Taba Karihau Āi II AYK-192 II

Mitra means friends, *Ari* means enemies, *MadhyaGati* means those who are indifferent or neutral – equidistant from both. So, the King of Guhas says, "You go and blockade the ghats whereas I shall go and talk with Bharata to know whether he harbours friendly attitude, neutral attitude or hostile attitude? Let me find out the mystery these three aspects and then we shall take the next step." Acting impulsively may often cause a mistake. But how to find out the mystery? This is an extremely great method of finding out the mystery. How to know what kind of a person an individual is? One can know this mystery based on the kind of food he eats. Based on whether he survives on fruits, vegetarian food or non-vegetarian food, it is attempted to know the mystery about friendly, hostile or neutral attitude. Second identification – the type of pictures we keep in our room reveals our inner mystery. Your alliances, your friends, type of people with whom you like the most unravels the mystery of your inner nature. We can employ few such methods to know about others. Being forest, no pictures were with him, how would the King of Guhas then know Bharataji's mystery? He is accompanied with an army, but this could be unreliable as well. Third experiment that the composer of 'Mānasa' employed is, Guha told his attendants to go with three types of gifts and place them in Bharata's divine feet, depending on which gift Bharata accepts will reveal his inner mystery - friendship, enmity or indifference?

Two to four baskets of bulbs, roots and fruits were taken. It is written in 'Rāma Carita Mānasa' that they also took along birds and deer. They also took few birds and beasts. And the third point, they took special species of fishes filled in the basket. So, the three types of presents were placed before Bharata in form of a gift! Depending on which gift Bharata accepts, they can know Bharata's intrinsic intention. If he accepts roots and fruits then he is indifferent. If he accepts birds and beasts and then Bharata wishes to befriend even the birds and beasts. And if he accepts the basket of fish then realise that Bharata harbours hostile intention. Our scriptures have proclaimed that our mind becomes as the food we eat. This is absolutely true. Pious diet begets natural purity in our body – this is the rule. *Thakorjī ne dharī śakāya evu khāvu (Eat that which can be offered to God)*. Bharata moved the fishes away. He set the birds and deer free and told his servitors to take the bulbs, roots and fruits. Guha's eyes filled up with tears with a thought that I would have committed a great mistake had I not known the mystery. The Supreme Godhead has saved me. Then Bharataji was welcomed. So, this is also one of the methods in 'Mānasa' to know the mystery.

Bharataji went to Chitrakūṭa. Everyone met there. Janki met her mother-in-laws. Then comes a line wherein, in order to serve Her three mother-in-laws, Jankijī manifested Herself in three forms. Kaikeyi is feeling that Janki had to come to forest because of me and blessed is the daughter of Janaka that this daughter-in-law is offering the service of massaging the feet of that mother who pronounced Her an exile into the woods. In a second form, She offers servitude to Mother Sumitrā's divine feet and in a third form, She is present for Mother Kausalyā's servitude.

Lakhā Na Maramu Rāma Binu Kāhū I

Māyā Saba Siya Māyā Māhū II AYK-252 II

No one except Lord Ram could know this mystery. Goswāmījī has formed a picture and presented before us depicting the way they walk? Lord Ram walks in the front, Lakśmaṇa walks in the end and Jankijī walks in between them. Ram is Brahma, The Supreme; Lakśmaṇa is a worldly soul (*jīva*) and Jankijī, the divine Goddess of the universe, is (Lord's) delusive power (*māyā*). *Māyā* walks behind Brahma. *Māyā* doesn't overtake Brahma. This is the trait of *māyā* or the prowess of Brahma. And *jīvas* like us walk behind *māyā*. 'Marma' in 'Mānasa' can thus be interpreted in diverse contexts.

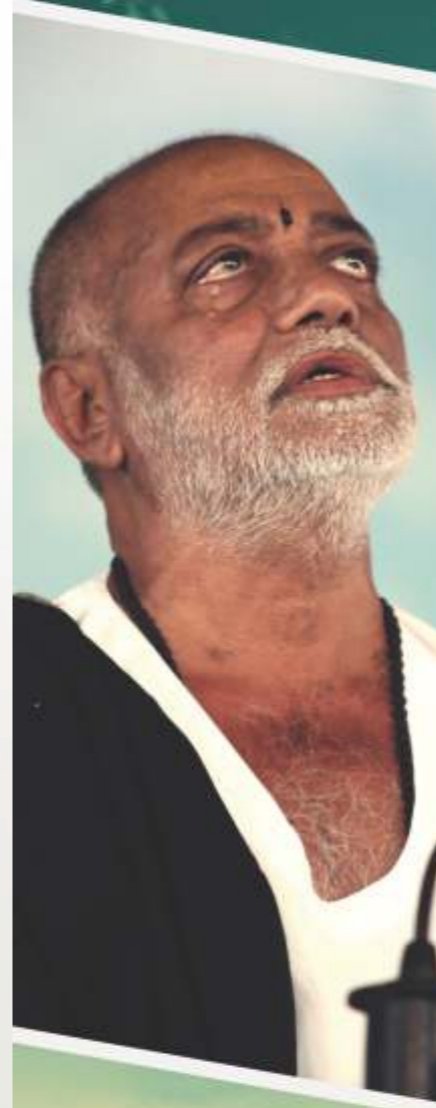
Lord was born. Similarly, Mother Kaikeyī gave birth to a son. Mother Sumitrā also gave birth to two sons. A great celebration continues in Ayodhyā. No one could decipher its mystery! The four brothers began to grow up. Sire Vaśiṣṭhajī arrived. They requested, "Oh the king of sages, be kind to christen our sons in accordance to the cognition of your inner consciousness." Vaśiṣṭhajī said, "He who is an ocean of joy, a mine of bliss, pervaded all across the world, chanting whose name an individual soul shall attain restfulness, I therefore name this child as Ram, this is the great maṅtra." He further said while naming Kaikeyī's son who resembled Ram, "He will nourish

and satiate the world, I therefore name this child as Bharat (*the one who fills*). He by whose name not the enemy but enmity will come to an end; animosity will obliterate, it is not about the obliteration of the enemy himself; therefore, I name this child as Śatrughna (*obliterator of enmity*)." Mainstay of the whole world, beloved to one and all, store-house of all virtuous traits, I name such a child of Sumitrā as Lakśmaṇa (*possessor of all virtues*)." Vaśiṣṭhajī said, "These four sons of yours are the aphorisms of Vedas." Guru performed the naming ceremony and the occasion was rejoiced in a great manner.

The four brothers were then invested with the sacred-thread ceremony. They attained all branches of knowledge in Guru's hermitage and returned back. Viśvāmitrajī arrived and solicited Ram and Lakśmaṇa. On Vaśiṣṭhajī's words, Dasratha handed over both the sons. Tāḍakā was emancipated. Ram and Lakśmaṇa guarded Viśvāmitra's yajña. The next day they left for the journey of Janakapura on Viśvāmitra's suggestion. Emancipated Ahalyā on the way. Arrived at Janakapura. King Janaka warmly welcomed them. He got their introduction and lodged them in a beautiful palace of Mithilā named, 'Sumānara-Sadana'. Everyone had lunch and rested.

An enlightened man as well has no friends. You will not be able to find any friend of Buddha. Lord Mahavir Swāmī doesn't have any friend. They are either their servitors or helpers but when it comes to close friends then you would not find any. It is rather the other way - the enlightened man is everyone's friend. He cannot be anyone's enemy. Because enlightenedness knows that enemies are hidden even in friends, somewhere or the other.

Mānasa Marama || VII ||



Today there are many questions, but I would like to clarify one question. A young man has asked, "Bapu, Osho used to deliver an address every day on a specific topic in a series. The second day he would spend in answering the curiosities of the listeners related to the topic. Third day he would again continue with the topic. Fourth day would again be devoted to answering queries; can't you do this?"

I have not come here to do what others do, this is the first clarification. Even though I accept Truth from wherever I get, but this style of mine is very old. There was no music with me, I used to speak alone, I would recite in rural villages and even during those days some or the other villager would raise their curiosity in a letter. During those days also I would attempt to give an answer by my Guru's grace and as per my understanding. Although, I would only agree with those thoughts of Osho which my soul accepts, besides this even Osho should not feel

A seeker immersed in the felicity of worship can unravel the mystery

displeased about it. So, I have not come to do what others do. At the same time, I also do not wish that you should do as I do. You must keep your innateness intact. You should stay as you are with yourself. Words will only encourage you, they alert you or they just set open your thoughts.

A gynecologist, a nurse or a physician who delivers a baby doesn't inject a womb in anyone's stomach. The womb is already present in the stomach, since nine months have been completed; it is her duty to open it up. Socrates used to promulgate this very thought that, I don't give anything to anyone, they already have Truth, they have Love & the have Compassion. My only job is to set it open. Yes, do accept the auspicious, certainly. And if I share anyone's thought then I do so by duly quoting his

name and with exalted feelings. I quote the name from whom it is taken. So Baap, I am the acceptor of Truth. And this is Vedic tradition that may we receive auspicious thoughts from all ten directions. So, first of all I would like to clarify that here no attempts are made to act like others.

Another question is, "Bapu, Supremely Reverend Sire Goswāmījī has composed 'Mānasa' by placing mind in the center. In 'Bhagavad Gītā' Kṛṣṇa has made many attempts to explain about mind. Yet, mind becomes unsteady, what is its mystery? Further, what is the mystery of mind coming to rest? Despite of profound and innate attempts mind constantly keeps getting distracted, please say something about it."

Baap, if I say on the basis of 'Mānasa' then we ourselves can find the causes of mind getting unsteady. We ourselves are the cause of our mind getting unsteady. So, if you specifically introspect a bit more on your inner consciousness then you can find out your own causes because in my understanding the causes of mind getting unsteady are different for everyone. Someone's mind may be unsteady because of some mundane burden. Someone else's cause of unsteadiness of mind could be some disease or ailment. Yet another cause of unsteadiness of mind could be the inability to tolerate others' pain, which is possible. This unsteadiness is worth welcoming. One cause of unsteadiness of our mind is when someone else has rose much higher than us in our own field. If someone progresses more than you in the same field as yours then mind starts getting unsteady. This could also be one of the causes. The causes of my mind's unsteadiness could be my own, for you they could be your own. So, first of all find the cause. Because the Cause-Effect Theory in our philosophy states that the

effect happens later, first and foremost comes the cause. There cannot be an effect without a cause. For instance, the cause of I coming to Mumbai is RāmaKathā. The cause of you all coming to Bhavan's Campus is RāmaKathā. Everyone has their own causes of the unsteadiness of mind. Find them out and try to save yourself from these causes with the help of discernment attained from the divine discourse. Why should we envy? Why should we feel jealous?

