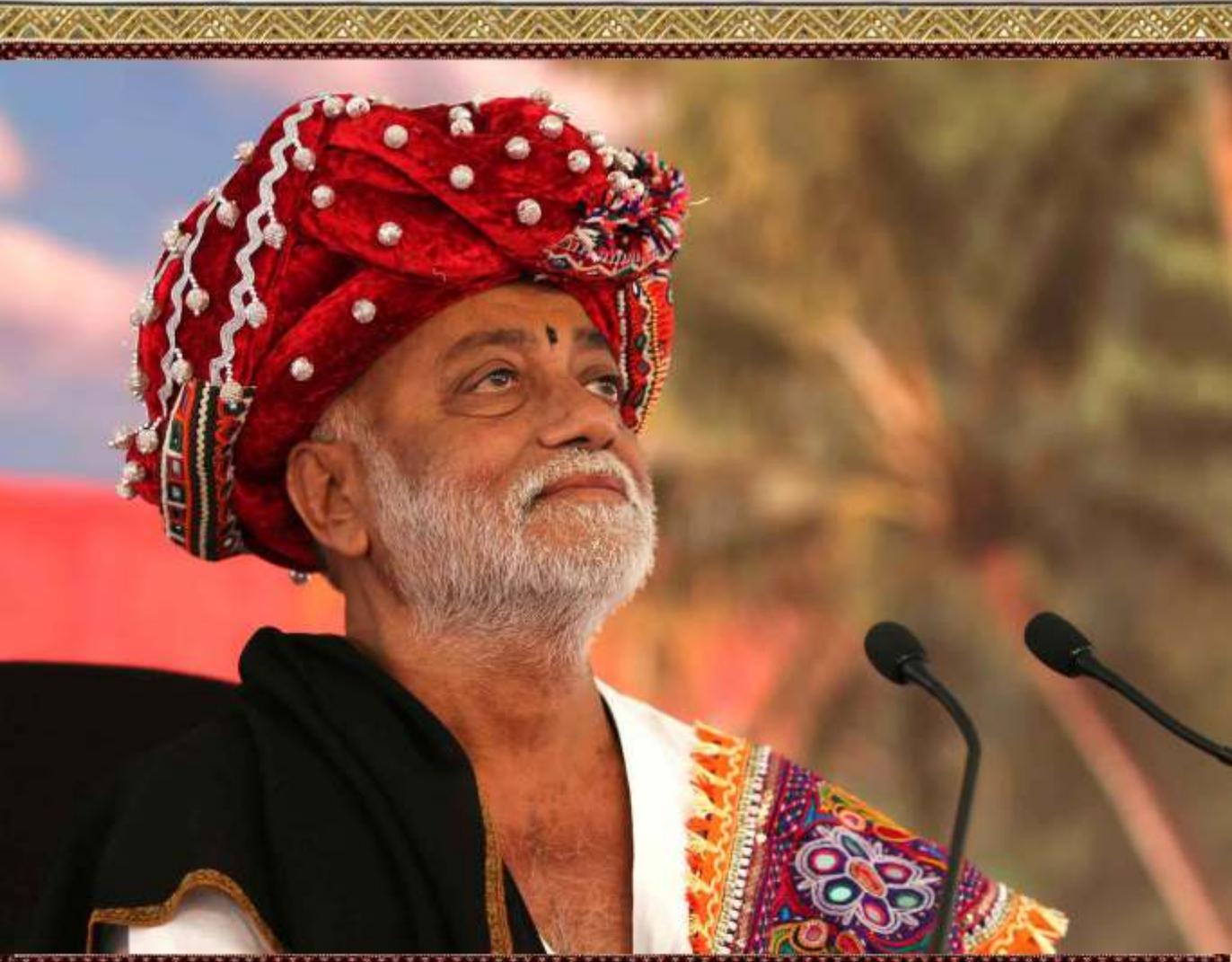


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# II RAMKATHA II

MORARIBAPU



Mānasa-Gurupadraj

Adipur (Gujarat)

गुरु पद रज मृदु मंजुल अंजन। नयन अमिअ दृग दोष बिभंजन॥  
तेहिं करि बिमल बिबेक बिलोचन। बरनऊं राम चरित भव मोचन॥

- The 'GURU' should be natural and simple; the disciple too must be natural and simple
- The holy dust of the Divine Lotus Feet of the Sadguru is beautiful, pure and divinely divine
- In order to reduce the element of passion we need to use the 'Gurupadraj'
- Gurupad is at one place but the Gurupadaraj is spread all over

- The 'Gurupadraj' has its own speech, feel, form and nectar
- In the form of the pollen, 'RAM' is the most potent, nectar filled medicinal herb
- The holy dust of the Guru in the form of the 'Vyaaspeeth' is Silence
- To live joyously is also a spiritual practice
- The sacred mark on the forehead (Tilak) of the disciple is like the vermilion mark in the parting of the hair of a married woman or the symbol of her betrothal



## II RAM KATHA II

Mānasa-Gurupadraj

### MORARIBAPU

Adipur (Gujarat)

Dt. 28-12-2013 to Dt. 05-01-2014

Katha : 754

### Publication :

July, 2014

### Publisher

Shree Chitrakutdham Trust,  
Talgajarada (Gujarat)  
[www.chitrakutdhamtalgarajarda.org](http://www.chitrakutdhamtalgarajarda.org)

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## PREM PIYALA

From 28/12/2013 to 5/01/2014, Morari Bapu, recited the 'Ramkatha' at Adipur (Kutch). The principal focus of this 'Katha' was the holy dust of the divine lotus feet of the Master. It is well known that Bapu touches upon the Guru, Sadguru and the Gurupada in the course of his 'Kathas'. During this 'Katha' his principal focus was on the 'Gurupada' and the 'Gurupadraj'.

'Gurupadraj', meaning the holy dust of the divine lotus feet of our Divine Master was seen in a new light and a novel interpretation was presented by him. "In order to understand it correctly and to make it easily comprehensible in today's context, 'Pada' means the feet for sure but it also means that any composition or lines sung by the Master. Like the compositions of Sri Kabir, Saint Ravidas or Bhaansaheb. It is not necessary that it should be only in the form of a poetry, it could also be prosaic or merely his words. Just one poem or may be just a line spoken or sung by our Master. It is not necessary that the entire text is understood by us, it could also be just the core essence, like a tiny speck of dust also, if we are able to understand and follow it in our life, we shall be blessed and our purpose in life will be fulfilled."

Equating the 'Gurupadraj' with our five sense organs and elaborating it further, Bapu says, "The 'Gurupadraj' has its own distinct taste, it has its own ambrosial sweetness. It has a very unique touch and feel. It has its own language and distinct words of expression. The 'Gurupadraj' has its very different glow, a distinct divinity and sacredness, purity and form." He went further and clarified that "The special divine spiritual realisation as discussed can be experienced only by the devotee who is devoid of unfaithfulness or even blind faith."

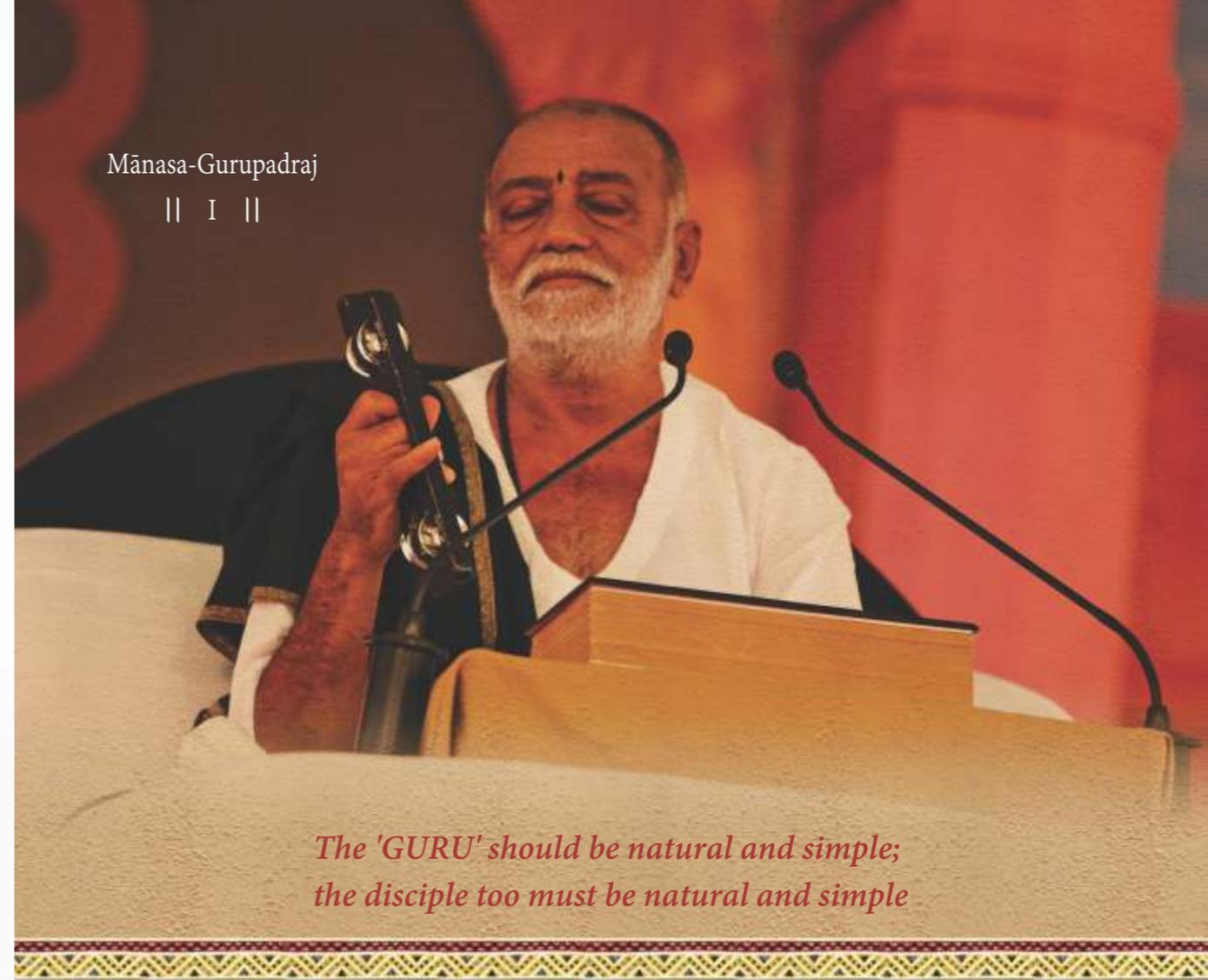
The four distinct words used by 'Goswamiji' like ' Renu, Raja, Dhoori and Paraag' may appear synonymous but are minutely distinct and it was very beautifully explained by Bapu. 'Sri Guru Padnakh mani gana jyoti' was very vividly and interestingly explained by Bapu along with the description of the ten toenails of the Master's divine feet and their divine glow. He very beautifully analysed the five toe nails and their glow of the right feet as; ' Guruprasad, Gurupuja, Gurusewa, Guruvachan and Gurugyan'. 'Gurumantra, Gurugranth, Guruaasan, Guru's chaitanya and Guru's netramani', are the five toenails and their glow for the left foot.

In this 'Manas – Gurupadraj,' Katha, a very novel and philosophical interpretation of the holy dust of the divine feet has been presented in the light of 'Manas' by Bapu.

- Nitin Vadgama

Mānasa-Gurupadraj

|| I ||



*The 'GURU' should be natural and simple;  
the disciple too must be natural and simple*

Guru pada raja mridu manjul anjan I Nayan amiya driga dosha vibhanjan II

Tehi kari bimal bibek bilochan I Barnau Ram charit bhava mochan II

Baap! By the divine grace of God, today after an interval of about four or five years the Vyaas-Peetha has again come to this sacred land of Kutch along with Ram- Katha, which is a matter of great joy for me. I was saying that the maximum number of Kathas have been given to one district alone and in particular to Kutch district. But, the Joga, Lagan, Griha, Baar and Tithi not being conducive for the Katha, few years passed by and before that due to ill health, the Katha had to be cancelled at the last minute. If I mention their name, maybe they might feel embarrassed but the Sujan family very kindly accepted the change at the last minute and came forward to suggest that "Bapu! Your health is more important and we shall organize the Katha later as per your convenience". After that, the moment has finally arrived and I could come here, which is a matter of immense happiness for me.

We are about to start the Ram- Katha at 'Adipur' and we start by offering our respects at the feet of the Divine Mother, 'Matru Devo Bhava'. In order to bless this holy nine day Ram – Katha the Mothers who have come and to Baize Mohtarma respected Maulana Saheb I offer by respectful Salaam to you from the Vyaas-Peeth. Then comes ' Acharya Devo Bhava'. Param Acharya Mahamandaleshwar ananya Shree vibhushit Pujyapada Bharti Bapu and all other holy Saints who are present here to bless us all, all my listener brothers and sisters, the Sujan family who became instrumental in organizing the entire Katha and to all those who are listening and watching this live telecast all around the world, I Morari Bapu offer my respectful pranams to all of you from the Vyaas –Peeth.

I offer a ' Masoom Ghaziabadi's' sher to Mulana Saheb and begin;

Ussey kisney izaazat dee  
gulon se baat karney ki ?  
Saleeka tak nahin jisko  
chaman mein paon rakhney ka!

The one who is not even aware how to walk in the garden is trying to talk to the tiny little buds which are yet to blossom!

Yesterday, at Bhuj a youngster asked that, 'Bapu! You had mentioned about Deshdharam, Dehadharam and Devadharam, can you please elaborate more on the same?' I told him that come to the Adipur Katha from tomorrow; there you shall get to hear more on the same. I said that that flow in which the subject was discussed has already gone and even I don't remember exactly what was said. But just in a passing I said that Son! Our duty and relationship with our Motherland is what is Deshdharam. You can have different beliefs, how does it matter?



Kabira kuan ek hai panihari aneka I  
Bartan sab nyare bhaye paani sabmein ek II  
What difference does it make?

Agar tu mandir mein hai  
toh masjid mein kaun?  
Agar tu tasbi ke daney mein hai  
toh har daney daney mein kaun?  
Agar tu basti mein palta hai  
toh viraaney mein kaun?  
Agar tu shama mein jalta hai  
toh parwaney mein kaun?

Deshdharam, Dehdharam and  
Devadharam can only be meaningful when we  
have Dildharam! If we do not have a feeling or  
Dildharam then what is the use of Devdharam or

worship? If we have a feeling, we can follow Deshdharam too. Without heart and soul being a part of the worship, what use will be such worship?

This is the sacred land of Kutch and these lines which we have taken up are a part of the faith towards our Guru or the spiritual Master. By the grace of my Divine Master, I would like to discuss ' Manas – Gurupadaraj' as our main subject of discussion for the nine days during this Katha. I am doing a one to one talk with all of you. When respected Kanubhai Jaani was conferred the 'Meghani Award' by the Saurashtra University, he had said that you all are my very own and part of my family. Therefore, with family members you sit and talk. You don't give a discourse amongst the family. Similarly, I am just having a talk with you who are a

part of my global family.' Vasudaiva Kutumbhakam'. The whole world or the entire creation is a part of my family, thus declares our eternal, noble Indian 'Sanatana Dharma'. So, we shall sit and talk. One of my favourite lines;

Guru, taro paar na paayo,  
hey na paayo,  
Prathmina malik,  
tamey re taro toh amhey tariyeji.....

This is poem written by Pranav Pandya-  
Hoy na sadhu na sarnama,  
Picho kariye na pamo,  
sevo toh malvana sama I  
Some such 'Eternal Divine Soul' whom we believe to be God incarnate. The Indian scriptures hold such a personality even above God. The

Divine Master! We all shall try and sing the glories of such 'Gurupadaraj' and try to enlighten ourselves.

Guru pada raj mridu manjul anjan I  
Nayan amiya driga dosh bibhanjan II  
Tehi kari bimal bibek bilochan I  
Barnau Ram charit bhava mochan II

Whom has Sri Tulsi glorified with so much of divinity and sacredness? Who is such a Guru? Pujyapada Goswamiji is a lover and worshipper of the dust of the Divine Lotus Feet of Sadguru.

Bandau Guru pada padum paraga I

He always talks about the divine feet. We start our Katha everyday with the famous doha from the beginning of 'Ayodhyakand and Hanuman Chalisa', wherein again;

Shri Guru charan saroj raj,  
nij mann mukur sudhari I  
Barnau Raghubar bimal jas,  
jo dayaku phal chari II

Who is He? Whose dust of the divine feet is being extolled and glorified? Who is this unknown? We don't know who such a personality is? A shloka of Bhagwan Veda says that after the 'Upanayan' (Sacred thread ceremony) sanskara, the Guru or the spiritual master keeps his disciple for three nights in His womb. It is not a physical act but a spiritually significant and important aspect because the child is freed from the mother's womb at childbirth but the vices and impurities of this world have imprisoned him and to protect and save him from being annihilated He carries out this exercise. It is not the physical aspect that we refer to but the word used here is 'Shabdagarbh'. Surely, and of course the Guru gives a new spiritual birth to His disciple. It is rebirth and he becomes a 'dwija'. He is ordained in the womb of the master. Such a spiritual master is being referred to herein and the holy dust of the Divine lotus Feet of such a

personality is being talked about and ordained in the Vedas.

Sahib! When I say 'Upnayan', then I refer that by this ordainment, the Master blesses the disciple with eyesight which is pure and clear plus has the power to see even the hidden objects. I very humbly submit that if you all follow spirituality and are studying the Holy Scriptures then please try to carefully examine the eyes of an Enlightened Being. Such a divine Master studies the eyes of His disciple very minutely. If He sees that there is a bit of purity then He blesses the disciple by giving him His own eyesight, meaning further purifying and blessing him with an astute powerful and pure internal eye which enables him to see everything around inside out. The period of encapsulation here is just 'three nights'. In the spiritual context, three nights are a long enough time to carry out this rebirthing or cleansing or ordainment. In three nights the work of this entire creation can be accomplished. The eye of the Guru or the Divine Master is the womb for the birth of the Divine insight in the disciple. Now, whose eyes? Those eyes, that are always filled with the water of love. Now what is the significance of the night? The womb is always closed once the seed is implanted in it and here the night signifies the closed eye. At childbirth, the baby is set free from the enclosed womb of the mother. The night time is an opportunity of introspection and this is provided to us practically every day. Night is just not sleep or dosing off. For the Master it signifies that the divine spark which he has engulfed should be mature and developed enough to cross the ocean of creation without any difficulty. For Him, three nights are more than sufficient. In a mantra from the 'Atharva Veda' it is said that by continuous concentration and focus on the spirit of His disciple, the Spiritual Master evolves the divinity

in a manner that the celestial Gods and Beings shower the Blessed Soul with flowers of love and understanding. The glory of such a Master or Guru is being sung by Tulsiji here.

'Upnayan' according to me is the description of an evolving and blossoming divinity. The soul which is eager to evolve and bless this creation, 'Upnayan' is in my opinion an adjective for such a soul. When my Vyaas – Peetha tries to link the disciple with this 'Upnayan Sanskar' then the disciple in question here is very very special. When I study the 'Ramcharitmanas' with an insight, which I have been blessed with by the Divine grace of my Spiritual Master then I see that the disciples are also of many types. In particular there are seven types, who are present in the seven Kandas.

One is a conditional disciple, who applies conditions in his discipleship. Like I will follow you provided I get this! This is conditional. The second disciple is one who is a traditional disciple. The discipleship continues as a tradition. The third is artificial. The one, who is not really a disciple but does a mockery of being one. His actions are all based on falsehood. The fourth is one who is inquisitive, eager to learn. Who approaches the Master with a surrendered heart and who is eager to enlighten himself or reignite the fire within for love or divine knowledge or renunciation? The scriptures have referred to all these as a fire and the total surrender on part of the disciple is the fuel to

ignite this divine fire by the Master. The fifth type of the disciple is the one who uses the Guru just for worldly name and fame. There is no loyalty in him nor does he owe any allegiance to his Preceptor. If the loyalty changes every moment then it clearly indicates that there was no loyalty in the first place, it was a mere impersonation. The idea was just to become famous by using His name. For sometime one succeeds in this but remember it is short lived. By this one can gain conveniences but not happiness or joy. Here happiness or joy means inner joy or happiness. This is explained by Goswamiji as 'Swantahasukhaya'. The seventh and the one who is very dear to me is a natural and a simple disciple. ' Irado kari ne na avyo hoy sahib, pan kyank bheto thaye jaye, arre re! Mein toh gotyun nohatun, ee jadi gayu!' Suppose, we are not even the follower of any spiritual path and have set out to earn money with numerous wishes in our mind but the burner was ready to be ignited awaiting a light which could ignite that fire! The Master as well as the disciple both has to be natural and very easy. When we are natural, it stays permanently. The one who progresses in a natural way, his naturalness and simplicity is permanent and forever. It is not a 'put-on'! Artificial behaviour or nature is short lived. These seven types of disciples I have come across during this journey of the study of 'Ramcharitmanas' which I am sharing with you. Guru is just awesome. 'Guru andar no ganjo che, ek shot maari aney tribhuvanma laagi gayi'!

*The Haumad Tatwa is ever awake and vibrant. He is the incarnation of Shiva. Hanuman worships Truth. In order to succeed in any sphere, be it Yoga, devotional practices, devotional service, pure surrendered service, immortality the worship of Hanuman will be instrumental. Immortality here means to be fresh, lively and happy every single day. To be blissful, worship Hanuman.*

This is the Katha of 'Ramcharitmanas'. This is divided into seven chapters or 'Sapta Sopaan'. The first sapaan is 'Baal', second is 'Ayodhya', the third is 'Aranya', the fourth is 'Kishkindha', the fifth sapaan is 'Sundar', sixth is 'Lanka' and the seventh sapaan is 'Uttar'. In the first sapaan, the 'Mangalacharan' has also been done with seven mantras. The first mantra is;

Varnanaamarthasanghanaam  
rasanaam chandasamapi I  
Mangalanaam cha kartarau  
vandey vaani vinayakau II

After the Mangalacharan, there are five 'Sorthas' of the 'Panch Deva' worship and then comes the 'Guru Vandana' and the Shastra begins with paying obeisance at the Divine Feet of the Sadguru.

Bandau guru pada padum paraga I  
Suruchi subaas saras anuraga II

Vyaas-Peetha considers this to be the 'Manas-Gurugita'. Therefore, we see that cleansing and purifying the inner eyesight with the grace and the dust of the Divine Lotus Feet of His Sadguru, Tulsiji proceeds in the description of the 'Ramkatha'. One, whose eyes have been cleansed and has been blessed with the divine light, he will see all as one and will be able to comprehend God all around him. He will bow down in humility to all and all malice will be washed away.

Siya Ram Maya sab jag jaani.

Thus, Tulsiji considers the entire universe to be an expansion of Sita Ramji and offers his respectful obeisance. Then comes the vandana of Mata Kaushalya, Dashrathji Maharaj, Janakji, Bharatlalji and all the four brothers. In this way the praise and worship proceeds. In between 'Hanumad Vandana' comes in and in my opinion it is a very important part of the overall worship. My Vyaas-Peeth tries to cover the first day's Katha up to the 'Hanumad Vandana'.

Mahabir binavau Hanumana I  
Ram jaasu jas aap bakhana II

I feel that Hanumad Tatwa is very beautiful and endearing. In spite of being in the form of a monkey, he is one of the most beautiful and sacred element. He touches one and all. He is revered and worshipped by all faiths. Hanumad Tatwa is an enlightened and an awakened reality. He is the incarnation of Shiva. Hanuman worships the Truth.

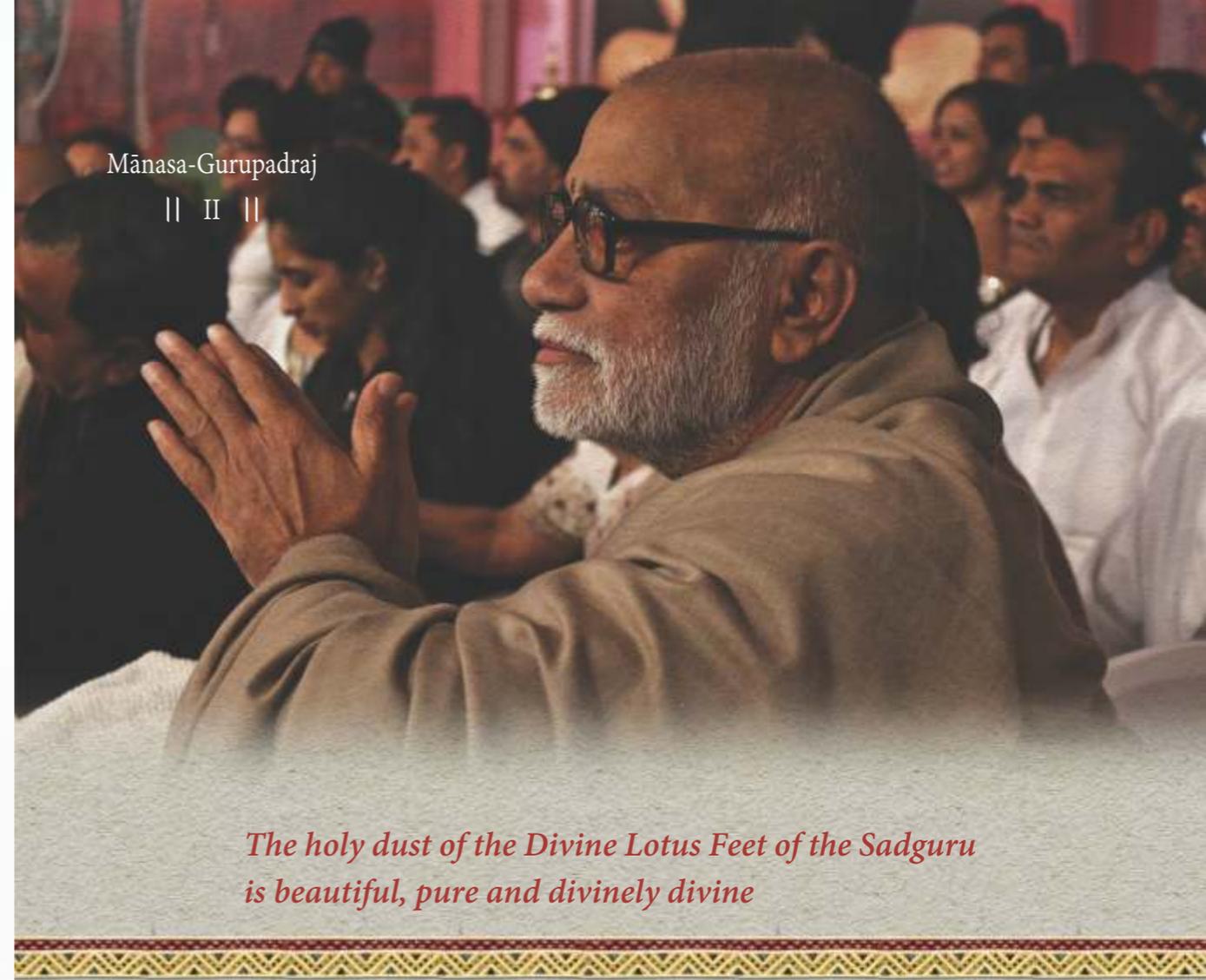
Kanchan baran biraaj subsea I  
Kanan kundal kunchit kesa II

Thus, Shri Hanumanji is worshipped. If you are following a particular type of ritualistic worship of Hanuman then it is different but otherwise men/women are all free to worship Hanuman.

After the victory over Lanka, when Shri Hanumanji goes to inform Ma Janaki about it, the Demonic women of Lanka started worshipping Him. If they can do it then what stops the mothers and sisters of my land to worship Him? He embodies the air element, breath, the life force.

Mangal murti maruti nandan I  
sakal amangal mool nikandan II  
Bandau Ram Lakhan Vaidehi I  
Je Tulsi ke param sanehi II

If you want to succeed in the field of Yoga, then worship Hanuman, if you want to acquire knowledge then Hanumad worship is the answer, to succeed in the devotional practices also Hanumad worship is helpful, you want to be of pure service then Hanuman will help you, you want immortality, then also Hanuman will bless you. My interpretation of immortality is to be alive and fresh and joyful everyday of your life. The body will follow its own biological cycle but to remain blissful always Hanuman will surely be helpful. So, today's Katha we conclude with the worship of Shri Hanuman.



Mānasa-Gurupadraj

|| II ||

*The holy dust of the Divine Lotus Feet of the Sadguru  
is beautiful, pure and divinely divine*

Baap! We are discussing 'Manas-Gurupadaraj' as the main topic of discussion for this Katha. There is mantra from the 'Atharva Veda'. The pronunciation of the mantra is such that only the ones who are knowledgeable about Sanskrit and are 'Veda-Pathis' can only do it correctly. It is quite hard to recite. Some error happens here or there. I have tried to segregate the words for my own ease and you can also try and follow it. Let us now try to recite it together –

Acharya upnayamano bramhacharinam krunutey garbhamantaha I

Tam ratristrita udarey vibharti tam jatam drastum bhisamyanti devaha II

The Acharya or the Teacher is requested to keep the child in His womb. The Guru then keeps the child in His womb for three nights. Then the child is 'reborn'. All the celestial beings and Gods gather around such a child and bless him with divine blessings and extol his virtues and sing his praises on earth. Who is this child! Who is this Master or Guru? All the Enlightened Divine Beings who have come here

have all gone back after facing the scorn of the world and being insulted. Once Narsih Mehta came who was imprisoned. Then Meera came who had to drink poison. Jesus, who was an embodiment of love had to bear the cross and was crucified. Socrates was poisoned. After Krishnamurthy's departure, there were insults and he was scorned at. Buddha, Mahavir, Tukaram, Tulsiji himself, you will find numerous names who had to face such treatment at the hands of the world. Above all, even Mother Sita was charged and insulted.

I have got a question that "Bapu! We are avid listeners of the Katha and have been reciting the 'Manas' for a while. We see that Goswamiji has extolled the Gurupada more and very eloquently in comparison to Guru. Either it is 'Gurupadaraj or Gurupadkamal' which also happens to be the main topic of discussion for this Katha. Why so?" If I have to give a suitable reply then I would just say that Tulsiji very well understands that Gurupada can be described, Gurupadaraj can also be explained, the words spoken by the Guru can be explained, the behaviour and the nature of the Guru can also be explained but it is impossible to comprehend or explain the Divine Master himself. Even the Vedas can't do it nor can the Agam do it. That is why we all sing this line;

Guru, tharo paar na payo, na paayo,  
Prathmina maalik,  
tamey re taro toh amey tariye ji.....

So Baap! To comprehend or understand or know the Guru in totality is next to impossible. Even though we reside in the womb of our Guru, we can't possibly describe Him. For example, a fish that is born in the ocean, lives in the sea, dies in the sea and whose entire life is nothing else but water, such a fish also cannot fathom the depth or the

vastness of the ocean. In the 'Ramcharitmanas' Guru is also compared to a vast ocean;

Guru bibek sagar jagu jana I  
Jinahi biswa kar badar samana II

Guru is the ocean of knowledge or wisdom. That is why we find the description of Guru less in comparison to 'Gurupadaraj'. It is just not possible. Those who have borne the wounds for the Master can possibly say a little bit but such ones who have tried to feel the pain then find themselves unable to express. One who is wounded, how can he possibly sing or smile?

Nazdeek atey atey hum duur ho gaye I  
Saath mein aansuvon ke koi kaisey muskuraye?

What is the secret? Sometimes due to our allegiance we can get close to the Guru but as our loyalty reduces, we get distant! Don't try and trade for a loss. We change our loyalties or allegiance for false prestige. Now, what is the guarantee that we will stick around or not? How can we ever be trusted?

So, it is difficult to comprehend and describe the Guru. That is why we are the worshippers of the holy dust of His Divine Feet. If we are fortunate enough to come across such an awakened and enlightened soul and are blessed with the holy dust? Now, what is this holy dust? There are eight descriptions of this. The first description of 'What is the meaning of this holy dust of His Divine Lotus Feet?' Does it simply mean the dust of the feet? Though, the dust in question is precious and divine. We cannot deny that. The scholarly minds would interpret this dust as a sort of personality cult or it relates to an individual emotional attachment. Maybe, if we are not careful enough there is a danger of personal gratification but still, I personally can say from my own personal experience that it is of immense

value. The holy dust is truly divine and invaluable. In today's context we have to have a practical and a plausible explanation. If you have noticed, I call my Ramkatha as a 'Premayagya' and not a 'Gyanyagya'. In the path of knowledge, there are a number of steps one after another. What about the path of love?

So, Baap! What does this 'Raj' mean? Like, you know the glory of 'Brajraj'. Sahib! Similarly the 'Gurupadaraj' is also glorified. The 'Goraj' is also very sacred. We need to have a very practical and a scientific explanation to it. In Gujarati we use the word 'Rajmatra', which means tiniest of the tiny. Science can explore the atom and go on up to the tiniest of particle. After a point the stage will come when we can't go beyond that. This means that there is nothing beyond this point.

When we say 'Gurupadaraj', it simply means the tiny particles of dust from the Guru's Divine Lotus Feet. Who can possibly define the glory of these mystical and magical feet? I am a believer, and a worshipper of this divinity. To explain it in a manner which would easily be understood, I would like to say that 'pada' means feet, of course, but there is another meaning also. That is 'Gurupad' also can mean a couplet or words sung by the Guru. It is not necessary that it ought to be in a poetic form, it can even be prose. Like we all know Kabir pada, Ravi Pada, Bhan Sahib's Pada. It can be sung as well as spoken, what difference does it make? Like we have seen that mostly in the last line of a bhajan, the gist or the summary or the focal meaning of the bhajan is contained. In Vedanta there is a sentence which says, 'Pada-Vakya pramanam'. The words of the Guru are taken as an evidence and absolute truth. Therefore, one 'Pada' of the Divine Master or Guru is sufficient for our emancipation. Even if we are unable to

comprehend the entire prose or poetry, just the core essence of His teaching which could be insignificant to look at but is full of divine potency.

So, Baap! The core essence of the Guru's divine words is understood, which in the textual parlance is referred as a tiny dust particle or 'Padraj', this is what we need to understand from all the different viewpoints. To be able to just grasp the intrinsic meaning of His teaching is what is trying to anoint our heads with the holy dust of His Divine Feet. I have a sher with me, which says;

Sukun merey naseeb ka tha  
jab tak woh terey paas rahey I  
Phir uskey baad jahan bhi rahey,  
udaas rahey I

O' my dear Enlightened One! This is the peace and harmony which was bestowed upon me by my fate was experienced in your holy company. Such is the magic of this holy dust! Nitinbhai Vadgama has written a poem and I quote a line from it;

Sahib sambhaley che baaji I  
Ek isharey atki jati, saghali ye tarazi I

By a tiny speck of divine grace, our entire misfortune is removed, because 'He takes it in His own hands'.