Secondly, Tulasī has clarified the remedy for the mystery of our mind being at rest,

Nija Sukha Binu Mana Hoi Ki Thīrā I

Parasa Ki Hoi Bihīna Samīrā II UTK-90 II

It is the scientific law that in absence of air no one can experience the sensation of touch in space. Man keeps floating in space. In this world, it is not possible for me and you to experience the sensation of touch without air. Therefore, Raman Maharshi says, if you turn completely zero, if you become absolutely empty then the touch of affection and hatred will cease forever. When we turn empty then our touch with all the vices or the vices grabbing us, all such phenomenon dispels completely. Because we have turned zero. Our dualism has ceased. So, it is the scientific principle that no one can touch anyone without air, on the same lines Goswāmījī has broken one delusion. We say that we shall be blissful only if our mind comes to rest; Tulasī claims the other way. He says, you must first attain your self-bliss, mind will come to rest by itself. This aphorism comes very easy to me. Not because Tulasī has said. I am much elated that Tulasī has said this, nonetheless it is a universal aphorism. We rather think that if mind comes to rest then everything will become peaceful. Tulasī says, first you must attain your own bliss, you are blissful, your

temperament is blissful. Not indebted bliss, but self-bliss, 'SvāntahSukhāy'.

It is the opinion of the composer of 'Mānasa' that no one's mind on this earth will come to rest without their self-bliss. Sire Eknath, it has been written about him that one fine day a woman visited him. Sire welcomed her, "Your introduction?" She said, "I am Peace. I am Peace fraught with bliss and relief. I wish to go everywhere but I am unable to stay at one single place for long, please show me some place to stay. No place is fixed for me. Wherever I go, at someplace there is disquietude or dispute, at other place there are hungry children are crying and so on and so forth. I am forced to leave that place. Where should I go?" They say that the saint pointed out Gyaneshvara's home. Whether the incident befell or not, please don't get into the entanglement of arguments. Quest the core principle.

Why do we say that wherever saints are present, at that place peace prevails. Ultimate destination of peace is monk, 'Śānti Pamāḍe Tene Śānta Kahīe'. Why do we feel good when we visit some realised man? Because peace dwells there. And why do we not like when some monk leaves? Why does it pain? What do we want to attain from a monk? We need to attain Peace from a monk. Peace stays around him, then why are we unpeaceful? So, Tulasī has shown the secret of bringing the mind to rest,

Nija Sukha Binu Mana Hoi Ki Thīrā I

Parasa Ki Hoi Bihīna Samīrā II UTK-90 II

Rather than finding out the cause, it is better to quest that aspect which contains our bliss. We are the very form of bliss, we are the very form of joy, do not forget this. We are the Lord of innate bliss.

There is one question, "What is the mystery of Kṛṣṇa's Love?" This is equally difficult to

understand. Only a lover can know the mystery of love, 'Ghāyala Kī Gata Ghāyala Jāne'. The birds alone know the language of birds. Goswāmījī writes one line in 'Rāma Carita Mānasa',

Tatva Prema Kara Mama Aru Torā I

Jānata Priyā Eku Manu Morā II SDK-15 II

Karṇa has once stated in 'Māhābhārata', "I don't know anything else, but I know the mystery of love between Kṛṣṇa and Arjuna." He has made amazing statement. Karṇa is the knower of spiritual wisdom, Kṛṣṇa Himself has endorsed this. Kṛṣṇa knows the Vedas, this is certified by Kṛṣṇa in 'Māhābhārata'. The dialogue between Kṛṣṇa and Karṇa is worth reading. All the characters of 'Māhābhārata' know the mystery of righteousness. Start from Duryodhana, 'Jānāmi Dharmam'. These are Duryodhana's own words. I know righteousness but my problem is that I am unable to abide by righteousness. I know the mystery of unrighteousness; however, I am unable to forsake unrighteousness. No one is bad here. They have composed the dialogues only to show us the mirror. The age which would have the evident presence of the complete incarnation, the Supreme Godhead, Lord Śrī Kṛṣṇa and when He Himself approaches Duryodhana with a proposal of treaty, at that moment the meeting happened face to face and eye to eye, yet it caused no effect on Duryodhana! It must have indeed effected him, it can't just go in vain, but that poor man says, at the right moment I fail to abide by righteousness! Dharmaraja always acclaimed him as Suyodhana. So Baap, there is a couplet by Dixit Dankauri,

Śāyari To Sirf Eka Bahānā Hai,

Aslī Maqsad To Tūjhe Rizānā Hai I

I sometimes include some humour, some music, some song etc. just for your mind to become more cheerful. By dispelling the vices of your soul, it will only set free your pleasurable which is currently imprisoned. The *shayari* is a mere excuse. Many people who criticise Kathā are true on their own place, Kathā doesn't make anyone destitute (like a mendicant); Kathā rather begets an inner richness. Kathā brings out our richness. Kathā teaches them to dance who have forgotten to dance, Kathā teaches them to sing who have forgotten to sing, it makes everyone pleasurable and those who have forgotten to cry, Kathā teaches them to cry. This is not a religious gathering; it is the Yajña-of-Love. So Baap, when our vision is not proper, we criticise. It is not anyone's fault, it is just the difference in viewpoints.

We have a myth in our country that we should not keep 'Māhābhārata' at home. Keeping 'Māhābhārata' at home causes quarrels and disputes at home. Righteousness itself can cause myths if the listeners are not endowed with discreet listening skills and vision. I request my listeners to listen with utmost discernment. Do keep 'Māhābhārata' and read it – by doing this if *māhābhārata* (*quarrel*) happens at home then it will get pacified. Vyāsa is very vast, he is not parochial, '*Namostute Vyāsa Viśāla Buddhē!*', 'Māhābhārata' is awe-inspiring. Savouring it with 'Rāmāyaṇa' will beget all the more joy.

"Bapu, what is the subtle difference between Love and Compassion? Please comment." Love and Compassion are relative, is what the inquisitor is hinting. Compassion is impossible without Love and Love is impossible without Compassion. Whatever



you are saying is correct, provided both are Truthful. Therefore, VyāsaPīṭha has come up with a triangle of Truth, Love & Compassion. If Compassion is not Truthful and if Love is not Truthful then both are futile. The duet is worth only when it is true love and true compassion. Sometimes think about this - is our smile true? It is a sheer formality. We are bound to smile. At times our tears are also crocodile tears. They could well not be true. Compassion and Love are amazing, but they should be Truthful. Therefore, you can take this triangle in any form. Truth, Love & Compassion is a spiritual triangle.

Let us look at the line of *marma* in 'AraṇyaKāṇḍa' and proceed thereon.

Lachimanahū Yaha Maramu Na Jānā I

Jo Kachu Carita Racā Bhagavānā II ARK-24 II

Background of the episode: Lakśmaṇajī went out in Pañchavaṭī to bring bulbs, roots and fruits. Both Lord and Siyaju were sitting alone. And Lord Ram told Sitajī, O good lady, '*Tumha Pāvaka Mahu Karahu Nivāsā*', contain Yourself in fire. Until I don't destroy the demonical instincts, until I don't rescue the monks, until I don't establish righteousness in its right place till then You must contain yourself in fire. Lakśmaṇajī could not know this mystery. This was Lord Ram's plan and Lakśmaṇa though being an awakened man, a supremely dispassionate personality could not decide whether this was the actual Janki or Janki in an illusory form! He thought She is the same Janki. Thereafter, Lord enacted a lovely human sport, appointing Lakśmaṇajī in Janki's protection He told him, "Take care of Janki, demons are roaming here freely. And I shall return soon." And Lord rushes behind the golden deer, Mārīca. And Mārīca took the Lord far away. Eventually, after reaching as far as it was necessary

Lord shot an arrow and Mārīca shouts these words while collapsing, "O Lakśmaṇa, O Lakśmaṇa". And the sounds of "O Lakśmaṇa, O Lakśmaṇa" hit the cottage of Pañchavaṭī. As soon as Janki heard this sound, she was taken away by infatuation. She came out at once and said, "Lakśmaṇajī, I feel that your brother is in danger, please go there soon. He is calling your name. He has gone to kill the deer but perhaps the demons may have laid a trap and cordoned Him." This is though a lovely human sport.

Sitajī heard Lord Ram's voice in the voice of Mārīca. There could be some causes of this. First of all, Mārīca is illusory. He may have probably imitated the voice. He must have employed such magical powers that portrayed as if Ram was calling. Hearing Lord Ram's voice in Mārīca's voice, why this deception? When we are under the sway of illusory potent, we cannot identify the voice correctly. Today Janki is in illusory form. Sadguru is calling, the Supreme Godhead's voice is being heard, scriptures are paging us but we fail to recognise their voice because we are illusory, we are smeared under the sway of illusive power. There is a circle encompassing us in form of armour which is not letting us comprehend the original sound. This is one cause.

Secondly, it is also possible that Mārīca may have employed magical powers. Thirdly, '*RāmaBāṇa Vāgyā Hoya Ae Jāṇe*' (*They alone know who are hit by Ram's arrow*). There is an aphorism of 'Mānasa' that he who beholds the Supreme Godhead, attains the very form of Supreme Godhead. As soon as Ram's arrow hit him, Mārīca forthwith took on the form of Ram. And the moment he assumed the form of Ram, the effect of Ram's voice appeared in him. Therefore, his voice sounded like Ram. And Lakśmaṇajī said, "I have been

deployed in your security, I cannot go." Jankijī then spoke few such words that Lakśmaṇajī became slightly unsteady and thought, what should I do now? There again the word 'Marma' is used,

Marama Bacana Jaba Sītā Bolā I

Hari Prerita Lachimana Mana Ḍolā II ARK-28 II

It is true that illusory form said these words. Lakśmaṇa's mind became unsteady impelled by Lord Ram Himself. As for Janki's 'marama bacana' She has not spoken in satirical tone. She has not uttered any immodest words there. Lakśmaṇa is like Her son, He is awakened, He is mindful, He is the incarnation of the multi-hooded king of the serpent race. Lakśmaṇajī could not discover the mystery till now. He being utmost alert and utmost awakened realised man failed to comprehend the mystery of Lord Ram's plan and thus, today Janki Herself told him, "Lakhana, brother, you could not know but I am illusory." She told this mystery (*marama bacana*).

However awakened a man may be, however dispassionate and renunciate he may be, but so long as he fails to comprehend the mystery of Sita personified devotion till then awakenedness stays slightly weakened. The mystery of dispassion will not be unraveled without devotion. Janki is devotion; thus, when Janki speaks then it is devotion that is speaking. Devotion will unravel the mystery of dispassion. A seeker immersed in the felicity of worship can unravel the mystery. Even dispassion can become unsteady in absence of worship.