Ej disha dekhadey, pacha ej halavey hodi I  
Jaay nahi e kyan jivaney adhvachey tarchodi I  
Mukam maltavet jiva thayi jato raji raji I  
Sahib sambhal ey che baaji I

He never beseeches His devotee. The line which we have taken up for our discussion it says that this raj is 'mridu'. This means that this dust is soft and sweet. Can the Divine Lotus Feet of an Enlightened Being ever be hard or harsh? Say, as an exception it may be a bit rough. After all the dust is so soft that if you try to touch it just sticks into the lines of our fingers! The terminology used here is at times 'Kathor Kripa'. In order to break open the

hard shell of our ego or vices He may use a bit of a force but out of compassionate love. Sometimes, the parents appear to be strict and harsh with their children but this is not due to any ill feeling or abuse but for the ultimate welfare of the child.

The holy dust or the 'Gurupadraj' is soft, beautiful, pure, divine and ingenuous.

Guru pada raj mridu manjul anjan I  
Nayan amiya driga dosh bibhanjan II

In the context of the 'Guru Vandana', the 'Gurucharanraj' or 'parag' (pollen) is described as complete. Now, another aspect is explained here that it is so soft, just like kohl. For our eyes, it is just like collyrium which beautifies as well as purifies the eyes. This helps in cleansing our eyesight and help in treating all the defects we have in our eyes. Now, what are the defects of the eyes? They are many like cataract, floaters, glaucoma, macula etc.

According to my Vyaas-Peeth, I feel that (Jhamar) is a problem of ego. Our eyesight needs to be equal. If not then we will not be able to see properly. When we start seeing differently or start differentiating and see defects or shortcomings in others, I feel this is what is called as (jhamar). This emboldens the ego. The eyes don't see clearly, on the contrary the vision is distorted. In the 'Ramcharitmanas' we have a character by the name of 'Sampati, whose wings have become weak but he tells the group of monkeys that his eyesight is very powerful and can see far distant objects because the eagle is blessed with a very sharp and long vision.

This defect can be corrected by just a divine word spoken by the Sadguru. Cataract comes in due to age. In the elderly we see that irritation sets in their nature due to old age. They get angry for nothing and disturb the peace and harmony of the household. Baap! I feel that this defect will surely be rectified by the grace of the Master or an Enlightened Being. The third eye defect is (Kamla). In Gujarati we say that "Kamlo hoye eney pilu dekhay". Yellow is the colour of greed as per our scriptures. The eyes due to this defect see everything in a yellowish tone. In the puranic terminology they are even referred as 'Hiranaksha'. Now, who will cure us of this ailment? Who will empower us to overcome our greed? Tulsiji says;

Lobh paash jehi gar na bandhaya I  
So nar tum samaan Raghuraya II

One who is free from the pangs of greed can be called a second Ram! By the 'Gurupadraj' we overcome the greed gradually. This holy dust is also a medicine. It is a very potent and a magical powder. In the 'Ramcharitmanas', Goswamiji has explained six personality traits of such a Guru or a Vaid. This enlightened or awakened being is a well qualified 'vaid' or a doctor.

Sadguru baid bachan biswasa I  
Sanjam yaha na bishaya ke aasa II

In the spiritual process or may be the medical process, it is necessary to have faith in the words of the doctor or the medical practitioner or the Sadguru. This is the first most important criteria. We have to have a firm belief or faith in the Divine Lotus feet of the Sadguru. This is very important.

So Baap! We have seen the three defects of the eyes namely, irritability, differential or conditional approach and a bloated ego. The cure for all these is the ointment of the holy dust of the Divine Lotus Feet of the Master. Tulsiji sings the glories of such potent 'Gurupadraj'.

The personality traits of such a 'Vaid' as explained in the 'Manas' are;

First is 'Guru';

Bandau Guru pada padum paraga I  
Suruchi subaas saras anuraga II

Second is 'Shri Guru';

Shri Guru pad nakh mani gana jyoti I  
Sumirat divya drishti hiya hoti II

The third is 'Kulguru';

Kulguru sam hit may na baapu I

He can also be called a 'Dharmaguru'. The one, who practices and conducts the ritualistic religious functions of the community,

The fourth is 'Sadguru';

Sadguru gyan biraag joga key I  
Sadguru baid bachan biswasa I

Fifth,

Tumh tribhuvan guru veda bakhana I  
Aan jeev paamar ka jaana II

And the sixth is 'Jagadguru';

Jagadgurum cha shashvatam I  
Turiyemeva kevalam II  
Bhajaami bhaav vallabham I  
Kuyoginam sudurlabham II

Goswamiji has appointed these six different accomplished personalities who help us cure our mental afflictions. In the Upanishads, 'Guru' means 'Guru'. Here there is no segregation. Sadguru is my most dear and favourite principle or reality in life. Bhagwan Shankar is Tribhuvan Guru. Vashishtaji is Kulguru and 'Krishnam vandey jagadgurum'. 'Shri' is a very beautiful word.

In the 'Mahabharat' there is topic wherein Grand Sire Bhishma is lying on a bed of arrows. Lord Krishna asks Yudhishtir to go and ask Bhishma, whatever doubts he has in his mind. He will remain alive till the Sun does not come into the 'Uttarayana' phase. Yudhishtir asks many questions and out of those, one question is, "Grandfather! Who is worthy of worship in this world? Whom should we worship? Whom should we consider the greatest of all? Whom should we bow down to? Who is truly divine?" Bhishma replies, "Once, I had declared that who should be worshipped first during the Yagna. In spite of strong opposition and dissent, I said that Krishna is the only one who is worthy of this honour. Krishna is 'Jagadguru'. Yudhishtir, the first criterion is that one who is has dedicated his life in penance and has mastered his senses such a personality is worthy of worship." One who has garnered the wealth of penance? Try and befriend those who are in tune with the universal music and whose life is in peace and harmony. One who has wisdom? Who has fathomed the intrinsic meaning of the 'word'?

'Taalwalano sang karvo, betalano sang na karvo. Raswalano sang karvo mhara bhai-baheno'.

So Baap! The one who possesses the wealth of penance is worthy of worship. Tulsiji has sung the glory of penance in his writings. This entire creation exists only on the support of severe

penance. By penance is this universe created and nurtured. And to recreate as well when it is dissolved are all acts of penance.

In today's world who will fit this bill and who will be the right personality worthy of our worship? In my opinion, in today's world, the one who has been able to tolerate the heat of these five types of fire can be termed as 'Tapodhani'. The word is a form of fire. In five different ways this word fire can engulf an individual, and one who is able to come out of it unscathed is truly wealthy of this penance. 'Shabd mari nakhe Sahib! Emathi Guru no sabda dhoi nakhey!' Knowledge is also termed as a type of fire. Renunciation is also a type of fire. Our scriptures also term love as a fire. As the foul language or a bad word is fire, similarly the Divine word of the Master is also fire, which is far more powerful and fierce. A child can be unworthy but a mother can never be. The Guru is an embodiment of motherhood. In one Guru the Motherhood of God resides. 'Shabd marey, shabd jivadey, shabd suwadi de aney shabd jagadey.' Jambuwantji abhors Sri Hanuman, "Hey Maruti! You have taken birth to accomplish the works of Sri Ram, then why are you sitting down quietly?" Immediately on hearing these words as if awakened from deep sleep Hanuman rises and assumes a gigantic mountainous form to accomplish the divine work. 'Shabd setu bandhavey aney shabd setu todey pun.' The word can also be the cause of annihilation.

Abusive words and critical and derogatory words are a form of destructive fire. Rumour mongering is another form of destructive fire. Secret discussion and plotting against someone is another type of fire. The Enlightened Being never lets His devotee or disciple down and always fulfils the faith reposed in Him.

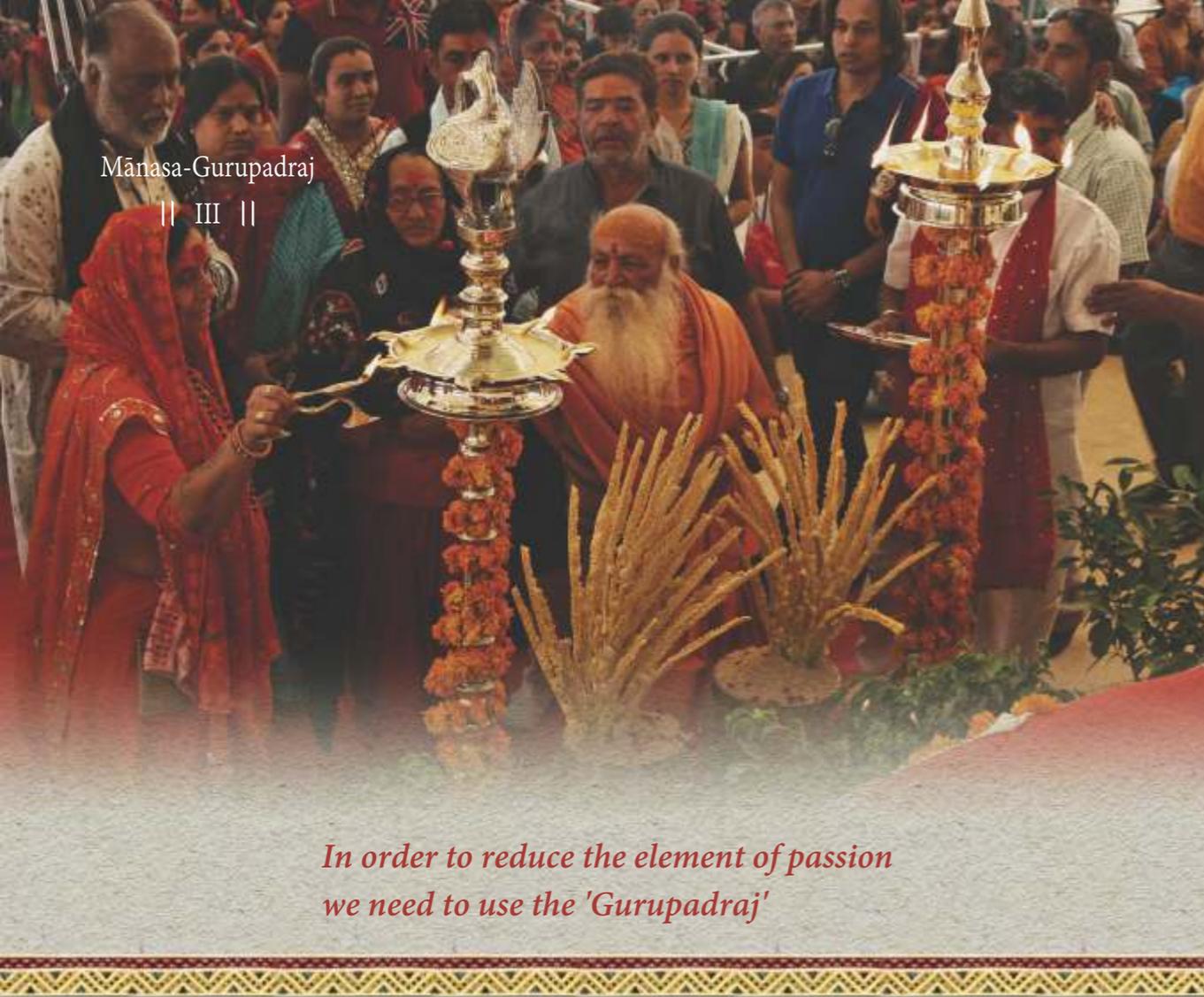
There is story in Jainism. There is a disciple by the name Sudatta. Sudatta, offers his obeisance at his Guru's feet and anoints himself with the holy dust. Just prior to his departure, he asks his Preceptor that it is his duty to offer something to Him as a token of respect, so what should he give? His Master says that "I have not accepted you as a disciple to get something, on the contrary I found you to be able and worthy so I accepted you under my tutelage. Go and make proper use of your knowledge". So, the word cannot be sold nor can it be purchased, because it is priceless and very very precious. In your family or household, if at any time someone or you have exchanged some unwanted words then, before going to bed clarify the issue and go to bed with a clean heart, don't carry the load with you in your sleep.

The person who neither praises himself or beats his own drum nor unnecessarily undermines himself is truly respected and worthy of worship. To go on undermining the self and belittling you is nothing short of suicide. In the 'Mahabharat' war, Yudhishtir admonishes Arjuna and degrades his famous bow Gandiva. Arjuna had vowed that if anyone ever tries to insult him, he would tolerate but if someone ever insult his Divine and respected

'Gandiva', he shall not excuse that person. He fumes and warns his elder brother of his promise and picks up his arms to kill Yudhishtir. The Lord steps in at this moment and dissuades Arjuna from killing his elder brother. He explains to him the sinful act he was about to commit and suggests a via-media that in order to keep your word, speak a few harsh words to your elder and your promise will be kept for any elder to be subjected to such words from his junior is just like death. Arjuna does as he was told and on speaking harshly to his elder brother starts weeping. The Lord asks that now what the matter is. Arjuna says that he has also promised that if he ever insults his elders he shall kill himself. Here again the Lord comes to his rescue and says that speak your own praise of be self indignant, you shall kill yourself.

The person who has never desired any name, fame, position or wealth, such a noble soul is worthy of your worship. Don't miss the opportunity and surrender unto Him. One who has never tried to exploit anybody? Who is not touched by deceit of any type and is far from hypocrisy. Who is always eager and works for our happiness, such a person should be worshipped. These are all the sutras from the 'Mahabharat' and are as useful and apt in today's context.

*'Gurupadraj' means the holy dust of the Guru's Divine Lotus Feet. The glory of the Divine Feet is huge. I am a supporter of this as well as worshipper. To make it simple and to be able to understand it very easily in the present context, 'pada' means feet for sure but another meaning is also the words sung by our Guru. Like, Kabir's pada, Ravi's pada, Bhan Sahib's padas. It could be either in a prose form or in a poetic form. In our Vedanta there is a very famous line, 'Pada-Vakya pramanam'. The words or sentences spoken by the Guru's are treated as exemplary Truth and proof of reality.*



*In order to reduce the element of passion  
we need to use the 'Gurupadraj'*

Baap! While discussing our main topic 'Manas-Gurupadraj' yesterday, we had seen that the smallest words or maybe just a sutra out of the vast treasure trove of the Guru's wisdom is the holy dust of His Divine Lotus Feet. It of course in the physical sense of the word refers to the dust particles or the pollen stuck on to the Divine Feet of Sadguru, which is undeniable and I personally respect and worship it, but in today's context there is a lurking danger of it being misinterpreted as a 'personality cult'. In order to be careful and alert to this danger I am explaining this very carefully and in very simple words.

If we try to summarise the entire philosophy of Sri Ramana Maharshi or try to see what is His 'Padaraj', then only one word comes forth and that is "Koham"? Who am I? Those who have read or followed Sri Ramana will all corroborate to this. According to my individual understanding and study of His philosophy, the core value is 'Koham'. All through His life He emphasised this aspect of self-realization. Similarly, we shall see that most of the Enlightened Souls or Awakened Beings have some such core essential valuable gem from all of their works of teachings.

'Ramcharitmanas' has been declared as a 'Sadguru' by Goswamiji, you all are aware.

Sadguru gyan biraag joga ke I

Bibudh baid bhav bheem rog ke II

Now, this 'Sadguru', in the form of 'Ramcharitmanas', that we all are blessed with, let us see what is this 'padraj'? This is soft, sweet, and pure and can act as a kohl elixir for our eyes. Tulsiji, himself indicates this tiny speck of Divine Holy dust in the form is this sutra;

Ehi maha Raghupati naam udaara I

Ati paawan puraan shruti gawa II

Therefore, the tiny 'charanraj' of this mighty Sadguru 'Ramcharitmanas' is "RAM". In the 'Uttarkand' the last chapter of 'Manas', right in the beginning we see;

Raha ek din avadhi kar ati aarat pur loge I

Janha tanha sochahi naari nar, krish tanu  
Ram biyog II

Now, I am just taking these two words here, 'Raha Ek'. This is the first word of 'Uttarkand', right? Now take the last concluding word of this very chapter, we see;

Kamihi naari piyaari jimi,

lobhihi priya jimi daam I

Timi Raghunath nirantara,

priya laagahu mohi Ram II

Leave the entire doha and only focus on the last word, that is 'RAM'. I only very humbly wanted to say that;

'Raha ek Ram', that's all! Period!

We can go on interpreting, analysing, understanding, comprehending, studying the Katha from various angles or view points, what remains in the end is just, only and only 'RAM'.

Ehi maha raghupati naam udaara I

'RAM' is the 'padraj' of Sadguru roopi  
'Ramchritmanas.'

I have always believed and submitted that in order to gradually reduce the passion or 'rajoguna', the most important and potent medicine or medium is the holy dust from the divine lotus feet of an Enlightened Being. Without this 'raj' the 'rajoguna' cannot be destroyed and we all are predominantly overcome by passion. We are

not 'Satwaguni' to the same extent. For evolved or great persons it may be different. The most Enlightened or Awakened Beings are 'Trigunateet,' who have gone beyond the realm of the three gunas. But talking about ordinary mortals like us we are predominantly under the influence of 'tamas and rajas'. Some may be virtuous and pious but the middle rung is under the rajasic influence. We all come in this category. The scriptures have indicated a number of ways to overcome the 'rajoguna', but it shall be easily doable by the knowledgeable or gyanis. For the worldly lot like us it is a bit tough. For the one who wants to get over his passion, he needs to be totally surrendered at the Divine Feet of the Master and should be blessed by the holy dust of His Divine Feet. 'Gurupadraj' destroys our 'Rajoguna'. It could even be an image, or a picture or a form. This for us is nothing but the 'Gurupadraj'. It could also be 'Sri Padukaji'. It could be a rosary, given to us by our Sadguru, or any symbol or a thing given to us and that helps us reduce our passion then of course it is 'Gurupadraj'. But be very careful Baap! Examine very carefully as to who is this person? Now comes the question that how do we know? Whether he falls in the category of Guru, or Sri Guru and so and so forth the six classifications which we saw yesterday as per the 'Ramcharitmanas'. Never ever try to control your Sadguru, and if He is one then He can never be tamed. You surrender unto Him totally and He automatically will be in your control so to say or we may get this feeling that He listens to me. Whosever have tried to control or dominate over their Guru have all ultimately failed and perished. I have no disciples nor am I a Guru. All are my listeners. Our relationship is that of a speaker and a listener.

In the 'Mahabharat' there is topic when Satybhama goes to meet Draupadi. She asks Draupadi that we are so many in numbers but are unable to control one husband, how come you alone can manage and control five? I am going into this particularly for the women and surrendered disciples, so please pay attention. I am the disciple



of Sri Tribhuvandas Dada and am His grandson. Because of this relationship and by His Divine grace, I have followed what I speak. If you also try and focus towards your own Sadguru or Enlightened Being or Divine Master, or the personality explained in the 'Manas' then you could also possibly consider to follow these tenets yourself. Like in India we have women who are referred to as 'Pativrata', similarly the disciple should be 'Guruvrata' and the Guru should be 'Shishyavrata'. I quote a line from the 'Manas';

Siya Ram avalokani paraspar premu kahu na lakhi parai I  
Mann buddhi ber baani agochar pragat kabi kaise karey II

Sita- Ramji, do not stare at one another but they behold one another very discreetly. By doing this the entire process of seeing moves on to a different level and such seeing can be termed as divine.

My dear youngsters please try and follow the noble traditions laid down in your family as well as the scriptures. This is our responsibility and shall lead to happiness. Follow the traditions as what they are or under the guidance of one who is adept in them, not via-via or just mere monkey see, monkey do!

Gandhiji used to say that whatever I tell you today, please listen and follow that. First try to read and understand what the original writer or speaker is saying. Interpreters or the ones who try to distort the original for their own puny benefit will mislead you. Catch hold of the original. The original ancient and flowing tradition is Katha and follow it in its original form not in its diluted or distorted form, please! I will interpret Tulsi as per my own understanding; someone else might do it differently. This might be fine for me but may not necessarily be for the other! Gandhiji had explained that the one who has heard and is further sharing it or telling or explaining it to others shall do it with his own view point. I very humbly request you all too kindly first read Sri Tulsiji's words and then listen to me.

The next point is that the head of the family should explain the traditional values with love and compassion, not coercion. I am not trying to take out the meaning or interpret it differently; I try to follow the words of my Sadguru Bhagwan as it is. I am not ashamed to take His name and share it with you all. Once these criterions are met then try to follow and act to the best of your ability. Whatever you do, do it boldly and with full faith in the values. For example, I quote from the Manas;

Kul reeti preeti sameta rabi kahi deta sabu sadar kiyo I

In order to explain the tradition of marriage in the 'Raghu Dynasty', the Sun God himself came. He gave the details of the

traditional values of marriage, which was respectfully accepted by all.

So, coming back to our discussion about the conversation between Draupadi and Satyabhama about how to control one's husband, Draupadi replies, "In the first place your basic foundation itself is defective. Leave this adamancy of controlling the husband, on the contrary, you be devoted and loving towards your husband." The one who is devoted to the husband will not have to control him but he himself will gladly accept her control. Similarly, one who is surrendered and devoted to his Guru shall ultimately be able to control Him, because out of love and affection the Master accepts this control. If you are devoted and surrendered at the Divine Lotus Feet of your Sadguru then kindly pay attention to these sutras. All these are Gurupadraj being distributed by my Vyaas-Peeth. Collect and gather as much as you can. If you anoint yourself with this holy dust, you will be blessed with all the divine virtues.

Draupadi during her conversation with Satyabhama had indicated fifteen points of importance in reply to her query. For a Guruvrata disciple as well, these fifteen points have immense importance. Your passionate desires can be overcome by the holy dust of the Divine Lotus Feet of an Enlightened Being. The first tenet given by Draupadi is that serve your husband with utmost sincerity. You and I should also learn to serve our Master with sincerity and honesty. Here worship is not that important but service is of prime importance. A very important aspect of service indicated in the 'Ramcharitmanas' is;

Aagya sum na susahib seva I

So pramadu jan pavai deva II

To obey the Master without questioning is the greatest form of service. Tulsiji says that this is not an order, on the contrary it is a 'prasad'. When and how can we get this 'prasad'? We can only get it by His Divine grace.

The second point made by Draupadi is that do not entertain such people who are opposed to your husband or are critical of him. The meaning

of this is that the people who criticise or do not respect your Master, shun their company. This is very relevant in today's world. The Vyaas-Peeth is our Guru. 'Ramcharitmanas' is our Guru.

The third point is that, never try and spy on your husband or unnecessarily be inquisitive about his actions, whereabouts, whom he meets or talks. Now, how practical and relevant are these sutras, just think. Our Master deals differently with different people so do not unnecessarily waste your time in trying to find out what He has said, or what has He given someone, or what was His behaviour with that person and so on. Be content with what you have got and follow it diligently with faith. This is a wonderful speck of the holy 'Gurupadraj' in my opinion.

Satybhama! Do not speak loudly at home. For a Guruvrata disciple it is necessary that in front of his Master he should not shout or speak loudly. If you want to reach the Divine then live in simplicity and in a most ordinary way.

Once, I would like to explain and describe 'Sri Guru.' Who is 'Sri Guru'? Sri means power, Sri means wealth, Sri means Sita. Who is 'Sri Guru'? Ma Janaki is that 'Sri Guru'. The one who can stand in between the Divine and a mortal and can vividly explain the two to the devotee or the disciple is 'Sri Guru' Ma Janaki. During the exile, the rural village folk who would meet her on the way would ask her about the two men accompanying her? At that moment Ma Janaki used to reply like a true Master and indicate by signalling with her eyes and indicating that 'He is that'. One, who in such a simple manner just by an allusion reveal the truth is 'Sri Guru'.

Draupadi further states that Satyabhama! If you want to please your husband then respect the elders. The personalities who are respected or honoured by our Master, we should also be respectful towards them.

Satybhama! Always eat after you have fed your husband. In our Guru tradition also, we follow this practice and offer food first to the Master and eat afterwards. This is no indicator of His

greatness; instead it reveals our gratitude and devotion towards Him.

Therefore, in order to overcome our passionate tendencies, we need to serve the Divine Lotus Feet of our Sadguru and partake the sacred 'Gurupadraj'. One who is fortunate to have been blessed by it, shall gradually be able to overcome the 'Rajoguni' tendencies in life. These tendencies, namely 'Sata, Rajas and Tamas' reside in all of us. If our eyes have been cleansed by the Divine grace of our Sadguru, then by looking into the eyes of an individual, we can get to know what sort of a person he/she is! Whether Satvaguni, or Rajoguni or Tamoguni?

There are some divinely blessed eyes that are beyond the realm of these three Gunas. They are pure or untouched (Nirguni). Some Mahavir, or Jesus, Buddha, or the other Enlightened Beings. On seeing them and being in their company or the divine shadow of their grace, their teachings will come to our mind, their divine form will come to our heart, their life and their words will touch us and just caress our eyes in the form of tears of divine love and the magnitude of passion will start to diminish and we will be filled with ecstasy. This is a very gradual process. Our immaturity leaves us slowly. In spirituality as well, the same holds good. The simplicity becomes the grandeur. Our docility adorns us. In order to overcome the Rajoguna, we shall have to pass through it only then can we overcome it. Enjoy yourself, dance sing but don't be unduly infatuated by it. One who has consumed a lot of sweets then after a while, he starts having an aversion towards it. Though Rajoguna is not good but still we just can't avoid it. We will have to pass through it and leave it behind. As peace and tranquillity begins to set in, it is the proof that passionate tendencies are on the decline.

Acharya Madhusudan Saraswati has given a sutra which is very dear to me. He says that after you have completed your days work and are lying down but are not getting sleep at that moment chant the divine name of God. Throughout the day, involve yourself in whatever talk or activity you

want to like, playing with the children, gossiping with friends, spending time with the family, at your workplace, or see a movie, watch a play, go to a concert, or a musical evening, enjoy yourself fully, eat, sleep, walk, exercise and after everything in the end, I very humbly pray to you all my dear brothers and sisters please devote the remaining time in contemplation, remembering or thinking about the divine, chant His Divine name, whatever you feel like and interests you, but please do not waste your valuable time. Gradually, this will help you eliminate or weed out the Rajoguni tendencies within you. Please remember God always! Please!!!

Whatever 'name' comes to your mind according to your own liking. Thakur Ramakrishna used to say, "Ma! Ma! Ma!Ma!" Chaitanya Mahaprabhu used to repeat, " Hari bol! Hari bol!". Sit peacefully and quietly in the divine remembrance of the ultimate reality. Your tiredness or the stress of the entire day shall be removed within five minutes by the chanting of the 'Name'.

Draupadi was brought to the court in a distraught state by Duryodhana. She laments and requests the Pandavas to save her, but they sat there with sullen hearts and their heads bowed down in shame. Grandsire Bhishma was also sitting there but he too was helpless. Guru Drona, Kripacharya and so many great personalities of the time were present but could not do anything to save or protect a women's pride from being defiled? Is it also not the picture of our society today? Draupadi's pleading tearful eyes looks around without any help or support. Please remember, whosoever we may depend upon in this world, no one can help us in the hour of need excepting the Divine Lord. From this, we all can learn a lesson that one who protects is the Almighty. Ultimately, we all have to seek the refuge of His Divine Grace. If so then after hearing the Katha, why not we remember Him?

By seeking the refuge of the Almighty Lord, we are never alone. There is an aura of protection all around always, which protects our

peace and harmony at all times and our solitude with the Divine remains constant. Outwardly we can't see but there is an invisible force shielding us always! The total positive surrender can be done only once and to only one. Finally, Draupadi calls upon the Lord for protection. Some such divine personality's name or the 'padraj' of such a divinity can protect us and absolve us of our sins. People argue that how so many saris did come to clothe Draupadi? Do not apply your mind to such arguments. There is a line of Jalan Matri;

Shradhano ho vishaya  
toh puravani she jaroor?  
Kurran maa toh kyanyi  
payambar ni sahi nathi I

Out of sheer respect and devotion, people take the Vedas on their heads. There is a beautiful Urdu Sher which I like;

Bahut azeeb hain yeh bandishein  
mohabbat ki Farraz,  
Na usney kaid mein rakha,  
na hum farar huye I

This is such a beautiful relationship wherein we are free, yet we are unable to leave or go away. One more sher for you all;

Khuda Hafiz kah kar  
jab woh chala jata hai I  
Toh ankhein tarasti rahati hain,  
dil majboor hota hai I

Seek the shelter or refuge of the Divine personality of Godhead. Draupadi did it and her honour was protected. God is all powerful but His

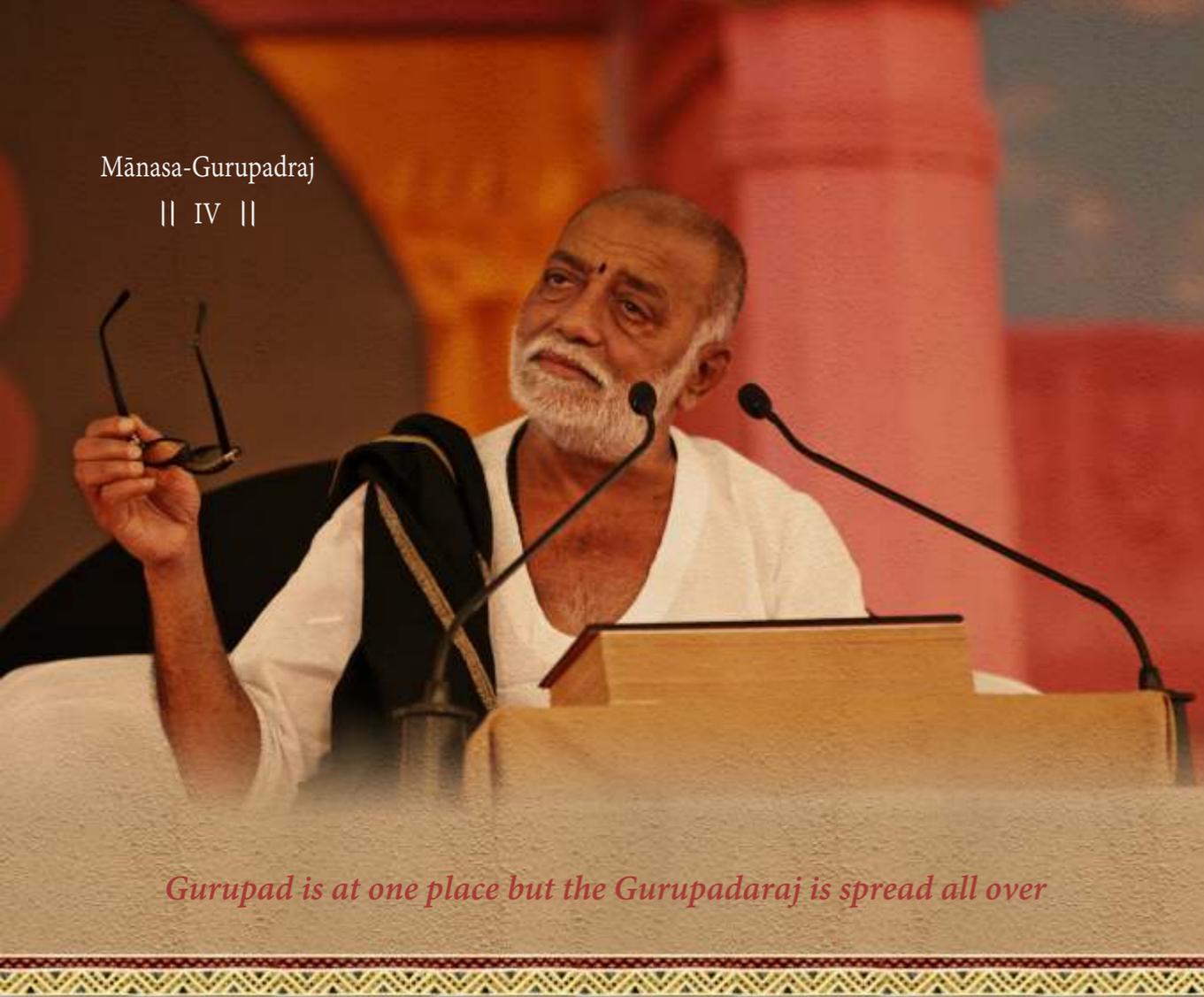
Divine Name is even more powerful than Him. In this time and age, the Kaliyuga will we be able to perform big Yagyas or do worship for hours at a stretch? Tulsiji, gives a very simple solution to this problem. Just repeat and seek the refuge of the Divine Name. This shall fulfil all our needs and provide all that we seek.

Now, let us move to the main Ramkatha a bit and we see that Tulsiji has written the 'Naam – Vandana'. He has extolled the virtues of 'Ram Naam Maharaj' here. This is the glory of the divine name. Any name, it makes no difference. Lord Shiva started chanting 'Ram' constantly and continuously as a Mahamantra. Ganesha wrote 'Ram' on the ground and circumbulated it and attained primacy to be worshipped first. Valmiki, repeated the word inversely like instead of 'Ram' he said 'Mara, Mara' and attained purity. Lord Shiva explained to Ma Parvati the virtue of the divine name and said that what you attain by repeating the thousand names of Lord Vishnu, you attain much more by repeating 'Ram' once! Do Yoga, Meditation, Yagya, worship, or whatever practice you want to but the easiest, simplest and most potent is the chanting of the Divine Name of the Lord.

We all have already attained God; only have not yet been able to recognise Him. To know Him we need 'Satsanga' or holy company and chant his Holy Name. Take His name and you shall know Him or He shall be revealed. None is bigger than the 'Name'. Tulsidasji writes;

Kahau kahan lagi naam badai I  
Ramu na sakahi naam gunn gai I

*We are all having 'Rajoguna' in our lives. If we want to get rid of this 'Rajoguna', then we need the holy dust of the Divine Lotus Feet of an enlightened being. Without the 'raj' the 'Rajoguna' cannot be removed. We are mostly having 'Rajoguna' more in proportion to 'Satwa and Tama'. 'Gurupadraj' eliminates this. Whether, it is His picture or His Padukaji. This will gradually help in eliminating the 'Rajoguna'. Guru might have given you a 'Mala' or any other thing, this in my opinion will positively help us overcome our passion.*



*Gurupad is at one place but the Gurupadaraj is spread all over*

Baap! In this Katha we have taken up 'Manas- Gurupadraj' as the principal topic of discussion. Now in the beginning let us try to understand what is 'Gurupad'? One, if our Guru is present in his physical form then his Divine Lotus Feet is surely 'Gurupad'. If He is not present physically, then His 'Charan Paduka' is 'Gurupad'. The third is the Divine words spoken by Him are also 'Gurupad'. Fourth is the place where our Divine Master has lived, that place becomes sacred and is also called the 'Gurupad' in the spiritual world. It can also be His birthplace or where He lived. The fifth is that He may have taken birth at a particular place and would have lived at some other place, but in between He must have chosen a particular place like the Himalayas or Girnar or Naimisharanya, or He might have chosen a discreet cave somewhere, or may be a particular house or an ashram, where He might have spent some time in spiritual practice then this place is also spiritually charged and is worshipped as 'Gurupad'. There is a sher, Baap!