So, the word 'marama' is used there. It also occurs in middle of 'AraṇyaKāṇḍa', 'Sastrī Marmī Prabhu Saṭha Dhanī I Baida Baṁdi Kabi Bhānasa Gunī II'. Do not antagonise with nine individuals, even there the word 'marmī' is used. Do not antagonise with

the one who knows your secret mysteries, this is Mārīca's contemplation. The word 'marama' comes once again after this in its purest form i.e. 'marma', which has been used only once in 'Mānasa'.

In 'KiṣkindhāKāṇḍa', the word *marma* or anything related to mystery doesn't occur anywhere. Mostly not. While reaching PaṁpāSarovar Lake, once again comes the occurrence of *marma*. In 'SuṅḍaraKāṇḍa', Śrī Hanumānajī goes through air in search of Jankijī. And the deity presiding over ocean thought that Lord's devotee is passing over me, I should offer him to rest. It thus requested the mountain named Maināka to come out. It was a golden mountain. It came out and told Hanumānajī that Sire, have some rest on me. Hanumānajī touched Maināka, which was the mountain made up of gold, offered a bow and said, I appreciate your hospitality, thank you, but unless and until I accomplish Lord Ram's task, I cannot rest. This is the trait of the spiritual seeker in search of devotion. Then comes Surasā to devour Hanumānajī. Hanumānajī assumed a tiny form, entered Surasā's mouth and then Surasā says,

Mohi Suranḥa Jehi Lāgi Paṭhāvā I

Budhi Bala Maramu Tora Mai Pāvā II SDK-02 II

I have attained the mystery of your wit and strength. We can know the mystery of our wit and strength only when the divine prosperity impels us. Hanumānajī confers three things – strength, wit and erudition (*bala, buddhi, bidyā* respectively). Here, Hanumānajī is present before Surasā. And the mystery of Hanumānajī's task, His strength and wit was known through the inspiration of divine virtues. He alone can know the mystery of wit, strength and erudition of one's own self or of someone else's to whom the divine wealth, bestowed by Sadguru, has impelled. These small, trivial aphorisms are useful for life. Hanumānajī

moved further and again comes the word 'marma',

Janehi Nahi Maramu Saṭha Morā I

Mora Ahāra Jahā Lagi Corā II SDK-04 II

Śrī Laṅkīnī stops Him saying that, You know not my mystery, my food itself are the thieves of Laṅkā.

Muṭhikā Eka Mahā Kapi Hanī I

Rudhira Bamata Dharanī Ḍhanamāi II SDK-04 II

Devotion always dominates over wit. A true Sadguru keeps all his power in His fist and infuses His power in a spiritual seeker's wit in such a way that the blood of sensuous pleasures ejects out and the spiritual seeker becomes dispassionate.

So, the idea of mystery comes in various episodes in 'Rāma Carita Mānasa'. Lord Ram and Lakśmaṇa stayed in 'Sumḍara-Sadana' of Janakapura along with Viśvāmitra. With Sire Viśvāmitra's permission, both the brothers go for town-sightseeing. The entire town got inundated in Ram. The next morning, Ram and Lakśmaṇa go to Janaka's flower parterre to pluck flowers for Guru's adoration. There Janki and Ram meet each other for the first time, within the bounds of propriety. They get devoted to each other. Thereafter, Jankijī arrives in Mother Pārvatī's temple, sings Her eulogy and attains Mother

Pārvatī's blessings. The idol spoke, "May the Providence fulfill Your wish, Ram shall be Yours!" this blessing was bestowed.

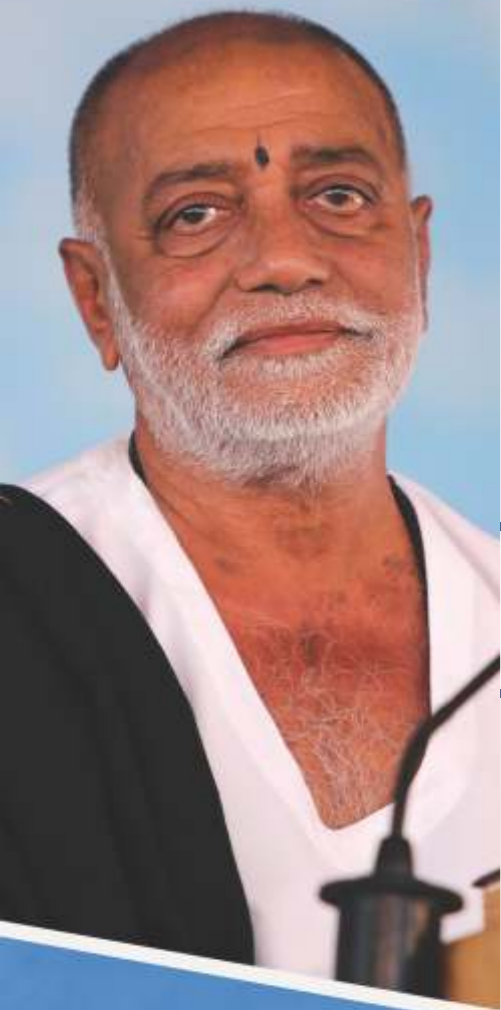
The next day was the day of bow-breaking ceremony. And Lord Ram arrives in the ceremony. None could break the bow because no king had accompanied their Guru. Lord had come there along with His Guru. Thus, Lord Ram broke the bow in middle of a moment! Jankijī adorned the victory wreath to Lord. Glory was hailed aloud. Paraśurāmajī arrived, attained repose. And then the messengers go to Avadha with the invitation letter. The great king Dasratha arrives in Janakaura along with Vaśiṣṭhajī and other realised men. On the fifth day of the bright lunar phase of the month of *Māgśara*, the wedding of Ram and Janki took place. The marriage procession stayed back for few days. King Mithilesh bid farewell to the marriage procession. The great king Dasratha returned to Avadha along with the four sons and the four daughter-in-laws. A great celebration happens in Ayodhyā. The moment Viśvāmitrajī takes a leave, Dasratha says,

Nātha Sakala Saṁpadā Tumhārī I

Main Sevaku Sameta Suta Nārī II BAK-360 II

We have a myth in our country that we should not keep 'Māhābhārata' at home. Keeping 'Māhābhārata' at home causes quarrels and disputes at home. Righteousness itself can cause myths if the listeners are not endowed with discreet listening skills and vision. I request my listeners to listen with utmost discernment. Do keep 'Māhābhārata' and read it – by doing this if Māhābhārata happens at home then it will get pacified. Vyāsa is very vast, he is not parochial. 'Māhābhārata' is awe-inspiring. Savouring it with 'Rāmāyaṇa' will beget all the more joy.

Mānasa Marama || VIII ||



We are talking about 'Mānasa-Marama' in form of a dialog. Goswāmījī has used the word '*marama*' one more time. Although, I have iterated over and over that the discussion may not necessarily conform to the order of occurrence of this word. If you have a look at 'Rāma Carita Mānasa' then Lord looks in three directions. But He doesn't clearly look in the west, although all directions belong to Him. However, Goswāmījī has shown Him beholding in three directions clearly. Although nothing is invisible from His vision. Everyone can behold Him. However, when Lord began to abide in Laṅkā on Mount Subela, at that moment Lord glanced in two directions. Lord first glanced in the east and, '*Dekhā Udita Mayamka*'. Lord is lying down. Lord's head is placed in Sugrīva's lap and Lord is stretching down leisurely. Vibhīṣaṇa approaches the Lord and discusses something. Lakśmaṇājī has taken a seat in a yogic posture called *Virāsana*. Aṅgada and Hanumāna are offering the servitude of massaging Lord's divine feet and Lord's sight falls in the east. When He beheld the moon rising in

The Supreme Entity is the very form of sap

the east, Lord asks His companions, what is the black spot visible in the moon? Tell me according to your intellectual power.

Lord is greatly sportive as well. Lord is the bearer of all aesthetic sentiments (*rasa or sap*) and He is also beyond every aesthetic sentiment. Lord is beyond every virtue. This is the Brahma (The Supreme) of Vedas. We are the descendants of aesthetic sentiments. Mahāprabhuji Śrīmad Vallabha have admonished *Vaiṣṇavas* to get drenched in succulent aesthetic sentiments of Thakorji, He has not made anyone unsuccessful. Thakorji's adornment, Thakorji's sumptuous feast offering, variety of music played before Thakorji on different instances of time. In *havelī-sarṅgīta* (*serene music played as a service to God*) all aesthetic sentiments are equally dominant, because

Lord Himself is the very form of aesthetic sentiments. Ram is (form of) aesthetic sentiments, Love is aesthetic sentiments. If you ask Tulasī then meditation is also aesthetic sentiment; Kathā is aesthetic sentiment as well; divine recitation is aesthetic sentiment and divine listening also forms part of aesthetic sentiment. The instruments or means gathered for these activities are also aesthetic sentiments. Sip the aesthetic sentiment of The Supreme Godhead; savour the aesthetic sentiment of Lord. When righteousness (or religion) intellectually tries to make the younger generation devoid of succulent aesthetic sentiments, at that moment it doesn't harm the admonishers of righteousness (or religion), it doesn't ruin the younger generation either, but righteousness (or religion) indeed experiences remorse. Righteousness experiences remorse when religious world talks about staying away from aesthetic sentiments.

I and you all are fraught with aesthetic sentiments. It is said that when a child is in mother's womb, it floats in a pool of water. Water is a form of sap i.e. succulent aesthetic sentiments. In absence of sap, we would not have sweated. In absence of sap, God has no right to give us the sense of thirst. The Supreme Godhead first creates water and then gives us the sense of thirst. The fact that your eyes get filled up with tears on taking Lord's Name is the evidence that you contain succulent aesthetic sentiments. So, the Supreme Godhead is extremely fraught with succulent aesthetic sentiments. Jesus has smiled lesser; His face has always been smeared with Compassion. We come across many such personalities whose countenance bore little smile.

We need smiling God. Osho had sometime said that we need smiling righteousness (or religion), we need dancing righteousness (or religion). Why am I inviting each and everyone in this yajña of my VyāsaPīṭha? At least I am very much elated about it.

All such acts of aesthetic sentiments are the worship of the Supreme Godhead. Think about this – jewels have emanated from the saline ocean and not from sky. Divine discourse is the process of churning, it is an inner process which was sometimes employed by Ramana and at times implemented by Arvinda. Saint Gyaneshwar is although a Vedic adherent; nonetheless, he does not disregard aesthetic sentiments. And to add to this, we had an incarnation in our country of Lord Śrī Kṛṣṇa. Lord is complete in every sense; He is dominant with aesthetic sentiments.