Ghadi bhar ke liye baithey they tum jis ped ke nichey,  
Suna hai aaj tak us sped ka saya mahekta hai I

It could be the Bodhi Tree, or it could be the Kabir Vadla, or it could be the famous banyan tree of Rabindranath Tagore, or it could be the famous Akshaya Vat of Tirtharaj Prayag, or it could be the vadla of Dudhrej, or on the Nilgiri peak it could be the Vat Vriksha under which Kag Bhusundiji did his penance, or it could be the universal Vat Vriksha on Kailash. Such places are vibrant with divine energy. Even these special spots can also be called the 'Gurupad'. We are all particularly focussed on the 'Gurupadraj' in this Katha. Let us try and understand a little more as to what this Gurupadraj is?

Now, what is the 'raj' of all these various 'Gurupads' we have seen? The sacred place where the Guru takes birth the holy dust of that place is sacred and in the spiritual world we call it 'raj'. At the time of their divine advent, whatever are the special celestial and astronomical formations, like when Buddha or Mahavir, or Jagadguru Shankar and all the divine personalities come on this planet that particular time of their advent is described in the 'Ramcharitmanas' as 'Joga, lagan, graha, baar, tithi, they are all in conjugation and that auspicious moment is special. Sahib! When these divine personalities come or decide to enter the womb of their Mothers it is a very sacred moment and even their taking the form is also through the holy dust only. If I may say so that even the Divine Advent is through a medium, whatever it be!

So, the birth place of the Guru. Then the 'Gurupadraj' of this place is the entire creations like the surroundings, nature, the people and the circumstances of that particular time, they all have importance in the advent. It is believed in our philosophy that when a divine personality comes into this world, the mere fact of the presence of the divinity amongst us spreads a subtle current of happiness, joy and bliss which is invisible but at the same time very palpable. Similarly, if some cruel or unholy entity takes birth then there is calamity all around. Like tsunami, earthquakes, cloud bursts, or other

disasters. Of course, we may attribute so many scientific reasons for them but there is a hidden under current of a warning of some lurking danger for mankind. It is said that when the demons come, chaos reigns all around and as if there is fire burning on all sides. The natural harmony is disturbed. On the contrary, when a divine personality comes, the creation rejoices and as if the celestial beings are showering the Earth with beautiful flowers. Our problem is that we are not attentive to our surroundings and miss out on these subtle changes which occur from time to time. We may come to know or realise after the event is over, and that also 'may'. Sometimes, the divine personality comes and goes and the world realises it long after they have gone.

Mankind has really missed a lot of such opportunities and continue to do so. Maybe, under the influence of this powerful maya, we mortals tend to miss it. We have really suffered and missed out on realising the divinity around us. Outwardly, it may appear to be a bit unnatural or inhuman, or may be the appearance is a bit confusing and we might take a decision just by these outward signal which could be deceiving, whereas the reality is camouflaged under this outward facade. The instances and actions which define His divinity are totally different.

So, Baap! The birthplace of our divine master is also the 'Gurupad'. The surroundings and the entire cosmos at that particular moment is his 'Gurupadraj'.

Bhagat Bapuye gayun che;  
Sonalma aabhakpalli,  
bhajun taney bhediawali,  
Ugamana oredawalli,  
bhajun taney bhediawali I

Gurupada is stationary but the 'Gurupadraj' is spread all around or is mobile.

Gagan chadhai raj pawan prasanga I  
Kichahin milai neecha jal sanga II

When the dust mingles with water, it becomes a muddy slush, and the moment it surrenders or takes the shelter of 'Pawanputra' or air, then it reaches the skies. Likewise, till the time we don't come out in the open with a total surrendered heart, as much we may live at one place, it will be difficult to experience the divinity.

Therefore, the birthplace of our Guru is 'Gurupad'. The present atmosphere around us is 'Rajomandal' instead of 'Vayumandal'. By the grace of our Sadguru only, we can experience the entire 'Nabhmandal' within and the divine grace cleanses it in no time.

Second, the 'Gurupadukaji' is also 'Gurupad'. The 'Padraj' of Padukaji is the voice of 'Sri Paduka'. Yes, the 'Padukaji' speaks. Mostly, the 'Padukaji' is made of wood, but does it speak? What are the words of the 'Padukaji'? The devotees who are devoted and have complete faith in the 'Padukaji' with a totally surrendered heart, have realized that yes, it does speak. The 'Padraj' of the 'Padukaji' is the divine voice. The 'Padukaji' acts as a cleansing agent. The entire administration of Ayodhya, during the Lord's exile was run by the guidance of 'Sri Paduka'. And allow me to say sahib; the holy dust of 'Sri Paduka' protected the entire universe which came under the rule of Avadh. The glory of the Paduka is much more than that of the 'Pada'. And the holy dust of the Paduka is greater than the Paduka itself. Respectively, the greatness or the glory keeps on increasing. Maybe, we are unable to understand or fully comprehend the words spoken by the 'Padukaji', for it could be a language that we don't understand, or it could be a silent speech.

Baap! Padukaji is greater than the 'pada'. The 'Padraj' is greater than the 'Padukaji'. Tulsiji writes, "Nit poojat Prabhu Paanwari...." the 'Padukaji' gave Sri Bharat guidance and instructions as if the Lord himself would! The two 'Padukas' were the protector of the lives of the people of Ayodhya, till Sri Ram was away. If one

is fortunate enough to be able to hear the divine words of 'Sri Paduka', I would say that such a person is divinely blessed.

Next come those particular places or spots, where the Enlightened or Awakened Beings have done penance or carried out special spiritual practices. These places are also the 'Gurupad' in my opinion. When we go to these places, even today after such a long span of time, we experience a very different type of vibes which touch us instantly. These vibrations remain with us for some time. At the 'Samadhi' of a Sadhu or an Ascetic, there would be the smell and the sacred smoke of Loban or scented aromas. I can

also vouch for this for I have personally experienced it. I am not someone having a blind faith or one who believes in miracles or mysteries. There is a ghazal by Parveen Shakir;

Teri khushboo ka pata karti hai,  
Mujh par ye ehsaan hawa karti hai.  
Mujhko iss rah par chalna hee nahi,  
Jo mujhey tujh se juda karti hai.

Thus, we have seen the six different classifications of 'Guru' in the 'Ramcharitmanas'-Guru, Sri Guru, Kul Guru, Sad Guru, Tribhuvan Guru, and Jagad Guru. Now, let us try and search for their 'Padraj'! According to Tulsiji who is a 'Guru'? Goswamiji clearly states that 'Nara roop

Hari'! The Lord in a human form is his 'Guru'. As such even the name of Tulsiji's Guru was 'Narhari' and in His own words in the 'Manas' we can see that;

Bandau guru pada kanj,  
kripasindhu nar roop Hari I

Generally, because of moral ethics, the disciple does not take the name of his Sadguru, even in passing. For this very reason, Goswamiji has inserted 'roop' in between 'Nar and Hari' and he has paid respects to his Sadguru. 'Nar roop Hari'. The 'Gurupadraj' in this case is this beautiful scriptural text, or the wisdom or the various forms of art. He bestows these again and



again. When He feels that it is fulfilled only then he stops and then starts nurturing it. For Goswamiji, his Sadguru is 'Narhari Maharaj' and by his divine grace he was blessed with this unique text 'Ramcharitmanas', which is the 'raj'. 'Kshipram bhavati dharmatma'. Just a drop of 'Gangajal' is enough to wash away our sins. Just by reading one shloka of the 'Bhagwadgita', we are emancipated. Guru gives us only that much as we can digest for He knows us in and out. He is very generous but will only give according to our need.

Next is 'Sri Guru'. 'Sri Guru' is Ma Janaki, Jagdamba, Paramba, or the Motherhood of God. Ma is 'Sri Guru' incarnate. Goswamiji has used 'Sri' for Ma Sita, or Ma Jagdamba many a times. Now what is the 'raj' of this 'Sri Guru'? A mere grace or a benevolent glance is good enough to cleanse our mind and intellect and awaken the divine knowledge in us. For example;

Janak suta jag janani Janaki I  
Atisaya priya karuna nidhaan ki II  
Takey juga pada kamal manwaun I  
Jaasu kripa nirmal mati pawahun II

The 'Shaktiswaroopa, Matruswaroopa Guru's mere grace eradicates the ignorance of countless births. This is the gift of 'Sri Guru'.

Now the third is 'Kulguru'. Like in the 'Ramcharitmanas' Sri Vashishta is the 'Kulguru' of Ayodhya. Sri Shatanandaji is the 'Kulguru' of Janakpuri. The 'Kulguru' teach us the moral and traditional values and ethical ways of action. The 'Kulguru' imbibe in us moral and ethical living as much we can follow. An awakened and enlightened 'Kulguru' will establish moral code of conduct and by his 'raj' these are established in the society. The fourth is Sadguru. Now what does the Sadguru's 'raj' do? Just by the little grace of our Sadguru, our doubts and scepticism or ambiguity is removed. Just a tiny wee-bit of grace does the trick. Our doubts and falsehood is completely eradicated. The one who is confounded by doubts and uncertainty should seek the Sadguru's 'Padraj'. Guru gives us the sacred text, Sri Guru

gives us the right understanding, Kulguru teaches us the moral conduct, and the Sadguru destroys the doubts and ambiguities. In the 'Ramcharitmanas' there are many 'Sadgurus'. I consider Sri Bharat as a Sadguru. Sri Hanuman is certainly the Sadguru. Baba Kagbhusundi is Sadguru. He is such a Sadguru that Garuda who was steeped in doubt and seeks him, no sooner he reaches the vicinity of his Ashrama, he exclaims;

Dekhi param paavan tava ashrama I  
Gayahu moha sansaya nana brhama II

Hey Sadguru! The mere glimpse of your ashrama has destroyed my doubts and fallacies completely. And in the end he further adds;

Gayahu more sandeha,  
sunehu sakal Raghupati charit I  
Bhyahu Ram pad nehu,  
tava Prasad baayas tilak II

A mere speck of the holy dust of the Sadguru's divine feet eradicates our ignorance and doubts.

In the 'Ramcharitmanas', the 'Tribhuvan Guru' is Mahadeva. Like;

Tumh tribhuvan guru veda bakhana I  
Aan jeeva paamar ka jaana II

Lord Shiva is 'Tribhuvan Guru'. The 'padraj' of 'Tribhuvan Guru' showers us with well being. It bathes us in all round well ness. Lord Shiva is primordial and is unique. He is truly mystical.

Nirakaar omkar moolam tooriyam I  
Gira gyan goteet meesham gireesham II  
Karaalam Mahakaal kaalam krupaalam I  
Gunagaar sansarpaaram natoam II  
Prabhu samrath sarvagya Shiva,  
sakal kala guna dhaam I

Namaameesh meeshaan nirvana roopam I  
Vibhum vyapakam bramhaveda swaroopam II

So, Lord Shiva is the 'Tribhuvan Guru' of the 'Manas' and distributes welfare to one and all in this entire creation. He is a store house of devotion. He provides knowledge along with

yoga. One of His names is 'A wish fulfilling tree for his devotee'!

Now, let us examine 'Jagadguru'.  
Jagadgurum cha shashwatam I  
Turiyameva kevalam II

In the 'Ramcharitmanas', the 'Jagadguru' is Sri Ram. These are the words of Atri Muni. Ram is a protector like the eyelid protects the eyes. Sri Ram's expanse and glory can be seen in varied forms all over the creation or in this holy text. Tulsiji goes to the extent of calling Him as 'Kiraat' at one place and as 'Khagraj' at another. Who is the Lord of the primitive jungle folk? 'Ram'. Ram and Ram alone. Everything comprises of and is comprised in 'Ram'. Therefore, Baap! If we are blessed by a tiny little grace of 'Jagadguru Ram then we shall be able to establish and experience Ram in our day to day life and our household. By Sri Ram's grace we shall experience, rest and ease cessation of all actions and a feeling of delight within. So, these are the six different Gurus, we have seen.

Till the time firm faith and belief are not together in our life, we cannot experience the divinity of Ram. Even though in the 'Manas' we see that the main subject is 'Ramkatha' but it begins with 'Shivkatha'. This is a wonderful bridge between different ideologies. Lord Shiva returns to Kailash after listening to the 'Ramkatha' from Sri Kumbhaj rishi. On the way

on seeing the worldly play of the Lord, Sati doubts the very essence of divinity in Sri Ram and goes to test Him. She fails in her pursuit. Mahadev, sits outside his dwelling quarters and on realising and concentrating on his divinity within, slips into a deep meditative state and enters 'Samadhi'. After a span of eighty seven thousand years, Shiva comes out of His 'Samadhi' and repeats the holy name 'Ram'. Sati comes and sits before Him. He respectfully gives her an honoured seat to sit in front. At that time a fire sacrifice was organized by Daksha Prajapati, Sati's father. Though, uninvited, she goes to this ceremony and could not bear the insult of Shiva. Sati gives up her body in the sacrificial fire. She is reborn as 'Parvati' to Himalaya and Maina. Once, Muni Narada comes to the Himalaya kingdom. He reads Parvati's palm and tells Himalaya that his daughter is divine and truly great. She will have many names like, Uma, Ambika, Bhavani and so on. He instructs her to do penance and leaves. Parvati devotes herself into doing severe penance and austerities. She hears a celestial declaration, "Hey, Girirajkumari! Your penance has been successful. Go home and you will surely get Shiva as your husband."

The Lord appeared in front of Mahadev and told him that today He has not come to give; instead He has come to ask of him! The Lord said that, "Whenever, Himalayaraj sends you an invitation then kindly put aside your vow and

*In the 'Ramcharitmanas' there are six descriptions of 'Guru'- Guru, Sri Guru, Kulguru, Sadguru, Tribhuvan Guru and Jagadguru. According to Tulsiji, who is a 'Guru'? Divine in the human form is Guru. Ma Janaki, Jagdamba, Paramba are Sri Guru. Kulguru is like in Ayodhya we have Vashishtaji, in Janakpuri there is Shatanandaji Maharaj. There are many 'Sadgurus' in the 'Ramcharitmanas'. Like, Sri Bharat according to me is 'Sadguru'. Hanumanji for certain is one. Baba Kagbhusundi is also in the same category. Lord Shiva is 'Tribhuvan Guru'. Lord Ram is the 'Jagadguru' in the 'Ramcharitmanas'. With just a wee bit of grace of His Lordship, you can be blessed with the divine experience of 'Ram' in your life!*

accept Parvati as your better half". Mahadev said that he would obey His command and shall honour His word. Please do not be proud or hypocritical of your promises. To be simple and sweet is itself a great promise! Not to impress or to behave in a very normal and courteous manner is in itself a great vow. Sometimes to remain silent is also a promise. And when required to be eloquent is again a vow.

Muskurately raho, gungunatey raho,  
Jeevan sangeet hai, swar sajatey raho I

With an Enlightened Being, one very influential tool is of his speech or words. You need to speak at times in the religious or dharmic field. The strength of the divine word is provided by Ma Saraswati herself. The one, who is blessed thus, will never be serious or aloof. If we carefully study the beautiful form of Ma Saraswati then we find that she has a Veena, a holy book as well as rosary in her hands. This indicates that if need be she sings, or plays the music on her veena, or speaks on the scriptures and involves herself into introspection and self study. This is what the religion ought to teach us and we unnecessarily become serious with a swollen face. Always smile. Jagadguru Shankaracharya has declared, "Prasanna chitte Parmatma darshanam"! Your happiness or joy is what the divine vision is! If the religion forbids you to be happy or joyful then it simply means that it is shutting the door of your being able to perceive or see the Divine. We should be always happy and joyous. Our Daan Alagaari says;

Maujma rehvu, maujma rehvu,  
maujma rehvu re,

Agam agochar alakhdhani ni khoj ma rehvu re...

A blissful state of mind is the gateway to God realization. Therefore, please let us all learn to be happy. If a divine personality sometimes say to do a particular thing, even though you might have taken a vow to the contrary, then to follow His instructions is not a breaking of your promise, on the contrary treat it as the fruit of your

penance. Lord Shiva shows us this in His behaviour and gladly accepts to marry as per the wishes of His lord. The preparations of the Divine wedding began:

Shivahi Shambhugana karahi shringara I  
Jata mukut ahi more sanwara II  
Kundal Kankan pahirey vyaala I  
Tana vibhuti pata kehari chala II

Lord Shiva is being dressed up, thus. His makeup is being done by His Ganas, the ghosts and spirits. The marriage party departs from Kailash. Shiva is astride an ox. Maharani Maina comes forward to welcome the groom and on seeing His ferocious and mysterious form falls down, unconscious. Her personal attendants carry her to her personal quarters. Sri Narada hearing of the commotion comes and clarifies everything in detail to Himalaya and Maina. He says, "O'Maharani! Please don't be under this illusion that you are Parvati's mother, on the contrary, she is the Mother of this entire creation. She forever is the divine consort of Lord Shiva and by mistake, whom you could not recognise at your door is the Lord himself".

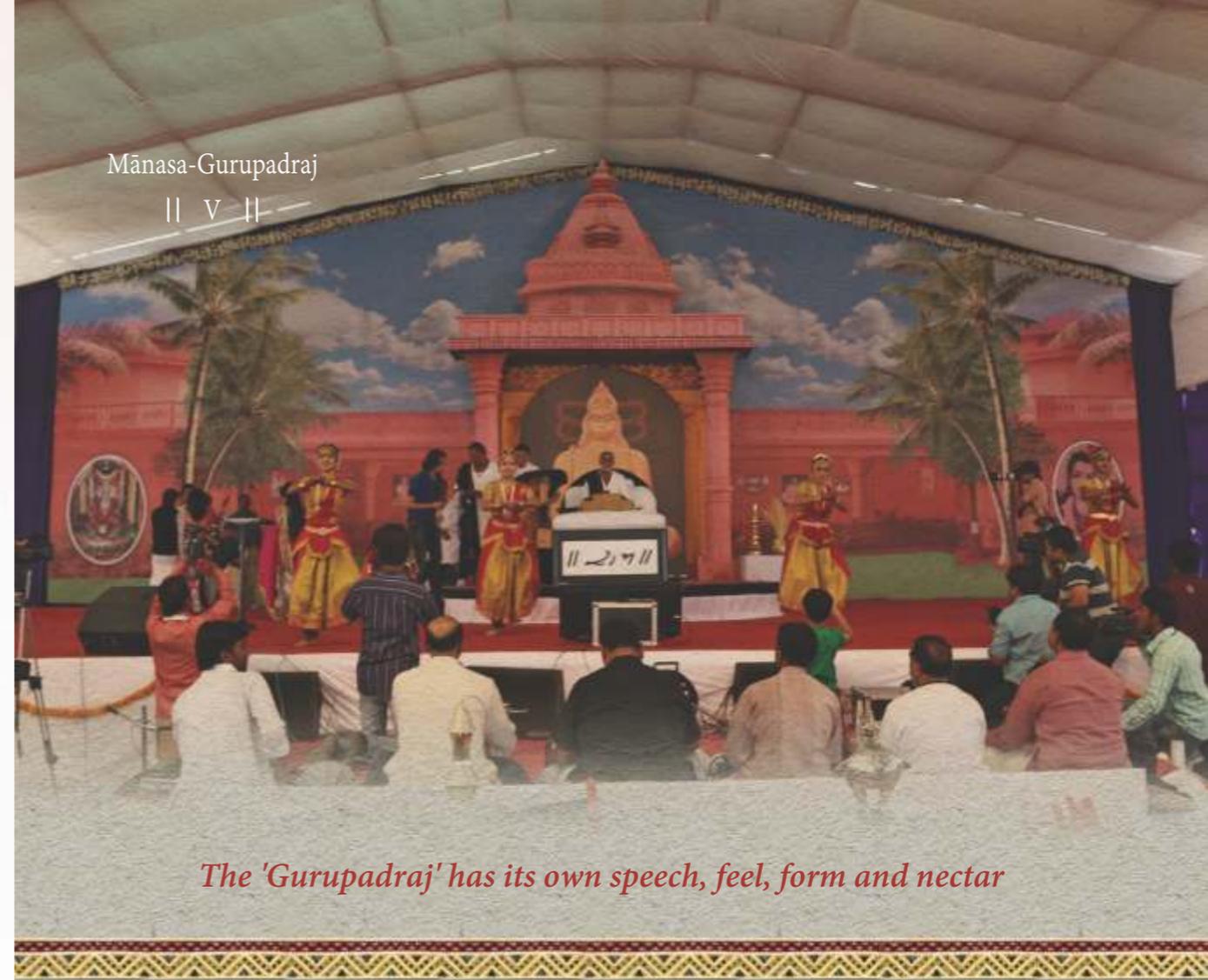
Mahadeva is led in with renewed respect and honour. The wedding ceremony takes place. Himalaya hands over his daughter in marriage to Lord Shiva. The Divine couple take leave of Himalaya and depart for Kailash. Shailaja, arrives at Kailash with her Lord. Their Divinities in time give birth to Sri Kartikeya. He defeats the demon named Tarakasur in battle and frees the Devas of their fear.

Jagu jaan Shanmukh janamu karamu  
pratapu purusharathu maha I  
Tehi hetu mein Brishaketu suta kar  
charit sanchehahi kaha II  
Yaha Uma Shambhu bibahu  
je nar naar kahahin je gaavahin I  
Kalyan kaaj bibaha mangal  
sarvada sukh pawahi II

I at this point, conclude today's Katha!

Mānasa-Gurupadraj

॥ V ॥



*The 'Gurupadraj' has its own speech, feel, form and nectar*

Baap! Today is the New Year's Day according to the Jesuit calendar. 1-1-2014 is a 'whole' number. We have already seen the dawn of the New Year. Let me share with you the divine thoughts of the morning and then proceed further. There is a difference between thought and the reflection of thought. Everybody thinks something or the other. Even the animals think. Even the birds can think a bit but after all we are humans and in our minds the thoughts continue to flow unabated. The reflection of the thought is a different territory altogether. The philosophical thought is an altogether different territory, and is much above our mundane thinking. In the Vedanta, even the philosophical thought has a problem. There are some philosophies in which the thinker gets involved. He gets immersed in it completely. This is a good sign but it may also lead to attachment! Attachment is binding and one may not like to move on from there. Therefore in our philosophical thinking process, the ultimate state is that of a witness.

We need to observe and think from a very definite distance. Baap! We are all made of the five basic elements and therefore are connected to them. God has created the sky and the sky teaches us that there are no walls or partitions in it. The sky is benevolent, all pervasive and undivided. The sky is not

divided into pieces. I am connected with you all and you are connected to the 'Vyaas-Peeth'. In the beginning of the New Year, let us all resolve to follow this as much as we can and rest let us leave it on the Almighty to fulfil it. In all of us also there is our individual sky, which according to our Indian school of thought is termed as 'Chidaakash or Hridayaakash'. Let our hearts also be kind and benevolent and be all encompassing. The doors of our hearts are open to all and we welcome everyone with open arms. Let us not be narrow minded. By this a lot of jealousy, hatred, envy, and ill feeling will be eliminated. So, let us try and make a conscious effort to follow this, in this New Year. Let us all be ordained to become large hearted with unlimited love and compassion.

Second, God has made this planet Earth for all of us. The Earth bears all and everything like big or small, holy or a sinner, noble or demonic, lowly or the higher up, etc. Earth is the bearer of all. Baap! In this New Year, let all of us according to our capacity try and support and bear as much as we can. There is a very important individual in the 'Ramcharitmanas'-

Lachhan dhaam so Ram priya  
sakar jagat aadhaar I  
Guru Vashishta tehi rakha  
Lachiman naam udaar II

The third element of this creation is water. The water of the river is flowing continuously and is in a state of continual motion. It is eager to reach some where! It is desperate to nurture and make the land fertile. It is eager to reach its ultimate goal. It wants to quench the thirst of innumerable parched lips. Let us all learn to flow in this manner. That which flows always remains pure and to some extent clean. Let us develop that urgency in our hearts to quench the thirsty, to serve the society and to nourish and support the world. And while doing this, gradually proceed to our ultimate goal of attaining God. 'Manas' says;

Jimi sarita sagar mahu jaahi I  
Jadyapi tahi kaamana nahi II

Let us begin our journey of the year 2014 with this resolve of selfless service which the water teaches us. The fourth element is fire. It burns away all that is unwanted. It is not to suppress the negative or unwanted. 'Osho' has said that don't suppress on the contrary burn it. By burning even the trace is removed. We need to burn our negativities. Suppressing them will always leave a lurking danger.

Sansar se bhagey firtey ho,  
Bhagwaqn ko tum kya paogey?

This world is God's creation. Why to run away from it? Awaken! To run away is like ignorance or deep sleep, where as awakening is being wide awake to reality. Don't lead a comatose existence. Shankaracharya has termed sleep as 'samadhi'. Love is very benevolent. It provides total freedom and liberation.

In the 'Mahabharat' there is a very widely argued analogy that man is a slave of wealth or is subservient to money. This has been said by the greats like Bhishma, Drona, Kripa and Shalya. All four have mentioned it differently. Can Grand Sire Bhishma ever be a slave of wealth? Can the learned teacher like Drona the revered Guru, ever be a slave of money? Kripacharya is way ahead in his renunciation, can he become subservient to money? And Shalya is a great King, can he be so? Nonetheless, it has been said.

Wealth is not a slave of anybody but man is a servant of wealth. 'Ganga' is supposed to be the 'Charanamrit' of Sri Vishnu. Now, can her son be bought over by Duryodhana for a few pieces of gold? But when he himself declares that 'Man is a slave of wealth or Arth' then here this 'Arth' has a different meaning. The first meaning or 'arth' is 'Prarthana' or prayer. Bhishma says that we are bound by the prayer or request of Duryodhana. We have accepted his request. So, one meaning is that a man is under some pressure due to a request or prayer. The second meaning of 'arth' is goal. Sometimes a person is a slave of his own goal. My goal is 'Ramkatha'.

Another meaning of 'arth' is to find. When a person is deeply involved in some research or discovery like Einstein; someone is deeply engrossed in studying the deeper meanings of the scriptures, some scientist is engrossed in some invention or discovery and becomes one with his research. He forgets everything in this process of discovery and in a way becomes the slave of this search. One more meaning of 'arth' is generosity. The nobility of generosity compels the person to act in a particular manner. How many of these interpretations are applicable in the case of Bhishma, Drona, Kripa and Shalya? One more meaning of 'arth' is helplessness. When Bhishma says that he is a slave of 'arth', he means that he is helpless. After taking a vow or giving his word, he becomes helpless. Therefore, before you take a vow or promise, please consult your Sadguru for guidance. Sometimes, our promise can turn out to be counterproductive! If we look at a word only through one angle, at times it results in chaos or trouble, for the speaker might not have meant what we have understood. The last and the most common meaning of 'arth' is wealth or money. We can be the slaves of wealth, but not these great men. This is quite a dramatic topic!

Baap! Burn the unnecessary things. Whatever is not required in our life or whatever is meaningless that should be burnt. On introspection or self analysis, all that we find is unwanted or negative in our nature, we should offer it as an oblation to the sacred fire so that it can be completely destroyed. This we need to learn from the fire. If you find that a house is dark, then go and burn a lamp or a candle there and spread the light of love.

Let us learn from the sky or let us all be ordained into vastness and shun differences and learn peaceful and harmonious coexistence. Let us learn from the Mother earth that according to our capacity, we shall be supportive and uphold others. We may not have the capacity to start an

educational institution, but at least can afford to pay the fees of a poor child! Honestly and diligently take out ten percent of your total income for charity. Baap! Become an upholder or a support to the world.

From the water, we need to learn to quench the thirsty and gradually move towards our goal and from the fire to burn away the unwanted. The last element remains i.e. air. From air we need to learn to be compassionate and an enlivening force without projecting or showing that we are doing. Without air, we cannot breathe, but we can't see it, nor can we catch it. It is unattached and free. Or, we can look at it a bit differently. We cannot see or catch the air but we can surely catch Hanuman, who is known as 'Vaayu putra' and be devoted to him. Tulsiji writes;

Aur devata chitta na dharhi I  
Hanumant seyi sarva sukha lahahin II  
Jai Hanuman gyan gunn sagar I  
Jai kapeesh tihun loka ujaagar II

Let us all learn from the air element that we all move towards a total positive surrender at the divine feet of Sri Hanuman. He is the saviour of innumerable lives as we all know in the 'Ramkatha'. Our efforts and approach should be to save and enliven one and all. We should not act as an obstruction to anyone. We should be the ones to remove impediments in the way of our brethren than create difficulties. We should be instrumental in giving a fresh lease of life. Once again, my best wishes to all for the New Year.

We are talking about 'Manas – Gurupadraj'. In the 'Ramcharitmanas', the holy dust from the divine lotus feet of seven personalities has been discussed. And, all the seven are 'Gurus'. The enlightened or the great personalities are all treated as 'Guru' by us. We have always considered them to be worthy of worship and the devotion of their divine lotus feet is 'Gurupadraj'. For this holy dust, Goswamiji has used four words. First is 'Raj', i.e. dust which we

are discussing. Goswamiji addresses the same dust as pollen also. 'Bandau Guru pada padum paraga'. Here this 'parag' means dust. Though, the spiritual aspect of this dust is different. Each interpretation has its own unique analogy. So, the first is dust i.e. 'raj', second is 'parag', i.e. pollen, the third is 'renu' meaning sand particle, and the fourth is 'dhuri' meaning a tiny dust particles. These are all the descriptions of the dust sticking on to the Guru's feet. So, these four words have been used in the 'Manas' for the holy dust or the 'Gurupadraj'. The glory of the 'Gurupadraj' has been sung in seven different ways by Tulsiji. The first is attributed to Bramha. Sri Ram's holy dust is scattered all over this sacred text. Third is Parashuramji. Fourth is Vishwamitraji. Fifth is Ma Sita. Sixth is Sri Ganga and the seventh is the holy dust of the Brhamin folk.

We have accepted Sri Bramhaji as a 'Guru'. We first take His holy name, 'Gururbramha, Gururvishnu...' Guru is the creator. I feel that when we are surrendered or devoted to the 'Guruchranraj', then the Guru does two things. Guru is one, who understands and knows his disciple in and out, plus he is the one creates the mind as well. The Divine personality or the enlightened being knows the mind of his devotee. When we are devoted to our Master with a total positive surrender, then we lose our mind at His feet and are blessed with an enlightened mind by His Divine Grace. So, we have addressed Guru as Bramha. Tulsidasji, by accepting the Guru as Bramha, or the creator or the producer says;

Bandau Bidhi pada renu  
bhava sagar jehi keenha jaha I  
Sant sudha sasi dhenu  
pragatey khal bisha baruni II

I worship the 'Padarenu' of Sri Bramha. Then comes the worship of Parashuramji Maharaj's holy dust followed by Vishwamitraji. The glory of Sri Ram's holy dust is strewn all over;

Gautam naari shrap basa upal deha dhari dheer I  
Charan kamal raja chahati kripa karahu Raghubeer II



Then Sitaji's holy dust is worshipped, and the holy dust or 'charanraj' of Sri Gangaji! Guru is 'Ganga', Guru is 'Janaki', Guru is 'Bramha', Vishwamitraji is Guru, Parashuramji is also Guru and Sri Ram is himself Jagadguru! The glory of the holy dust of the Munis and the Vipravrind is also found in the 'Manas'. In the 'Dohavali Ramayan' there is a doha about the 'Gurupadraj';

Ram naan kali kaamtaru Ram bhagati surdhenu I  
Sakal sumangal mool jag gurupad pankaj renu II

'Ramnaam' is the wish fulfilling tree. You may be following any religion, to whomsoever you may be praying; your devotion is 'Kamdhenu' or the Divine Cow who blesses us with boons. One who worships with a surrendered heart and a pure

unsullied mind, this devotion is surely a wish fulfilling tree and the giver of boons. A mind which is devoid of malice and is totally surrendered in devotion, such devotion is truly sublime and all giving. The 'holy name' is the wish fulfilling tree and the devotion is the divine boon showering holy cow. All that is noble and sacred in this world, whether it is 'mangalbhavan' or 'mangalmurti', the roots are embedded in the holy dust of the Guru's divine lotus feet. Thus, we see that the virtue and glory of the 'Gurupadraj' has been established differently in the Tulsi philosophy.

Voice or word, touch, form, rasa and smell are the five traits of the five sense organs. 'Gurupadraj' is one taste of the same or the

ambrosial nectar. The feel or the sensation of the 'Gurupadraj' is out of the world. It has its distinct word, voice and touch. There is a very divine glow of this holy dust. It has a unique divinity attached to it. It has a divine form and a divine light. If we are surrendered and devoted to the 'Gurupadraj' then, it can be used in four different distinct ways. Tulsiji says that by anointing our forehead with the 'Gurupadraj', we are blessed with all the noble virtues. It can be used as kohl to apply to our eyes. It can be kept on the tongue and the divine taste can be savoured. It can be used as a medicinal powder to cure us of our ailments. Goswamiji, provides us with this sutra beforehand;

Bandau Gurupada padum paraga I  
Suruchi subaas saras anuraaga II  
Amiya murimaya churan charu I  
Saman sakal bhava ruj parivaaru II

It can be used as a potent medicine, putting aside our doubts or wrong beliefs. We need absolute unwavering faith. Pure souls and devoted hearts can be blessed with these divine experiences.

Now let us move towards the katha of 'Ramjanma'!

Lord Shiva was once seated under the famous and well known banyan tree on Kailash. Sensing an opportunity Ma Parvati goes and offers her respects and devotion at the feet of the Lord. The Lord welcomed her and respectfully seats her to his left. I would like to request you all that if you want your family life to be happy then please respect each other. In our tradition, the wife is seated to the left of her husband. Our heart is also on the left side in our body. This means that the man should give a place to his wife in his heart. In the household, where such familial bonding exists, a beautiful girl will be born. Lord Shiva and Ma Parvati have a very divinely beautiful relationship. Such a beautifully divine relationship gives birth to a divine baby girl. The name of this beautiful maiden is 'Ramkatha'. And this divine child has now become the parent to the world.