The world needs aesthetic sentiments; yet honour, respect and reputation has made it devoid of aesthetic sentiments. Where has our aesthetic sentiment got lost? And they made us believe that the mundane world is saline. In order to keep us free from these mundane infatuations, millions of people take a dip in the same saline ocean on the day of *MakarSankranti*. And it is from the same saline ocean that fourteen jewels have emanated. Jewels have not emanated from the sky. When the same saline ocean converts into steam and transforms into clouds, thundering begins, squall of rain commences and earth becomes lushly verdurous. All this is succulent aesthetic sentiments (sap), it is worship.

India is the country of quintessential ideas; India is the country of serene ideology; it is not a country of corporeal entities. The journey of subtlety though begins from corporeality. A nymph had appeared (from the ocean), what does this mean? My VyāsaPīṭha interprets this as follows: From the saline ocean, a dance that can inundate in aesthetic sentiments and that can help us reach closer to the Supreme Godhead was begotten. Sāheb, everyone can dance on the dais but they danced on water, they danced over the waves, where there was no readymade stage. He who can dance amidst the waves of bliss and sorrow is a jewel of the saline ocean. Wine had also

emanated from it, certainly. So Baap, as per Indian mythological chapters wine had emanated by churning the ocean, what does this wine mean? Its mystery is what 'Rāma Carita Mānasa' unravels,

Jāhi Saneha Surā Saba Chāke II AYK-25 II

Bharata has consumed that wine. He drank the wine of Love, the wine of affection till such an extent that it could not get contained in the chalice of his eyes! This is aesthetic sentiment; this is the jewel that was emanated. Goddess MahāLakṣmī, the great Goddess of wealth had emanated from the saline ocean. Whatever luxuries we attain in this world as per our respective capacity, our individual destiny and within the bounds of our efforts - such virtuous wealth is the jewel (*MahāLakṣmī*) of the saline ocean. Behold old world with new eyes. We have heard that a supreme physician had appeared from this saline ocean. The treatments of the unhealthiness of society had emanated from this ocean. A divine wish yielding tree, Kalpataru, had emanated from this saline ocean. Whatever you wish in this saline ocean, those petals will bloom as per our capacity.

So, we are cautioned so that we do not slip into mundane infatuation. Besides, the saline ocean eventually showers down in form of rain and makes the whole world lushly verdurous. And why do you worry? When venom emanated, Māhādeva was very much present. Some devourer is always present. Venom has emanated from every ocean. Some enlightened man drank it; some Māhādeva came and consumed it.

Yū To Main Sukrāta Nahī Thā,

Zahar Bacā Thā Kyā Kartā?

Yeh Farz Adā Mere Sivā Kaun Karegā?

- *Vigyan Vrat*

There is indeed some Māhādeva in the society who consumes it. So, everything has emanated from this saline ocean. Three-fourth of earth contains

water. This must not be formed causelessly. Do run away thinking that the world is saline, rather wake up. Divine discourse is erudition. I speak so that you all come together and collect yourself. I turn silent, so that I stay collected. If VyāsaPīṭha speaks then you all shall come together. The waves of affection and hatred will cease for some time. A kind of unity arouses and when some VyāsaPīṭha doesn't speak then its silence is for collecting one's own self. An individual must observe silence. He who stays silence is able to read the empty space present between two consecutive lines of a scripture.

Enlightened man should be smiling. Today, even China is talking about laughing Buddha. The Supreme Entity is the very form of sap (*or succulent aesthetic sentiment*). And why all these arts are conferring immense felicity to my VyāsaPīṭha? I enjoy. Should the one who has attained the pollen-like dust of Guru's divine feet turn unsucculent? No! Goswāmijī says,

Barṁdau Guru Pada Paduma Parāgā I

Suruci Subāsa Sarasa Anurāgā II BAK-01 II

But stay cautious about one thing in the matter of *rasa* – sometimes *rasa* can decline if the state of our inner consciousness changes. For instance, some people say that earlier when we used to read *chopais*, we would weep but now tears have reduced. Possible, these are the few speed-breakers of our spiritual journey. These are the impediments. But do not mourn that your aesthetic sentiments have reduced. Narmad, a proficient poet of Gujarātī says,

Nava Karśo Koī Śok Rasikaḍā,

Nava Karśo Koī Śok!

Aesthetic sentiments are directly related to our umbilical cord. The pollen-like dust of Guru's divine feet also extols the glory of aesthetic sentiments. The point I want to make is, whatever comes before us accept it with gusto in the present, derive its

succulence. Whatever succulence is missed, *Nava Karśo Koī Śok* (*do not mourn over it*).

My brothers & sisters, Lord is the very form of aesthetic sentiments. Lord's virtues are fraught of aesthetic sentiments. Soap alone cannot clean the dirt of cloth; water is needed. You may get endowed with boundless spiritual knowledge but until you have the water of Love, your heart will not get purified. And the heart needs to be washed furthermore. It can be washed with Love. So Baap, we need smiling and dancing God. We need such righteousness (*or religion*), we need such religious admonishers.

So, Lord Ram saw the rising moon. Here, Lord is looking in the east. Lord beholds in three directions. Although, every direction belongs to Him. Tell me a place where God is not present? So, one instance where the matter of mystery comes up there it is mentioned, '*Dacchina Disi Avaloki*' (*looking towards the south*), Lord beholds in east and in '*AyodhyāKāṇḍa*' Lord beholds in north.

Sanamāni Sura Muni Barṁdi Baiṭhe

Utara Disi Dekhata Bhae I

Nabha Dhūri Khaga Mṛga Bhūri Bhāge

Bikala Prabhu Āśrama Gae II AYK-226 II

So, today my Lord has once again seen in the south quarter. And even as He saw, He beheld Rāvaṇa about to get absorbed in the great aesthetic sentiment. A royal umbrella is revolving over Rāvaṇa's head. Rāvaṇa and queen Maṁdodarī have splendidly taken a seat on heavily bejeweled gold swing. The assemblers have arrived in the arena. They are succulent and men of high virtues. Rāvaṇa is a succulent personality. And Rāvaṇa's Guru, Śāṅkara, is succulent as well and Śāṅkara's incarnation i.e. Hanumāna is also equally succulent. Oh, Śāṅkara is indeed an exception!

Namāmīsamīśāna NirvāṇaRūpaṁ I

Vibhum Vyāpakam Brahma VedaSvarūpaṁ II

Nijam Nirgunam Nirvikalpaṁ Nirīham I

Cidākāśamākāśavāsam Bhaje'ham II UTK-108 II

Baap, Rāvaṇa was thus progressing towards being absorbed in the great aesthetic sentiment. It was an immensely beautiful arena. A great revelry of dance, singing and music was going on. Rāvaṇa was heartily applauding with all ten heads together, meaning that he was applauding ten times more. Rāvaṇa was a great succulent personality. The characters of our scriptures are immensely succulent. Rāvaṇa is a man of aesthetic sentiments; after all, He is the disciple of Śiva. He is the composer of poetries. He himself composes *stotras* (*the hymns of praises*). So, the soiree begins. And Lord Ram, while resting His head in Sugrīva's lap, beholds in the southern direction. He asks Vibhīṣaṇa, "Is it monsoon in Laṅkā? These dense dark clouds are gathering very fast over Laṅkā. Sweet thundering sound of clouds is being heard. Lightning is flashing heavily. If it is rainy season then where will we station our troops?" To add further, it was *rāga Malhāra* being sung (*which is associated with torrential rains*). Vibhīṣaṇa felt like laughing for a moment. He said, "May I tell you something if you don't mind. This is not rainy season, this is Rāvaṇa's opulence. Sire, what you behold as the thick mass of clouds are not clouds, it is a large royal umbrella revolving over the Lord of Laṅkā which resembles clouds!"

Yeh Sach Hai Tūne Mujhe Cāhā Bahut Hai I

Lekin Merī Ānkho Ko Rulaya Bhi Bahut Hai II

The deities had arrived there with their musical instruments, their beats on drums sounded and felt like thundering of clouds. Lord interrupted the great aesthetic sentiment by releasing a shaft, because Lord felt that the war is still pending and if Rāvaṇa gets immersed in this great aesthetic sentiment then he himself will become the very form of aesthetic sentiment and my sport will come to an end right now. Therefore, before getting immersed in the great aesthetic sentiment, Lord cautioned Rāvaṇa. Lord sent hearty applauds through a shaft. Commendable! Shaft

is symbolic of applaud. But Goswāmijī says, it destroyed three things viz. the royal umbrella on the top, the royal crown beneath it and Maṅḍodarī's earrings who was sitting adjacent to him. So, these three things were fallen down in this order and Tulasī says, in spur of a moment these three things fell on the ground. No one could realise the mystery. It contained Lord's applaud, Lord's pleasurable as well as an invite of war. And it is also an admonition of the perishability of mundane aspects. The mystery was that you can enjoy, there is no prohibition, but if you do not worship God then the royal umbrellas of even the greatest men can get destroyed. This was the mystery. A freedom was granted to enjoy the mundane world but at the same time remember to worship along with mundane enjoyment. And Rāvaṇa had already made a resolve,

Hoihi Bhajanu Na Tāmasa Dehā I ARK-23 I

Even in form of thoughts Rāvaṇa has already decided that I will not be able to worship. There is no need to worship 24x7, even if you worship for 15 minutes it is more than enough. Worship the Lord as soon as you get some time. And our Tulasī writes till an extent that,

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

We cannot turn rosary 24x7. So, enjoy aesthetic sentiments but the moment you get few minutes, 'Jaya Rādhā Mādhava, Jaya Kumja Bihārī...', holy preceptor Madhusudan Sarasvatī says, when you are done with all your work i.e. go out and enjoy, play and sit with your kids, have food to your heart's content, go to sleep when its sleeping time – do all that you wish as per your physical needs but the moment you get some time when you neither have to talk with anyone nor you feel sleepy, the ambience at home is full of love, when no more work is pending, at that moment, those ten minutes which you have got, do not let it go waste, worship the Lord in that time 'Hari Bola...'

Will you listen to Kathā for the whole year? Do I want to shut down your business? Do I say that you should follow wherever I go all throughout the year? Nevertheless, I would tell the whole world that do your job, work very hard, but whenever you get some time in a year – be it a couple of days, five days or nine days – I proclaim openly to everyone that you give nine days to my VyāsaPīṭha and VyāsaPīṭha shall give you a new life. Practicing righteousness even by utmost iota can deeply gratify an individual. Tiny key of Lord's name deeply gratifies our life. The point is that although Rāvaṇa lives amidst carnal pleasures but he comprehended the mystery, no one else could understand,

Chatra Mukuṭa Tāṭamka

Taba Hate Ekahī Bāna I

Saba Ke Dekhata Mahi Pare

Maramu Na Koū Jāna II LNK-13(A) II

No one could realise this mystery, only Rāvaṇa could. And thereafter, Rāvaṇa is only seen in his royal court, not in his arena. This man turned cautioned, he understood. Secondly, his royal crown fell down! Your position is not safe.