Parvatiji says, "O' Lord! My doubt of the last birth still persists. Is Lord Ram God himself? Kindly recite the 'Ramkatha' for me to eradicate this nagging doubt from my mind." Lord Shiva begins to sing the 'Ramkatha' to her. In the 'Ramkatha', before the advent of Lord Ram the birth of Ravan is explained. The demons signify the dark side of the force; therefore the dark night comes before the luminous dawn. Lord Ram comes in the Sun dynasty, which represents the bright light. So, Ravan, Kumbhakaran and Vibhishan engage in severe penance. They were

blessed with their desired boons by Bramha and Ravan became intoxicated with the power. He started annihilating the world. He made Lanka his capital. He looted the wealth of Kubera and all the ascetics and the munis, who practiced religious activities, were asked to leave and go away or were killed. The world was filled with anarchy and chaos. The Mother Earth, took the form of the holy cow and went to the 'rish-munis' for help. Together, they all approached the celestial beings, who too expressed their helplessness. All of them then took the shelter of Bramha and went to his refuge. Bramha reassured everyone and together they all prayed to the Almighty God! Let us all join in this beautiful prayer;

Jai jai surnaayak jan sukhdayak  
pranatpaal Bhagwanta I  
Go dwij hitkaari jai asurari  
sindhu suta priya kanta II

The heart rending prayer was accepted by the Divine and a celestial voice comforted all of them. "Be patient. I shall incarnate in Ayodhya's Raghuvansh along with my divine potencies". There are three steps of attaining God. The first is effort or labour. Once the limit of effort is reached then comes prayer, and after a sincere prayer comes a patient wait.

The rule of Ayodhya at this moment in time is in the hands of a very noble, pious and diligent king Dasharathji Maharaj. He is blessed with all the three yogas of 'Karma, Bhakti and Gyaan'. In spite of having a very flourishing rule, he was childless. He goes to his Divine Master Guru Vashishta and narrates his pain and pleasures to him. The Master reassures him and says, "I have been waiting for so long for you to come to me. You shall be blessed with four divine sons and The Lord himself shall take the form of a child and play in your courtyard. We need to perform a sacred fire sacrifice known as 'Putra kaameshti Yagna' for accomplishing this". The arrangements were made

and the yagna was performed. The oblations were offered with love and devotion. The Fire Lord or 'Yagyanarayan' himself appears holding an urn of the divine Prasad. He handed over the urn to Guru Vashishta and asked him to get it adequately distributed to the queens by the king. Dasharathji gladly accepts the divine fruit and distributes it to his queens. By the power and blessings of the divine prasada, the queens became pregnant with divinity in their wombs. After the lapse of sometime the auspicious moment of the divine advent came. All the astrological and astronomical calculations became conducive for the Divine advent. The entire creation was filled with a divine joy. The ninth day of the bright lunar fortnight, the mid-day Sun and a very pleasant atmosphere all joined together as if to welcome the God. All the celestial beings started to pray and sing the glories of the Divine who has appeared in the womb of Mother Kaushalya. The Omnipresent Lord appeared in front of Ma Kaushalya in His four armed divine form –

Bhaye pragat kripala deendayala  
Kaushalya hitkaari I  
Harshit mahataari muni mann haari  
adbhut roop bichari II

Mother was stupefied with the divine glimpse! When the Lord realised that the Mother has attained the knowledge or gyana, He smiled. I

have heard from Saints that the Mother turns her face away and says, "You have come, you are welcome, but you seemed to have broken your promise. You had promised to appear in the human form but you have come in your celestial 'Narayan' form!" However, the Mother's loves teaches the Almighty how to become human. Just look at the glory of the women of my land who teach God how to become human. The Lord takes the form of a newborn child and starts crying in the mother's lap. Hearing the first cry of a newborn the other queens and members of the royal family rush to have a glimpse of this divine child. Dashrathji is given the good news and congratulatory messages started to pour in. Ma Kaushalya has given birth to a Divine child. On hearing this great news the king is absorbed in bliss and rushes to inform his Divine Master Guru Vashishta. The Master comes and confirms the arrival of the Divine as his son. On hearing this, tears of joy filled the king's eyes. He was immersed in a divine blissful joy. Ayodhya was engulfed in the ecstatic happiness of the divine advent and all started to exchange congratulatory greetings and giving gifts. My dear brothers and sisters, the year 2014 has just begun and today is the first day of the Jesuit calendar, and for this year this is the first 'Ramjanma'. From the 'Vyaas-Peeth' of Adipur, I offer my greetings to the entire world on this joyous occasion of 'Ramjanma'.

*We are all made of the five basic elements and are interconnected with one another. In the New Year let us all take a firm resolve to learn from the sky that we shall not differentiate and shall lead an undivided existence. From the mother earth we shall learn that according to our capacity we should try and uphold and bear as much as we can for the mankind. From the water we need to learn that we should try and quench the thirst of as many parched lips and move towards our goal. From the fire we should learn to burn away the unwanted. And finally from the air we should learn to be beneficial and useful to as many as we can without exposing our self. Alternatively, since the air is neither seen nor can be caught, but we can catch or say devote our self at the divine lotus feet of Sri Hanuman with a total positive surrender.*

## Kathā-Daraśana

- The holy divine name of the Lord 'Ram' is a wish fulfilling tree.
- 'Ramcharitmanas' is not just a book; it is the heart of Goswamiji.
- 'Katha' creates a human being. Bhagwadkatha is not merely a religious congregation; it is a 'Premayagya' or in other words a celebration of love.
- I do not call my 'Ramkatha' a 'Gyanyagna', i.e. discourse of knowledge, instead for me it is a 'Premayagna' meaning, a celebration of love.
- The 'Vyaaspeetha' is alive and eternal, whereas the seat of power or the 'Rajpeetha' is temporary and short lived.
- The 'Hanumanttatwa' is forever alive and awake.
- You can have a total surrender only once and of one person only.
- By taking the refuge of an enlightened being, we will never be lonely.
- Our 'Guru', the divine master is an embodiment of all the mothers of the world.
- The 'Gurupadraj' or the holy dust of the divine feet has a unique glow.
- The holy dust of the divine lotus feet of our Master, cleanses the mirror of our mind.

With just a tiny wee bit of grace of the divine master, the doubts and misunderstandings of the devotee are cleared.

A happy and a joyous disposition is a doorway to God realisation. Any act done with happiness is an act of worship; it is an act of devotion and also is the form of 'Ramkatha'.

Only being strong and powerful is not sufficient, to have the proper understanding of the strength and its usage is necessary.

Silence, is a very powerful and a potent medicine.

By continuous talking our energy is dissipated and scattered, whereas, silence rejuvenates and conserves the energy.

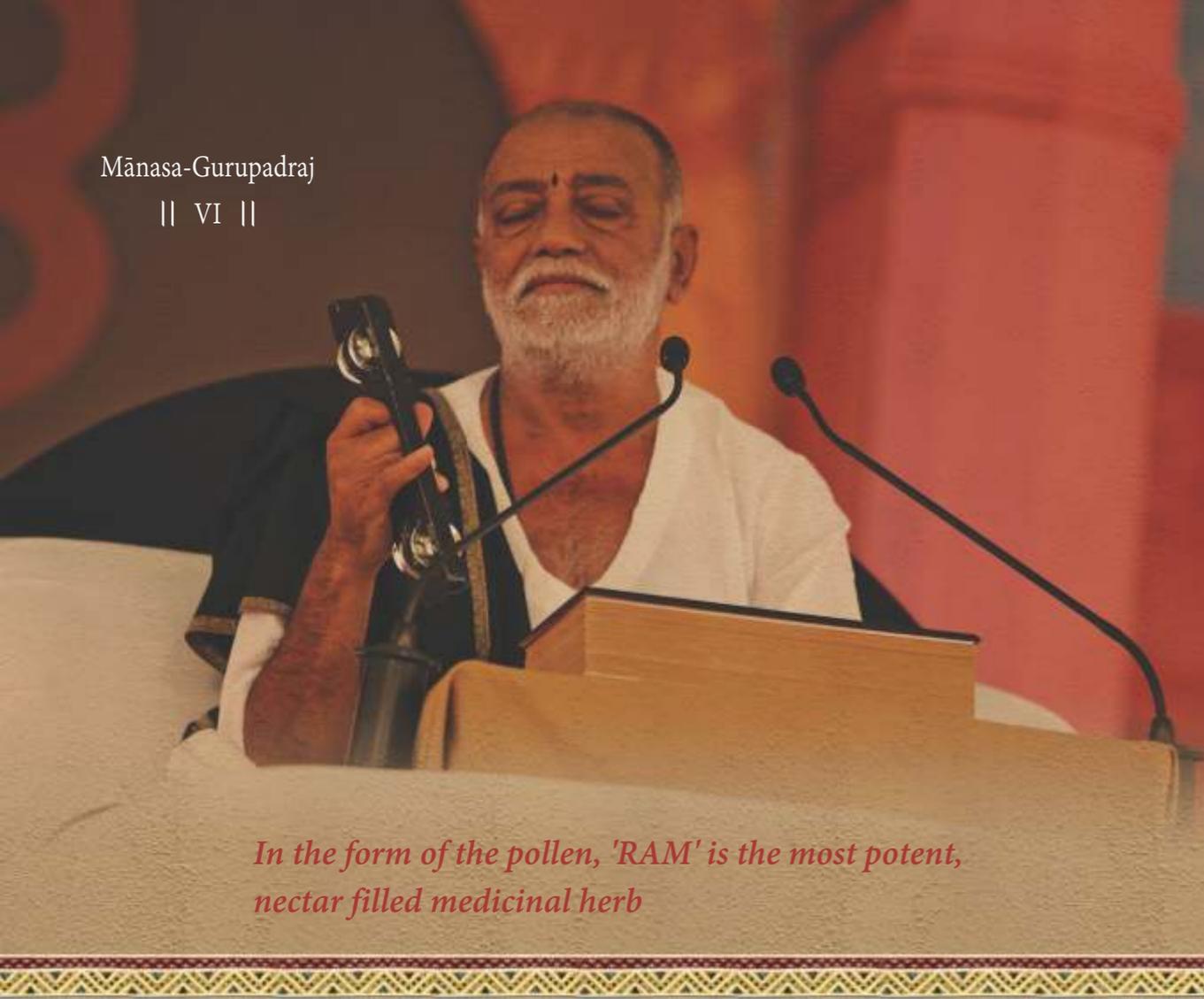
The sacred places or spots are full of life energy.

Like a married woman is solely devoted to her husband, similarly, the disciple should be devoted to his divine preceptor and the master in turn should also be benevolently inclined towards his disciple.

A blessed disciple is capable of helping his divine master in God realisation.

The divine master is the creator as well as the knower of the mind of his devotee.





*In the form of the pollen, 'RAM' is the most potent,  
nectar filled medicinal herb*

Baap! Today, there is a question that, "Goswamiji has used four different words for 'Padraj', first is 'raj', second 'parag', the third is 'dhuri' or 'dhool', and the fourth is 'renu'. Is there a distinct reason behind this usage, or they are mere synonyms?" A noble saint, in order to explain the truth or reality explains it differently, 'Ekam sad vipra bahudha vadanti'. This means that the wise and noble souls try to explain the reality in many different ways in order to make it easy for people to understand. Therefore, these four words used for the 'padraj' can either be the same or there could be a very subtle difference in their meanings.

In the 'Ramcharitmanas' when the 'raj' is discussed then the first word used is 'parag'. The very first line of the 'Guruvandana', has 'parag' used for the holy dust. 'Bandau Guru pada padum paraga'. Every flower has its own distinct pollen. If you visualise a fully blossomed lotus flower, then you shall see that the centre most part of the lotus flower contains this 'parag' or the pollen. This is a very soft and tiny dust like particles. When we refer to the feet as the 'divine lotus feet', then automatically the holy dust is referred as 'parag' in Sanskrit. When the feet while walking get embedded and covered with the mud or soil then this is called 'dhuli'.

Baap! There is a very basic rule of the scriptures that the meaning and the emotion contained therein is hidden. By the use of the language it takes a form and can be understood. The emotions that you and I carry are mostly invisible. Some divine personality can read our mind and can figure out what is going on internally. He can even get the meaning of the words without speaking or expressing them. But for people like us, language or speech is the only medium through which the emotion can be expressed and understood. The speaker is able to express it very easily and we all can understand or comprehend it. The scriptural words are not all that easy. The 'Guru' who is natural and simple, his words are also very easy and simple to understand. The one who is complicated, aggressive and stubborn; who has a frown instead of a smile on his face all the time, his words will not be simple and easy. The disciple of a natural and a simple 'Guru' will also speak softly and use easy words which can be very easily understood.

So Baap! The usage of the same word in different contexts changes the meaning. Thus, the feet which are fully covered with mud or dust, such dust is called 'dhuli' and where the dust is just stuck on the feet, it is called 'raj'. The toe and the fingers of the feet are compared to the petals of the lotus flower. The dust which is stuck between the fingers is known as 'parag'. Mostly, whenever the lotus feet are being discussed then, 'parag' is used for the holy dust.

Pada paduma paraga ras anuraaga I  
Mum mana madhup karai paana II

This is pollen or 'parag'. All round covered dust is 'dhuli' and the dust of the feet is 'raj'. If one is walking on a carpet, then? Just imagine the depth of the thought of our divine souls in order to address the people of all walks of life and to make

the 'sutras' easy and simple for all and sundry! Other than to bow down to them with utmost humility, what else can we offer? Our 'pranams' and respect is all that we can offer them!

I am not sure but in the Jain community, when one bow's down and offers respects, a sort of yellowish dust is sprinkled on the head. At some places, when you bow down, a mala or a kanthi is put around your neck as a prasadi. These are all different traditions and all are very noble and benevolent. I think that whatever it may be, this tradition indicates that something is put or sprinkled just to keep our mind pure and clean. This will help us to focus our thoughts in the right direction. About Lord Buddha I would like to say that though He did not expressly believe in God and did not talk about the soul in great detail. In those days, idol worship was not very common but historians say that the maximum numbers of idols we find around in the world are of Buddha. His disciples like Anand and others did encourage idol worship after him. Thus, one who was against any sort of idol worship, is worshipped today and the world has a large number of His idols. Lord Mahaveera also did not believe in idol worship, but just see that in Derasar the number of idols you will find! According to the need of that time, our sages and seers have made use of idols or pictures to see the formless reality in a form to which the mankind can relate very easily.

Anand, who was a very close disciple of The Buddha, and who spent the maximum time with him serving him with a surrendered heart and an absolute selfless feeling. He did not desire any name or fame nor was doing it to impress others. He never ever dreamt to take any benefit out of the service and served only to please his Divine Master. He did not even think of liberation. If one can serve a Divine soul with a total surrender and

unshakeable devotion, for such a devotee all the ancestors as well as the generations to come are liberated from this cycle of birth and death. It is a matter of great blessing and grace of the ancestors that one can get the service of an Enlightened Master! Such a service, which is without any motive is truly sacred. In such a case, the result or the fruit of service comes even before the service.

So, Anand was so close to his Master and served him and lived with him always. For him, where is the question of an idol because the Divine was present there in flesh and blood in front of him. When we read the life of Anand we find that whenever Buddha walked, Anand would follow him and collect the dust of his feet and keep it tied up in piece of the sacred maroon cloth worn by Buddhist monks. He had a very sharp memory and would remember each and every word spoken by the Buddha yet at times would revel only with the divine feeling of this holy dust. There are many disciples of Buddha, who were totally surrendered and devoted to him, would appear oblivious of his words, but would gather things like the holy dust or flowers which were touched by him and worship it and preserve it with utmost care and devotion.

Whenever we get the service of an Enlightened Being, two things happen. Either, His divine presence fills us up with such peace and tranquillity and we fall asleep or experience divine peace within, or will awaken us to the divine light and we will never again be under the influence of ignorance, which is in a way deep slumber. So, Anand could not sleep and would place that small bundle of the holy dust on his eyes, as if trying to cleanse them of all impurities and his vision would become pure and divine. This was a part of his spiritual practice. Therefore, we see the glory and importance of the holy dust everywhere.