Most of the carnal pleasure is experienced by the upper part the body. Eyes wish to behold beauty. Ears wish to hear good about us. Tongue takes much interest in criticism, in reproach. It derives the sap (*rasa*) of delicious food; therefore, the tongue is called as *rasanā*. Nostrils are also symbolic of carnal pleasures. The top portion is symbolic of the aforementioned five carnal pleasures. Therefore, by dropping the crown Lord Ram conveyed to stay cautious or else carnal pleasures will not remain secured. And by hinting Maṅḍodarī, he pointed towards the bliss of sensuous pleasures.

So Baap, we are talking something about 'Mānasa-Marama' in a dialogic harmony. Yesterday, in the course of Kathā we concluded 'BālaKāṇḍa' utmost



briefly. 'AyodhyāKāṇḍa' begins with inordinate showers of bliss. Ever since Lord and Janki have returned after wedding, Ayodhyā's prosperity is constantly multiplying. Boundless bliss results in sorrow; therefore, a limit of bliss is necessary. A great sorrow struck Ayodhyā. Beloved queen Kaikeyī solicited two boons from the great king Dasratha. One boon that she asked is - throne for Bharata and second boon is Ram's exile into the woods! Ram is pronounced forest exile. Lakṣmaṇa and Janki along with Ram leave in Sumaṅta's chariot. 'Rāma Carita Mānasa' contains a competition of renouncement and sacrifice. Ram and Bharata are the heroes of renouncement. Therefore, they are contesting against each other to renounce. Camping on the bank of Tamasā River for one night, Lord arrived at Shringverpura. Staying there one night and returning

Sumaṅta, Lord stood on the bank of Gaṅges and requested Nishada to help them cross Gaṅges.

Māgī Nāva Na Kevaṭu Ānā I

Kahai Tumhāra Maramu Mai Jānā II AYK-100 II
Kevaṭa says, I know your mystery. He drops Lord on the opposite bank of Gaṅges. They arrived in Bharadvāja's hermitage the following day. From there, Lord arrived in Vālmikī's hermitage. And He asks Vālmikījī, "Lord, show us a place to stay such that others don't get disturbed by us." Vālmikī said, "Sire, You exists everywhere, yet I shall show you fourteen places. Dwell in form of Ram in their heart whose heart contains these traits. Let the spiritual seeker feel Your presence." It is about fourteen types of hearts,

Chitrakūṭa RaghuNaṁdanu Chāe I

Samācāra Suni Suni Muni Āe II AYK-134 II

Lord took every part of Chitrakūṭa in His sway. Sumaṅta returned from the banks of Gaṅges. Gave the news to the King. While passing away, Dasratha reminisced Ram's Name six times and then left the body. Bharatajī arrived, performed father's obsequies and a meeting was held. Bharata said with moist eyes, "The kingdom comes later, first I need Ram. I need Truth foremost, sovereignty later."

Bharata arrives at Chitrakūṭa with the entire Avadha. King Janaka comes there soon after. Many meetings were held. No decision is being reached about the kingdom. A great competition of renouncement is going on. And eventually Bharata told Lord Ram, "Lord, give a decision that pleases Your mind." "Bharata, run the kingdom for fourteen years, while I shall dwell in forest obeying father's command. And I shall return when the time-limit ends." Bharata said, "Lord, give me some support by Your hands so that I can pass my days by beholding it." Lord

conferred *pādukā* of His holy feet. Bharata placed it on the crest of his head. Every one of Avadha and Janakapura returned. Bharata told his Guru, "If Ram stays in forest then I will not be able to stay in town. Permit me to stay in a hut-cottage in Naṅḍigrām. I shall run the kingdom, but I shall stay like an ascetic." Vaśiṣṭhajī said, "You are the quintessence of righteousness, go ahead. But take mother's permission." Mother, may I stay in Naṅḍigrām? Suppressing inner pain, the Mother agreed. Great is this mother of Ram. Bharata took on garb of an ascetic. RāmaKathā is the story of Love, it is the tale of sacrifice and renouncement. Who can extol the glory of Bharata's sacrifice and his love? Goswāmījī says, was Bharata not born then who would have oriented me before Ram? Goswāmījī thus concludes 'AyodhyāKāṇḍa', the second canto of 'Rāma Carita Mānasa'.

Mahaprabhuji Śrīmad Vallabha have admonished Vaiṣṇavas to get drenched in succulent aesthetic sentiments of Thakorji, He has not made anyone unsucculent. Thakorji's adornment, Thakorji's sumptuous feast offering, variety of music played before Thakorji on different instances of time (signify this). In havelī-saṅgīta (serene music played as a service to God) all aesthetic sentiments are equally dominant, because Lord Himself is the very form of aesthetic sentiments. Sip the aesthetic sentiment of The Supreme Godhead; savour the aesthetic sentiment of Lord. When righteousness (or religion) intellectually tries to make the younger generation devoid of succulent aesthetic sentiments, at that moment it doesn't harm the admonishers of righteousness (or religion), it doesn't ruin the younger generation either, but righteousness (or religion) indeed experiences remorse. Righteousness experiences remorse when the religious world talks about staying away from aesthetic sentiments.

Mānasa Marama

|| IX ||



We are talking about 'Mānasa-Marama'. I have an experience in scriptures that even after reciting everything, all of it yet remains unsaid. SaptṚṣis asked Pārvaṭī, whom do you worship and as a result of that worship, what do you wish? When any individual worships, there is some or the other expectation as a result of worship. This is very true. So, performing worship is the truth and being a mundane soul, we also wish something as a result of worship. Suppose this is true as well. Having said his, SaptṚṣis' question thus becomes very grave that if both the points are truth then be kind to tell us what is the mystery of truth? But if we go further in-depth then it also means that worship is Truth. Being a mundane soul, we do cherish some wish in return, as a result of worship, this is truth as well. So, another meaning crops up that since this is truth then what is the mystery behind truth?

My brothers & sisters, by knowing the mystery we can benefit by a great deal and sometimes knowing the mystery can also harm us negatively. Know the mystery from some Sadguru. At a mundane level, do not exercise to know the mystery from anyone, whosoever. What good will it cause?

Approach some rightful person to know the mystery; go there by being a rightful yourself

However, spiritual domain has the freedom to raise curiosity. We have attained the boon of raising curiosity till the supreme entity of Brahma. The curiosity into Brahma, the curiosity into devotion or the curiosity into righteousness etc. etc. And when an apt curiosity is raised and that too before an enlightened man, then it also has an answer. And that is,

Gūḍhau Tattva Na Sādhu Durāvahi I BAK-110 I

The monkly man doesn't withhold even the most esoteric mystery, with a small condition,

Ārata Adhikāri Jaha Pāvahi II BAK-110 II

Ask the mystery to a rightful or a qualified person (*adhikāri*). And if we find some such rightful person then that person is also cautious to reveal the

mystery only to *adhikārī* i.e. rightful, curious individual smitten with agony.

Who should be acclaimed as *adhikārī* (one who has the right of something)? We believe ourselves to be *adhikārī*. But our self-certification does not work; it needs to be certified by God. There are few conditions for being *adhikārī*. He who becomes free from ego from within is *adhikārī*. Even if an egoist individual raises a curiosity, it will not be for the sake of attaining something but to measure and examine the capacity of the opposite person. Being ego-free is the first identification of being *adhikārī*. It is difficult to become *adhikārī*.

Secondly, suppose someone raises a good curiosity and VyāsaPīṭha applauds it. But, if someone applauds you and you begin to look around in anticipation, even if slightest attitude of ego arouses in you that may the opposite person say something more about me, may something more be mentioned about the question I have asked, if such an attitude of ego arouses then realise that your right of being *adhikārī* is lost. Our GaṅgāSatī says, '*Sadguru Vacano Nā Thāva Adhikārī Pānabāī*'. So, when *adhikārī* enlightened man is found and if the enlightened man finds *adhikārī* inquisitor then,

Gūḍhau Tattva Na Sādhu Durāvahi I

Ārata Adhikārī Jaha Pāvahi II BAK-110 II

If someone smiles before you, despite this if you recognise that this individual is weeping from within then you are *adhikārī* of knowing that smile. There are many people who never weep externally. But the person who is *adhikārī* is aware that the individual is broken from within. *Gopis* could be known because they could weep; whereas, *Gopas* could not be known because they were unable to weep. *Gopis* are the banner of Love. *Gopis* are the ultimate state of Love.

If you wish to understand Love then never discuss four things ever – woman, atheist, money and

enemy. This is *NāradaBhaktiSutra*. Do not get into the discussion of these four topics causelessly. Although, the preceptors have indeed mentioned about few things to stay detached from infatuation but the preceptors very well knew its mystery. Do not follow anything blindly without knowing. Do not criticise any woman. '*Strī Yeh Naraka Kī Khāṇa Hai*' (woman is the mine of hell), do not say this.

Second point, do not discuss enemy. By frequently getting into discussions about someone who has caused your evil, the banner of Love begins to descend. Third point mentioned is about being atheist. He doesn't believe in God, he doesn't listen to Kathā, he doesn't behold God in shrines, he doesn't believe in the Almighty! If you want to reach till Love then this discussion is not necessary. And fourth is, do not discuss the rich people. They are rich people, they are this, they are that etc. etc. do not get into it. Do not get into it with hateful heart. You may indeed convey it with friendly sentiments to throw light, but do not talk about it with hateful heart.

So, identification of the mystery. Be it the mystery of Truth or the mystery of Love or the quintessence of my VyāsaPīṭha i.e. the mystery of Compassion. In order to reach till these entities it is not enough for our vision to be stationed only on external entities. And if you perceive the characters of 'Māhābhārata' at top level then they have reached the ultimate limit of numerous evils virtues. However, when we try to understand their mysteries through the quill of Vyāsa then we feel that they are something different. Mystery cannot be known without right (*adhikāra*). Therefore, an accompaniment of some enlightened man is essential to know the mystery. I have a poetic couplet, it is perhaps by Faraz Sāheb,

Māṅgī Thī Humne Tum Se Mohabbat Kī Zīndagī,

Tumne To Zīndagī Ko Mohabbat Banā Diyā I

So Baap, who could understand the mystery of Kṛṣṇa by witnessing the external activities of Lord Kṛṣṇa of 'Māhābhārata'? The then contemporary society in Vraja and Gokul was also such that they would criticise Kṛṣṇa! Who can know the mystery? Therefore, *Gurupada* came in our holy tradition. Someone's guidance has been important to understand the mysteries.

Today someone has asked, "In order to know Lord Kṛṣṇa, please tell us what Lord Kṛṣṇa used to do as part of His daily chores?" Love! The mystery of His each and every activity was Love. The composer of my 'Mānasa' says, '*RamHi Kevala Premu Piārā*'. Though, since you have asked the composer of 'Bhāgvat' also says that Kṛṣṇa used to do nine things daily. Lovers, listen to Kṛṣṇa's daily chores.

Firstly, it is written through Vyāsa's quill, on immediately waking up in the morning Lord Śrī Kṛṣṇa used to meditate without bathing, this is clearly mentioned. It is extremely important for an individual to meditate for five to seven minutes, meditation means sitting in a calm state. He would meditate on the inner form of His soul. Goviṇḍa used to meditate in the morning. If we want to learn Supreme Truth from someone then who can become our ideal other than Kṛṣṇa? Although, you are your own ideal, you do not need borrowed ideal. Seek guidance from everyone, but I should be my own ideal. Do not get influenced by anyone, stay in your own temperament. Influence is debt, temperament is self-owned, '*Uttamā Sahajāvasthā*'.

Lord Kṛṣṇa used to meditate on His inner form. Lord used to get inundated in the sap of His Brahmanical form. This sequence is shown. We have countless experiments of meditation in our philosophy. Osho has also greatly obliged by sharing many thoughts on meditation. Meditation is an amazing practice, follow it. Meditation is immensely

glorified means and it is the dominant medium of *Satayuga*. People used to practice *yajña* in *Tretayuga*. Giving something to someone is *yajña*. If you possess something inordinately and if you do not give it to anyone then do remember that extreme greed destroys fame. Although in 'Rāmāyaṇa' it is written slightest greed (*Alapa Lobha*), even slightest greed destroys our good virtues. But Tulasī said this 500 years ago; now we say that inordinate greed destroys fame. Inordinate lust destroys our body, it obliterates our body. Inordinate anger destroys an individual's sense of discernment. An individual may be good, but if he exhibits anger then discernment gets destroyed. Righteousness gets destroyed. An individual no longer remains religious. So, giving someone is *yajña*. Give smile to someone. Absorbing someone's tears is *yajña*.

My brothers & sisters, Kṛṣṇa used to meditate as the first thing. He would then take bath. Meditation is invitation for the purity of mind and bathing is the first step of purifying body. And thirdly, thereafter Lord used to chant maṅtra by sitting down calmly.

Namaḥ Śivāya Om Namaḥ Śivāya I

Hara Hara Hara Bhole Namaḥ Śivāya I

He would chant Śaṅkara's Name and Śaṅkara would chant His! *Kṛṣṇa ane HanumānaNe jeṭalu baṅyu eṭalu koīne baṅyu nathī!* (As much as Kṛṣṇa and Hanumāna have got along with each other, no one else has). Notice that in 'Māhābhārata' Kṛṣṇa's entry happens much later; and in 'Rāmāyaṇa', Hanumāna's entry also happens much later. In 'Māhābhārata', Kṛṣṇa's very first entry happens in Draupadī's choice-wedding ceremony, He has arrived in late. But after this instance, the bridle of *tire* 'Māhābhārata' is in His hands. No task is accomplished without Him. Hanumāna entered in 'KiṣkindhāKāṇḍa', but after He entered every task of 'Rāmāyaṇa' is incomplete without Him. Kṛṣṇa took over the command after entering late but whatever happened thereafter, is solely because of

Kṛṣṇa. But He gave away everything to others! Similarly, in 'Rāmāyaṇa' everything happened because of Hanumāna; but Kiṣkindhā was given to Sugrīva, Laṅkā was given to Vibhīṣaṇa and Ayodhyā was given to Ram. Both lived like mendicants. Both carried mountains, both possess nothing. Love is Kṛṣṇa's maṅtra. He chanted that.

Fourth, the composer of 'Māhābhārata' says that Kṛṣṇa used to offer oblations in the yajña of fire. He was the adherent of fire sacrifice. He would offer oblations to fire every day. Now you may say, we

cannot perform fire sacrifice then how do we abide by this? But if you find a hungry person then offering him food with due honour in the fire of hunger in his stomach is yajña. Fifth task of Kṛṣṇa was conferring daily charity to the guests or Brāhmaṇas arrived on the door. Meditation, bathing, chanting, fire-sacrifice and honouring the guests. Thereafter, the hymns of Vedas were sung in His courtyard. Seventh, after this He would touch the auspicious things present in home. Touching auspicious things was part of Kṛṣṇa's daily chores. Every home has auspicious things. If you don't

find anything auspicious in home then touch the plant of basil (Tulasī). If you have a cow in your courtyard, then touch it. Auspicious touch includes cows, peepal tree, banyan tree, basil leaf. If you have a small pot containing the holy water of Yamuna River then touch it, it is auspicious. Touching gold is considered auspicious in scriptures. Touching an infant is auspicious touch. Touching *pādukā* of some enlightened man. Touching sandalwood is auspicious touch. Touching the ash of *Mahākāla* is auspicious touch. So, Lord Śrī Kṛṣṇa used to touch such

auspicious things. And eight was, beholding in the mirror. This is scriptural method, beholding oneself in mirror, realising our innateness. Mirror is self-introspection. And on the ninth place comes worldly affairs, political meetings, discussions with Paṇḍavas, conversation with Yadavs, all stately and social affairs are included in the ninth place. Don't you feel that we can follow this as well.

So, do not try to know mysteries from anyone, whosoever. Know the mystery from some enlightened man who is *adhikāri* and mystery should



be unraveled only to the one who is *adhikāri*. Enlightened man doesn't withhold even the most esoteric mystery, provided a rightful individual smitten with agony is found.

We mundane people have no need to know the mystery. We cannot understand the mystery of the Supreme Godhead. Therefore, knowing the mystery of Truth, knowing the mystery of Love & knowing the mystery of Compassion is spirituality. I have the list of word '*marama*'. It is repeated 45 times, errors and omissions open for correction.

Do not try to know the mysteries of surrounding people. We've no capacity to know the mystery of Lord. If at all you want to know something special then approach some rightful person (*adhikāri*). Go there by being a rightful (*adhikāri*) yourself, only then the secrets of mysteries are unraveled. So Baap, if we at least understand the mystery of Truth, the mystery of Love & the mystery of Compassion then I feel that in whatever garb or attire we may be present, we can stay pleasurable more and more.

Goswāmiji tells easy means of attaining dispassion, how can one attain dispassion? *Birati* means dispassion. Bharata's exploit, Bharata's love and Bharata's penance or if someone extols his religious austerities or chants his name then all the inauspicious entities will get destroyed. He who will listen with honour and reverence, shall get endowed with Love in the divine feet of SitaRam. And if Love persists then dispassion will certainly arouse. It is an aphorism of my VyāsaPīṭha that Love invariably begets sacrifice, Truth invariably begets fearlessness and Compassion invariably begets non-violence. If these three entities do not exist then we cannot catch the mystery of these three aphorisms. So, dispassion will unfailingly exist where Love exist.

Ram, Lakśmaṇa and Janki took their journey ahead from Chitrakūṭa and they arrived in the

hermitage of the great sage Atri. The great sage worshiped the Lord and extolled Lord's eulogy in beautiful words,

Namāmi Bhakta Vatsalaṁ I

Kṛpālu Śīla Komalaṁ II

Bhajāmi Te PadĀrṇubjaṁ I

Akāminārṇ Svadhāmadam II ARK-04 II

The journey proceeds from Atri's hermitage. The realised soul Sarbhaṅga met on the way. Sire Sutikshan met them as well. Lord arrives in Kumbhaja's hermitage. Kumbhaja is very pleased at heart. The three of them proceeded thereon. They arrive on the banks of Godāvarī in Pañchavaṭī. Jaṭāyu met on the way. Lord befriended the king of vultures. Lord then dwells in Pañchavaṭī by making a hut-cottage of thatched leaves. One fine day, Lakśmaṇaji asks five questions to the Lord. Lord Ram gives answers to Lakśmaṇa's spiritual questions which is acclaimed as '*RāmaGītā*'. Thereafter, one incident took place. Śūrpaṅkhā arrived. This means, as Goswāmiji says, when a special awareness arouses in an individual through some enlightened man, at that very moment some desire personified Śūrpaṅkhā arrives and disturbs us. Śūrpaṅkhā was dishonoured. And she instigates Khara-Dūṣaṇa. She provoked Rāvaṇa as well. Rāvaṇa then planned Janki's abduction. Janki was abducted. Jaṭāyu revolted against Rāvaṇa. A struggle happened between them. Rāvaṇa cut off Jaṭāyu's wings and he fell down helplessly. Rāvaṇa keeps Jankiji safeguarded in Aśoka garden.

On the other hand, Lord arrived after conferring nirvānā to Mārīca. On seeing Lakśmaṇa approaching, Lord was worried. Both rushed back to hermitage. On beholding the hermitage devoid of Sita, Lord weeps while enacting a human sport. Jaṭāyu met, he narrated the whole story. Lord betook Jaṭāyu in His lap. Conferring an equal footing as His own father,

Lord performed Jaṭāyu's last rites. Lord moved further. Kabaṇḍha met on the way. Offered nirvānā to Kabaṇḍha and while questing for Janki, Lord arrived in Sabrī's hermitage. Sabrī beheld the Supreme Godhead. Lord went to PaṁpāSarovar Lake from there. Nāradaḥ met, a serene discussion happened. Thereafter, Lord proceeded further.

'KiṣkindhāKāṇḍa' commenced. Hanumānaji arrives. He causes Sugrīva and Lord Ram to meet each other. Vāli attains nirvānā. Sugrīva got the kingdom and Aṅgada was appointed as the crown prince. Lord went to Mount Pravaraṣhan to observe austerities in the holy month of *Catura*. Plan for Janki's quest was laid down. Four teams were formed. Aṅgada was leading Hanumānaji's team, which was instructed to go to the southern quarter. Hanumāna offered a bow to the Lord in the end. Lord gave Him the signet-ring. SvayaṁPrabhā met. Saṁpāti met. Saṁpāti said on the shore of ocean, Janki is in Laṅkā. Hanumānaji was invoked. Hanumānaji grew to the size of a mountain. Jāmavaṅta said, "Go to Laṅkā, pass the message to the Mother and get Mother's message in return. Thereafter, Lord shall go there with troops." 'KiṣkindhāKāṇḍa' concluded.

Renowned lines marking the beginning of 'SuṅḍaraKāṇḍa',

Jāmavaṅta Ke Bachana Suhāe I

Suni Hanumaṁta Hṛdaya Ati Bhāe II

Taba Lagi Mohi Parikhehu Tumha Bhāe I

Sahi Dukha Karṇda Mūla Phala Khāe II SDK-01 II

Vibhīṣaṇa and Hanumānaji met. Tactic was revealed. Hanumānaji reaches till Mother Janki. Handed the signet-ring. Gave Ram's message to Janki. Hanumānaji felt hungry, He had fruits. Demons arrived to intervene. Finally, Akshayakumara was killed. Hanumānaji was tied and presented in Rāvaṇa's court. Capital punishment was announced for

Hanumāna. Vibhīṣaṇa objected in killing an envoy. They attempted to burn the tail. Hanumāna's tail was set to fire. By Ram's grace, Hanumānaji burnt entire Laṅkā, collected lotus-shaped hair ornament (*chuḍāmaṇi*) from the mother and returned. Gave the message to Lord Ram. Lord said, do not delay any further now. The campaign of Lord's troops (initiates). Lord sat on fast for three days. When came the matter of punishing the ocean, it surrendered. The proposal of bridging the ocean was placed. 'SuṅḍaraKāṇḍa' concluded.

In the beginning of 'LaṅkāKāṇḍa', Lord bridges the ocean. Lord said, I wish to install Śiva's emblem on this land. Setubandha Rameshvar was installed. Lord encamped on Mount Subel. Lord hinted His arrival. The next day, Aṅgada went with the proposal of treaty. Treaty failed. War became inevitable. Fierce battle was fought. In the battle, the demons attain nirvānā one after the other. Finally, mounting thirty-one arrows, the Supreme Godhead confers nirvānā to Rāvaṇa. Rāvaṇa's glory got blended in Lord's countenance. Rāvaṇa's obsequies were performed. Vibhīṣaṇa was enthroned.

Jankiji was informed. Original Janki appeared. Puṣpaka was prepared. Ram, Lakśmaṇa, Janki and all companions boarded Lord's aircraft from Laṅkā towards the journey of Ayodhyā, the aircraft took off and proceeded. Hanumānaji was informed to go to Ayodhyā. Lord once again returned to Kevaṭa in Shringverpur after fourteen years. Lord took Guha along with Him. Hanumānaji arrived where Bharata was. Hanumānaji introduced Himself. Lord is coming to Ayodhyā with Sita and Lakśmaṇa. The news spread in the entire Ayodhyā. Lord alighted in Ayodhyā. Lord manifested in countless forms. He met everyone as per their wishes. No one could know this mystery. First and foremost, Lord went to Mother Kaikeyī. Met Sumitrā and then Mother Kausalyā. On beholding

Janki, the three mothers broke down. Divine throne was called. Sovereignty came to Ram; Truth did not go to sovereignty. Lord splendidly took on the royal throne by offering a bow to the land, the sun, the directions, the seers and sages, the mothers and His subjects. Siyaju has taken a seat to His left. Conferring Ram's reign to the three spheres, Vaśiṣṭhajī applied the first auspicious coronation mark,

Prathama Tilaka Basiṣṭha Muni Kīnhā I

Puni Saba Bipranha Āyasu Dīnhā II UTK-12 II

Six months elapsed. All friends were given farewell except Hanumānājī. Time-limit ended. Jankijī gave birth to two sons. Tulasī doesn't write the episodes of slander. 'Mānasa' is the scripture of dialogue. The idea of divine reign of Ram reign was discussed. Then the Kathā was paused. Thereafter, 'UttaraKāṇḍa' contains the story of Sire KāgBhuśuṇḍijī. Garuḍa asked seven questions. Their spiritual answers were given. And bowing in Sadguru's divine feet, Garuḍa then left for Vaikunṭha. Whether or not Yajñavalkya paused the Kathā in Prayāg still remains a mystery. Māhādeva was reciting Kathā to

Pārvatī from Kailas, the Kathā was paused there as well. Holy incarnation of the age of Kali, Tulasīdāsajī, was reciting Kathā to his mind on the bank of miserableness. Tulasījī paused RāmaKathā. Sitting beneath the shades of these four preceptors, by Guru's grace I was singing before you. At this moment while I am about to pause my recitation, let me say what Tulasī said, those words - in this age of Kali reminiscence Ram, sing Ram.

Jākī Kṛpā LavaLesā Te

MatīMamānda Tulsīdāsahū I

Pāyo Parama Bīśrāmu

Ram Samāna Prabhu Nāhī Kahu II UTK-130 II

I supplicate in the divine feet of Hanumānājī, stay happy. 'Mānasa-Marama', taking all of you together I devote this Kathā to the great warrior Karṇa.

Abbreviations: BAK-BālaKāṇḍa, AYK-AyodhyāKāṇḍa, ARK-AraṇyaKāṇḍa, KKK-KiṣkindhāKāṇḍa, SDK-SuṇḍaraKāṇḍa, LNK-LaṅkāKāṇḍa, UTK-UttaraKāṇḍa, VP-VinayPatrikā, Śl-Śloka, GT-Gītā.

Ask the mystery to a rightful or a qualified person (adhikārī). Who should be acclaimed as adikārī (one who has the right of something)? He who becomes free from ego from within is adikārī. Being ego-free is the first identification of being adikārī. Secondly, even if slightest attitude of ego arouses in you that may the opposite person praise something more about me, may something more be mentioned about the question I have asked, if such an attitude of ego arouses then realise that your right of being adikārī is lost. If someone smiles before you, despite this if you recognise that this individual is weeping from within then you are adikārī of knowing that smile. Know the mystery from some enlightened man who is adikārī and mystery should be unraveled only to the one who is adikārī.

कवचिदन्यतोऽपि

Scripture or religious volume should not be read, they need to be observed



Morari Babu's inspiring address on the occasion of Platinum Jubilee Celebration of Reverend IndiraBetiji

On today's auspicious occasion, first of all mentally bowing prostrate in the divine feet of supremely Reverend Lord Jagadguru Vallabhacharya, bowing prostrate in the divine feet of our supremely Reverend 108 Preceptors splendidly present at the prime position in this celebration and the one whose appearance day we all are heartily celebrating – I make

obeisance and bow prostrate to such supremely Reverend Śrī Jiji as well. All the revered personalities, the entire Vallabha cult, honourable personalities from various fields and all Vaishnava ladies and gentlemen. All the revered personalities are present here and I am feeling very hesitant to speak before these great men; but she is a flower blossomed in

Vallabha cult. If a child gets the permission and expresses his heartfelt sentiments then being related to the field of Kathā, You have granted me as well the right and ordered to make obeisance and speak few sentences. Thus, mounting your command on the crest of my head and seeking forgiveness in advance for any indiscreetness that I may commit, I hereon express my sentiments.

When I was told about this (event) for the first time, it was your discernment to invite me this way. But I accepted it as a command and came here as my duty, I am unable to put this into words; however, I could come here, behold your divine sight and mark my presence in this celebration – this truly confers a great joy in my heart. I have left since morning. Just a while ago, the Reverend Sire discussed about when do we feel weary? He expatiated in an extremely beautiful and apt manner. He conferred an immensely beautiful guidance. I shall only say that my weariness is dispelled after coming here. As such the Preceptors are anyways ordered to stay young all the while. The disciples may well become old. The primordial JagadGuru Shankaracharya, Dakshinamurti is silent, he is young.

Reverend Jiji was telling me as well that although we tend to make auspicious resolves now and then but whether they are fulfilled or not, how to manage that? As such, our philosophy also talks about the idea of '*Sarvārāmbha Parityāgī*' and '*Rāma Carita Mānasa*' also says, '*Anārāmbha Aniketa Amānī*'. But the society cannot afford if you get weary. The nature of body (is a different matter) and the Preceptor nicely guided us about it. And Lord Vedas have made a statement, '*Navo Navo Bhavati Jāya Mānava...*', he

who is new everyday and Lord, forgive me if I am indiscreet, I may even forget perhaps, but we have a statement of Śrīmad Bhagvatji that oil in a lamp will get burned and it is the new oil that will augment the flame more and more; likewise, as per the command of Lord Vedas an individual must stay new everyday more and more. Ordinary people like us must also stay new every day. Having said this, we simply cannot afford if our Reverend Preceptors get weary. I have been a witness of your numerous projects of service even at this age Baap and that too by keeping your devotion absolutely faithful at one single place, you are begetting abundant welfare of the whole society with faithful sentiments. I add my wishes to it.

The blessings which you bestowed caused a great benefit to me. Not sure about you but I was indeed benefitted that I have to live for twenty-five more years. Thus, these via, via blessings were for me. I am thankful for it, may we all live till then and enjoy that celebration. But, '*Navo Navo Bhavati Jāya Mānava...*', the flow of river must be new every day, likewise an individual must be new every day. Jesus Christ has also said something similar, man should be new every day. '*Dine Dine Navam Navam*', newness should multiple every moment. It is said in our '*Rāma Carita Mānasa*', '*Chana Chana Nava Anurāga*'. I would say without exaggeration at all that, whenever I have beheld, I have observed the same smile, the same simplicity, the same Vaishnavi guilelessness – I have beheld a new glimpse of these aspects every time in you.

Baap, what should we do if we want to stay new every day? If we want to stay energetic every day after doing such a great work, if we want to stay anew

even after devoting so many years to the society then what should we do? What should we do so that we can become new every day? I thus once again recollect Lord Vedas. I had no idea what should I speak here. Secondly, I am feeling extremely hesitant for what if I speak indiscreetly among such great personalities, I am constantly feeling this. But, you all are our reverend holy Sires and therefore, with this backing I shall attempt to say something.

SaptaMaryādāḥ Kavayastatakśuḥ I

This is Lord Veda's universal ambrosial statement. Seven bounds of propriety. Now, this is Pushti tradition i.e. the holy tradition of Shriman Mahaprabhuji which I acclaim as flowing stream like tradition. I have always been a wayfarer of flowing stream like tradition. If the holy water of Gaṅges keep flowing then while it can wash our sins, it can also cleanse our body, but if the same flow freezes into ice then probably it may not benefit us by the same extent; therefore I behold this entire flowing stream like tradition and the new consciousnesses which are arriving, the young consciousnesses which are appearing are constantly at work for the welfare of the world while faithfully maintaining their devotion intact at one single place. I am myself elated about this. If we want to be as new as them then what should we do? I am saying this for people like us. After attaining your blessings, what is it that we should do to stay energetic every day? Our body may well get weary every day, body will play its role, but the state of our consciousness, as the holy sire mentioned, must stay constantly connected with felicity; only if it breaks only, it will be reckoned as transgression from our

devotional faithfulness. What should we do, Baap! Whenever I come to Baroda I always recollect that evergreen *chopāī* of this town, I shall thus recite it,

Baḍe Bhāga Mānuṣa Tanu Pāvā I

Sura Durlabha Saba Gramthanhi Gāvā II UTK-43 II

Sādhana Dhāma Moccha Kara Dvārā I

Pāi Na Jehi ParaLoka Sanvārā II UTK-43 II

Which seven bounds of propriety that human-body bearers like us should abide by while sitting in the divine feet of these reverend preceptors so that we can stay new each and every day, we can stay fresh and energetic every day. Sun rises daily and it rises anew. The flow of river which has gone is gone forever. The subsequent flow that comes is definitely new. Lamp flame is conferring a new light indeed. Then why does a man withers? How can a man turn stale? Even as Lord Vedas tell us that,

SaptaMaryādāḥ Kavayastatakśuḥ I

These are the seven bounds of propriety which these reverend holy Sires have abided by in the entire Vallabha cult and in the Pushti tradition and have thereby presented their illustrations before us. Which are those seven bounds of propriety for me and you? We beheld Vedas. It conferred much joy. We also read what it intends to tell us. But, which are these seven bounds of propriety, I could not find its revelation as to which seven bounds of propriety I and you should abide by in order to stay new every day and to have new thoughts daily. I always keep saying by the grace and blessings of these holy Sires that our root should stay appropriate. New flower must indeed blossom every day. Root cannot be uprooted. Even as the flowers may be plucked, new ones ought to blossom the next day. Analogously, the freshness of

thoughts, the freshness of conduct and the freshness of daily social dealings. Which are those seven bounds of propriety which we must abide by? If I have to infer this in context of 'Rāma Carita Mānasa' then it becomes extremely easy for me, but I don't have that much time. But at this moment while we have attained an accompaniment of these numerous holy Sires, which are those seven bounds of propriety which can keep me and you anew every day? As much as I have observed; scripture or religious volume should not be read, they need to be observed. There is a vast difference between reading and observing. Reading is to qualify in an examination, whereas observing is to ascend the life to higher stages. There are many verses of Akhā in Gujarātī, he has though spoken in tough language, but I extremely adore one sentence of Akhā that, '*Akhā Ae Ā Pada Avalokiyu*' (*Akhā observed this verse*). I am forced to constantly think that this man did not read, he observed, he beheld it.

So, which seven bounds of propriety should we cultivate to stay anew every day? Eventually, as much as I have observed I find one opinion of Lord Śāyanāchārya, whatever he reckoned, I found it to be in much closer reach. By closer reach I mean it is something which we can practice. Thus, I found it in my closer reach, it is not unattainable or insurmountable. If we want to stay fresh and invigorated like the flowing stream of river each and every day Baap then Lord Vedas exhibits seven bounds of propriety. Śāyanāchārya has said this in context of "Dont's" about these seven proprieties. This falls in our much closer reach. We all can do this, provided we are honest! If we lose honesty then we escape by saying

that, what can we do, only the holy Sires can do it!

I had one such experience. After travelling for the whole day, I lodged in the house of a devotional man for overnight stay. We had food. I had to stay there. It was already 9 P.M. and he told me, "Bapu, be kind to say something now." Ten to fifteen people were sitting. This is a real incident. I said, gentleman, what should I say? He responded, "No, you have to say something." Now, we had eaten at his home and we had to stay there overnight! Sāheb, I therefore spoke for an hour and half! I felt that why am I speaking so much! But as they were heartily asking, hence I spoke on. Further, they had served me *bhaji*yas. And therefore, I must free myself from that debt. O Lord, I spoke for an hour and half at a stretch! This is a real, exaggeration-free incident. Thereafter, an elderly man of that family said, "Bapu, whatever you said is perfect, but we are eventually mundane people! We cannot practice it." Oh, I thought, had you said this earlier then I would have gone to sleep by now. I can go to sleep with consuming sleeping pills. This is our dishonesty. Seven bounds of propriety which we can easily practice Baap, provided we firmly resolve. On the occasion of Jiji's *Amṛta Mahotsav (Platinum Jubilee Celebration)*, these are the ambrosial (*amṛta*) words for us.

First, do not consume liquor. Of course, no one does it here; but in future let us not get driven on a wrong path. And inebriation doesn't only mean drinking liquor, but there are numerous types of inebriations; we should take care of not getting inebriated by those. Don't we observe in the world the inebriation of money, the inebriation of reputation, we are sitting inebriated after consuming numerous such

liquors! Nonetheless, abandon liquor consumption, Lord Vedas may also perhaps be telling us in the context of not getting inebriated.

Second, abandon gambling. As if the holy month of Śrāvana has been reserved for this. People don't even spare Janmāṣṭamī. And gambling doesn't only mean the game of cards, it also involves various forms of gambling present in today's advanced world. All types of gambling as they may exist. But all I want to say Baap is that, if we wish to stay new every day then do not play game with the opposite person. Don't throw such cards. Stay free from gambling which condemns or disgraces the opposite person. Of course stay away from literal gambling, but stay free from these aspects as well. This is the second commandment, propriety which Lord Vedas has perhaps recommended us; I am saying this as it falls in our closer reach. It is well within our reach especially for people like us.

A Kathā was going on in Vrindavan and one inhabitant of Vraja asked me, "Do you look upon Rādhāji with greater exalted feelings or Mīrābāī?" What should I answer? If I answer Mīrā instead of Rādhā in Vraja then I would have to return back leaving the Kathā incomplete! What if I say something inappropriate there! I said, She (Rādhāji) is the Supreme Feminine Power begetting felicity, Her grace and Her proximity of blessings is indeed showering on us, but from the point of view of experience Mīrā is much closer to me. She is closer even from regional perspective, so does from language perspective and also because of heartfelt sentiments. Therefore, these aphorisms are perceived much closer to me.

Baap, we need to abandon liquor and forsake gambling. Third, do not hunt. We do not go for hunting. The kings would go for hunting, but nothing as such is left in this era. At times someone attempts it and gets trapped! Leave that aside. Do not hunt. This must perhaps not only be confined to mere animals. But not hunting means not insulting anyone. Not doing anything that humiliates anyone. Let we ourselves get deceived. Many people tell me that you talk a lot about trust. My reply is that, I, as for me, greatly protect this tradition or this sentiment. Alternately, even Suradasji said the same, '*Dṛdha Ina Charanana Kairo Bharoso...*'. How can we live without trust? But many people will deceive us. All I shall say is that - one should derive joy that the opposite person has deceived me, at least I have not deceived him! 'Do not hunt', this is the third commandment, the third propriety.

Do not consume liquor, do not gamble, do not hunt and that which we keep doing while casually roaming around here and there. Lord talked about very practical matters. Do not fight with anyone. And many people are habituated of this - when there is nothing to do, they start fighting. It is being said in our Saurashtra that five to seven old women were sitting and were weeping. A guest arrived from the other town and enquired, "Mothers, why are you weeping?" They responded, "As we had no work, we thought let us weep for some time." Causeless fight! And if probably such circumstances arise then talk smilingly. Talk with a smile.

I was on my way to Kutch and the car passes through Rajkot. On the way two men were riding a bike with high speed and our driver was as well...! He

knows that I like fast driving; therefore, he too was driving at a high speed! Just then the bike and the car had a very close shave and luckily nothing happened. But then I saw the two men on the bike giving a stern look. We killed the speed of bike and I felt that now the matter has become something else. What should be done now? And some mistake was ours as well, the driver's. But the moment we came closer to the bikers, I descended the glass, gently smiled and asked, "Gentlemen, are you okay?" They responded, "You are Morari Bapu! Go ahead, go ahead, go ahead! Let them go, let them go!" I thought that if smile can beget such a good outcome, if it can save a fight; forget about the neighbours, even if we learn to smile at home then many problems will come to an end is what I feel.

Do not hunt, do not fight and few such activities for which Reverend Śrī Jiji is constantly effortful like how can the women, the female section of the society get uplifted, how can they get free from pain, how can their independence, their self-respect be protected, she stays constantly concerned about these issues. This is the fifth propriety of Lord Vedas, never dishonour any women anytime, do not insult them. Do not insult women. Enough is enough! As such, nothing much works before them these days!

Sixth propriety, forsake harshness. Don't be harsh mentally or even by means of tongue or eyes or by any physical gestures. There is a *chopāī* of Tulasī,

Sarala Subhāva Na Mana Kuṭilāī I

Jathā Lābha Saṁtoṣa Sadāī II UTK-46 II

Do not be harsh; forsake harshness. Do not consume liquor, do not gamble, do not hunt, do not fight, do not dishonour woman, do not be harsh; and the seventh aphorism – I and you should never criticise

anyone, anytime neither hear anyone's criticism ever. If the gathering is such that you are forced to sit there and getting up will also be reckoned as indiscretion then digress from the topic with extreme discernment. Do not take part in anyone's criticism.

I have felt that, if we abide by these seven bounds of propriety then, '*Navo Navo Bhavati Jāya Mānava...*', every day we shall be new and energetic, we can stay free from weariness daily and further, while abiding these if we are engaged in constant sentiments of surrenderance and constant chanting of Lord's Name or some mantra of Lord then I feel that we cannot afford if the litterateur of this country gets weary, we cannot afford if the musician of this country gets weary, this society cannot afford if its contemplator and its philosopher gets weary. The reciter of this country should not get weary, he must constantly extol Lord's glorification and let us derive this inspiration from the divine feet of these revered holy Sires who are making tireless attempts and let us supplicate in the divine feet of Lord to stay new every day. Saying nothing much, I once again mention that I am extremely pleased. Had I been in middle of some Kathā then I would not have been able to come. If I was staying somewhere far then it would have been difficult to reach here. You would have understood my absence, but probably my guilt would have never been dispelled. I am extremely happy that I could come here. I am feeling immensely elated that I could behold the Reverend Sire and so many holy Sires on this Platinum Jubilee celebration of Reverend Jiji. May we always attain your blessings and your guidance, we supplicate this from you.



मागी नाव न केवटु आना। कहइ तुम्हार मरमु मैं जाना॥
चरन कमल रज कहँ सबु कहई। मानुष करनि मूरि कळू अहई॥

तेउ न जानहिं मरमु तुम्हारा। और तुम्हहि को जाननिहारा॥
सोइ जानइ जेहि देहु जनाई। जानत तुम्हहि तुम्हइ होइ जाई॥

मरम बचन जब सीता बोला। हरि प्रेरित लछिमन मन डोला॥
बन दिसि देव सौपि सब काहू। चले जहाँ रावन ससि राहू॥

सकल मरमु रघुनायक जाना। लिए बोलि अंगद हनुमाना॥
समाचार सबकहि समुझाए। सुनत कोपि कपिकुंजर धाए॥

छन महिं सबहि मिले भगवाना। उमा मरम यह काहुँ न जाना।
एहि विधि सबहि सुखी करि रामा। आगें चले सील गुन धामा॥

ताते उमा न मैं समुझावा। रघुपति कृपाँ मरमु मैं पावा।
होइहि कीन्ह कबहुँ अभिमाना। सो खोवै चह कृपानिधाना॥

पुरइनि सघन ओट जल बेगि न पाइअ मर्म।
मायाछत्र न देखिए जैसें निर्गुन ब्रह्मा॥

॥ JAY SIYARAM ॥