So, my dear brothers and sisters, we shall now see a situation where there is no dust and the

Enlightened Master is walking or has placed his Divine Lotus feet on a carpet, which is also very clean and silky. There is no question of dust or mud or pollen! In the spiritual and devotional field, we come across such a point where the wind starts to blow touching the Divine Feet of The Master which is very pleasant and filled with a divine fragrance. As if the flowers request the wind to carry their fragrance with it to worship a Tathagata, and not for mere sense pleasure. The nature is eager to serve such divine personalities of Godhead. Therefore, Baap! This divine fragrant wind carries along the qualities of the different elements of the nature to serve the Divine personality and the tiny specs of dust which accompany this wind and caress the divine form and brushes over the feet of the Master is called 'renu'. What is stuck to the feet is 'raj', on top of the feet is 'renu', that which covers the entire feet is 'dhuli' and in between the toes is 'parag'. These are the subtle distinctions of the holy dust as explained by the great noble souls for the benefit of their devotees. If we are devoted to the holy dust of the divine lotus feet of our Master, then this shall be helpful for us to understand the nature of this holy dust. This holy dust can create a beautiful devotional feeling in the heart of the devotee and maybe, such a devotee can progress very fast as compared to the one who involves in outward worship. When 'parag' or pollen is being discussed then Goswamiji uses some beautiful adjectives like, 'suruchi subaas saras anuraga'. This is a straight forward description of the pollen. What is pollen? The first word is 'suruchi' means, pleasing in flavour. "Jeebh upar rakhwa jevu". 'Subaas' is the beautiful fragrance. 'Saras' is full of sweetness. What is this sweetness? 'Anuraga', i.e. the sweetness of love. Love is the sweetest of all. In Gujrati we say –

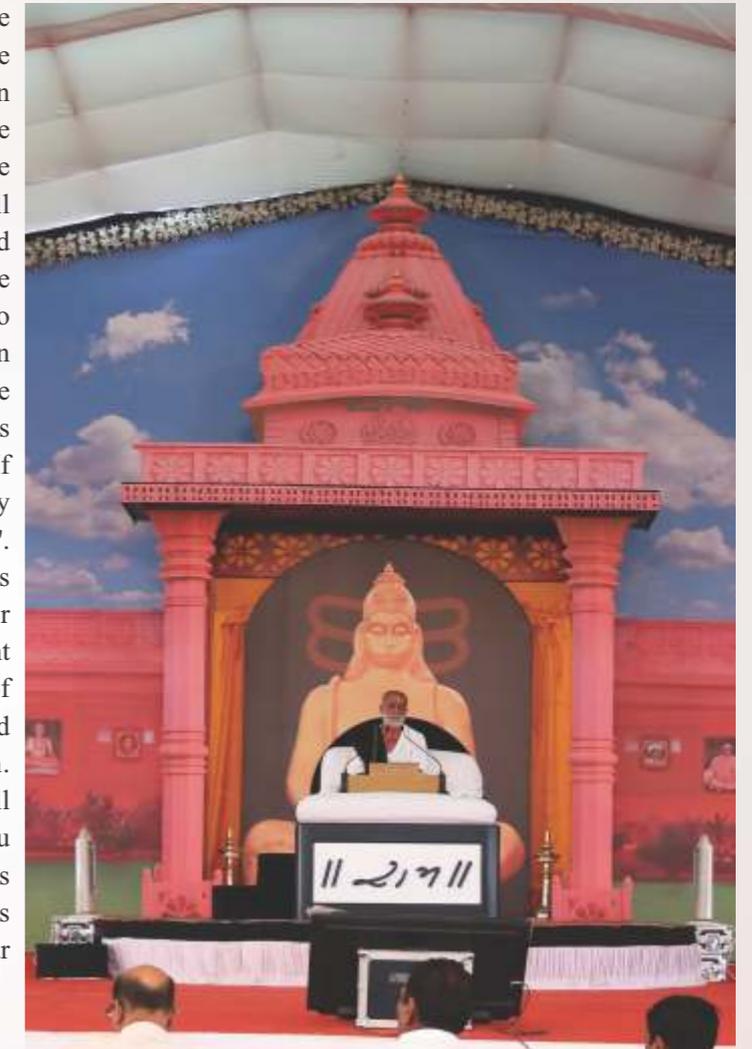
Premras paaney tu more na pichhadhar,  
Tatwanu topnu tuchha laagey I

For the devotee who is longing for the 'parag', he will be blessed with a pleasant flavour, divine fragrance and the sweet nectar of love. These are all the gifts a devotee is blessed with when he follows the path of devotion or 'bhakti'. Tulsidasji Maharaj writes one more line in connection with 'parag';

Amiya moorimaya churan chaaru I  
Saman sakal bhava ruj parivaaru II

What is this pollen? This fine dust or pollen is herb of nectar which has the power of immortality. It helps the devotee to realise the immortal nature of the soul. Our body is migrant and not a resident. It is a potent medicine for this material disease. Goswamiji says that everybody is afflicted with mental disorders but very few can understand it. Very few can understand that they are suffering from the kapha of greed, or the pitta of anger, or the vaat of desire. We can only be able to understand our problems if we are blessed with this 'paraag'!

Today, texts are becoming the cause of conflict. 'Shastra' or the scriptural text is becoming a weapon of envy. Is it not surprising that in the battle field of 'Kurukshetra', where deadly weapons were being used all around, Sri Krishna establishes and narrated a divine text like 'The Bhagwadgita'! As if He is wanting to say that weapons of mass destruction won't liberate, but the holy text or the scriptural text will make you free. This is the true meaning of the scripture. If we can understand the Gita in this way then we are blessed with the 'parag'. Thus, a text can bind us as well as liberate us. All the afflictions or ailments can be cured by one potent powder and that is this soft pollen of the Divine Lotus Feet. Start using and experiencing this divine pollen. Anoint your forehead with it. It will bless you with all noble virtues. If you put it on your tongue, its sweetness will cleanse you and if you use it as kohl in your eyes, it shall purify your vision.



Ehi bidhi sab sanshaya kari doori I  
Shir dhari Guru pad pankaj dhuri II  
Goswamiji says that by sprinkling the holy dust of the divine feet of my Master, I have been able to destroy all the doubts in my mind. In the 'Ayodhyakanda' Goswamiji says;

Je Guru charan renu shir dharahi I  
Te janu sakal vibhava bas karhi II

Tulsiji says that one who respects and worships the 'renu' or the holy dust of the Divine Master's feet, shall be blessed with all the divine glories. For those who are totally surrendered in this way are the masters of divine glories, for sure! 'Vibhava' means divine wealth. 'Vibhava' also means to foster or protect or look after. Seven types of divine wealth are there. For the devotees of the Divine Master, these seven are very easily attainable. As if they follow them like their shadow. The first three are also called the fantasy or ambition or are materialistic in nature, like 'Lokeshana, suteshana and vitteshana, they are trishnas'. Our body can become old but these fantasies or desires are forever young. Here they are seen as flaws. But for the devotees of the 'Gurupadraj' they are not blemishes, on the contrary, they become virtues. Those who are blessed with noble children, for them it becomes 'putraishwarya'. Where the children are virtuous, obedient, having noble character, they become the jewels for their parents. Good parents are a blessing for the children and virtuous children are truly the wealth or a matter of great pride and satisfaction for the parents.

When King Dasharathaji Maharaj anointed himself with the holy dust of his Divine Master, his glory spread far and wide. Tulsiji says that his glory spread in the entire universe and the entire creation. This was his 'Lokeshwarya'. Now the third is 'Vitteshwarya' or the material wealth. What is his wealth?

Jab te Ram byahi ghar aaye I  
Nit nav mangal moda badhaye II  
Bhuvan chaari dus bhudhar bhaari I  
Sukrit megha barsahi sukh baari II  
Ridhi sidhi sampati nadi suhaayi I  
Umagi Avadh ambudhi kahun aayi II  
The rivers of prosperity started to flow into the ocean of Ayodhya. So Baap! All these three glories are nothing but the blessings of the Divine Grace of our Master. These three are worldly or materialistic in nature. There are total seven as we have discussed. The balance four are spiritual in nature. The first is the glory of detachment or 'vairagya'. Nishkulanandaji says;

Tyaag na takey re vairaga bina,  
kariye koti upaayaji;  
Antaru uundi ichha rahey,  
te kem kariney tajayaji I  
Vesh leedho vairagno,  
desh rahi gayo duurji;  
Upar vesh aacho banyo,  
maahi moha bharpoorji II

Manu Maharaj was blessed with all the three noble virtues of 'Lok, sut and vitta' and subsequently he acquires the fourth of renunciation i.e. 'vairagya' as well. There are a lot of difficulties on the path of renunciation, but one who is able to overcome them he becomes exalted and even 'Indra' can't match up to him. What you give up is called 'tyaag' and what automatically is given up from within is called 'vairagya'. Swayambhu Manu and Shatarupa were blessed with all the seven divine glories who in their next birth become the parents of Sri Ram.

The second spiritual glory is of devotion or 'bhajan'. Gangasati says that whose food is 'bhajan' or who is immersed completely in devotion. A life devoid of devotional service is useless. The third is the glory of knowledge or

wisdom. And the fourth is the glory of conscious discrimination or 'viveka'. Many a time's people are knowledgeable but tend to forget sanity. They despise others. There is ghazal of Chandresh Makwana;

Ek manas ne meendho ganwa,  
Bhegi thayi che naat, Kabira I

So, these four are the glory of knowledge, renunciation, devotion and discrimination. Goswamiji says that those who worship the 'Guru charan raj' are blessed with all these seven divine glories. This has been proved by Sri Dashrathji Maharaj, who worshipped the holy dust of the divine lotus feet of his preceptor Guru Vashishtha. His glory was spread all over. He was blessed with four noble virtuous sons. The rivers of wealth were flowing into his kingdom. Just see his renunciation! In the separation from Sri Ram he gave up his life. He was the embodiment of wisdom and devotion. He was engaged in the devotional service of the Lord.

Thus, we have seen that 'Manas' has defined 'Raj, dhuli, parag and renu' in a very distinct fashion. They form the most valuable gift or blessings for those who are totally surrendered at divine lotus feet of their Masters. This is 'Manas – Gurupadraj'!

Gurupadraj mridu manjul anjan I  
Nayan amiya driga dosha bibhanjan II

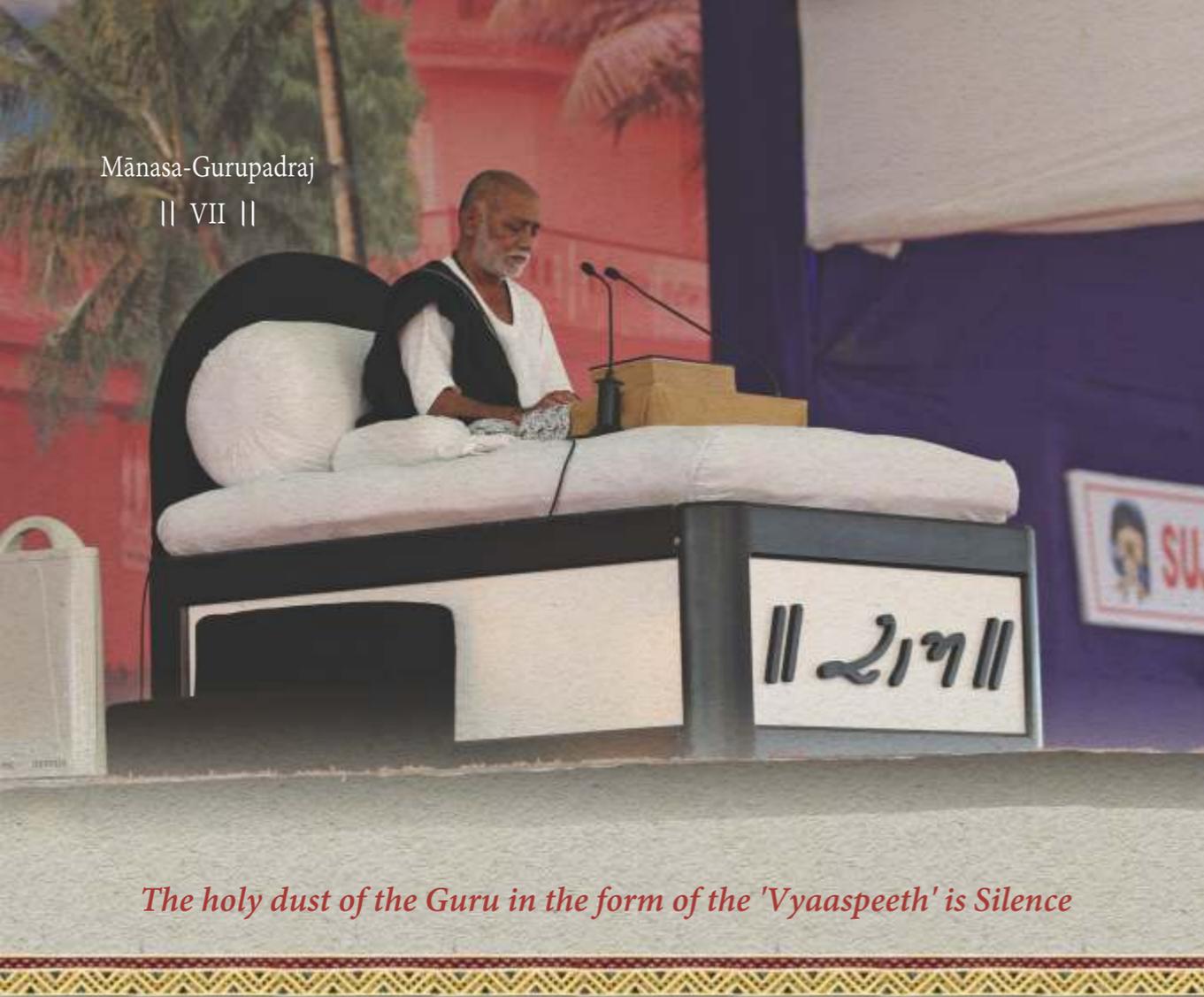
*The emotional feeling and the meaning do not have a form. Our language or the words express it in a form. Our thoughts or feelings are mostly formless. Some Enlightened Master can catch or read our thoughts. Without expression, he can understand what is going on in our minds. For ordinary mortals like us, the spoken word is the only medium of expression of the thoughts. By the effective use of words, the speaker easily depicts the formless thought in front of us. The words of the scriptures are not all that easy. A simple and a natural Guru will explain the words also in a very easy and a simple manner.*

Tehi kari bimal bibek bilochan I  
Barnau Ram charit bhava mochan II  
The holy dust of the Guru's feet helps to cleanse and polish the mirror of the devotee's mind. The mirror shows us as we are, but if it is dirty then the image will not be very clear. Though the mirror shows us as we are, but please note that it is only a reflection and not 'You'. You are real, your image or reflection is not. The reflection is illusory, so says the Vedanta. However, to be able to see clearly our own image, the holy dust helps us to introspect and see through and through. In the beginning of 'Ayodhyakand' there is a doha;

Sri Guru charan saroj raj I  
Nij mann mukur sudhaari II  
There is also a very popular film song:

Tora mann darpan kahalaye,  
Bhale burey saarey karmon ko dekhey aur dikhaye...

What is wrong in it? If a piece of gold falls in the slush, it does not become steel! Pick it up and wash it, the gold reappears. We need to understand the actual meaning. Our intention and understanding should be clear. The buds of happiness and the thorns of sorrow all grow in the garden of our mind. It depends on our interpretation and understanding.



### *The holy dust of the Guru in the form of the 'Vyaaspeeth' is Silence*

Baap! In the beginning of the 'Ramkatha', once again I offer my humble respects to all those respected and honourable personalities who are present here. Today is 'Sonal Beej'. I offer my greetings to all of you from the 'Vyaaspeeth' on this holy occasion. Jai Mataji! Baap! One listener has asked me today that "If Vyaaspeeth is a Sadguru, and then what is the holy dust of this Vyaaspeethi Sadguru?" If we consider the 'Vyaaspeeth' as our Sadguru then the holy dust is 'Silence' or 'Maun'. The natural sentiment or the normal action of the 'Vyaaspeeth' is silence. The 'Vyaaspeeth' teaches us silence, it renders us speechless and establishes a deep rooted silence within our being. You may now ask that those who adorn or are seated on the 'Vyaaspeeth' speak continuously for hours, how is that? The question here is not of the person who is seated but it is for the 'Vyaaspeeth' itself! Therefore, the holy dust of this Sadguru in the form of the 'Vyaaspeeth' is silence. It always remains eternally silent. From the point of faith and not physical existence, the 'Vyaaspeeth' is never empty. There is a formless being seated always. The speaker is able to speak once he is seated in the lap of this invisible divine form. The speaker is blessed with the words and voice of this formless one!

I have never seen an empty 'Vyaaspeeth' until now! Why do I circumbulate around it? Why do I spread my 'Pallav' and do 'Pranams'? What is the thought behind it? 'Vyaaspeeth' in my opinion is vibrant

with eternal life. The 'Rajpeeth' is temporary and transitory. So, I agree and confirm that the 'Vyaaspeeth' is 'Sadguru' and the holy dust is 'Silence'. After getting down from the 'Vyaaspeeth', I become silent. Some unseen formless being is seated on it. That is the reason that I do not consider it to be a seat. I always feel that it is the divine lap for me. Like the warm comfortable lap of the mother. I very humbly pray to you all that whenever you get an opportunity try and remain silent. Practice silence. I have seen that some people speak unnecessarily and excessively. Well, if you speak a lot maybe I can understand but to speak without any reason is just waste of energy and time! In the Gita, such a person is called a 'dirghasutri'. My dear brothers and sisters, because you all are sitting quietly, all of you are able to enjoy. Silence is divine and blissful. Silence brings us together.

Silence is also a very potent medicine. When I am asked about silence or 'maun', my very humble submission is before doing anything else, on your birthday, observe silence for as many hours according to your age! Maintain this silence before your birthday comes otherwise your wife and children will get annoyed. Do not take a vow by annoying others or which would disturb someone. Your vow should be such that it shares happiness and joy. If your silence is creating disturbance in your household, then please do not do it. If you are going to be sixty then observe silence for sixty hours, prior to your birthday. If it is conveniently possible then try and observe silence for one day in a week. Maybe, once a month or in a fortnight or for some time during the course of a year, practice silence.

If in a year, you can observe silence for a month then for that month you are hermit or a 'sannyasi'. 'Osho Rajneesh' had also said that a person should practice living like a sage or a hermit for a month out of the twelve months in a year so that he can live the balance eleven months beautifully and happily. I love this observation of

Sri Osho. For a month to make yourself absolutely empty. Detach yourself of all bonds. No office, no accounts, nothing at all. It is not difficult.

Our kind and benevolent seers and sages have calculated an extra month every three years known as 'Adhik Maas' as per our Hindu calendar. During this month we do not do anything. If not in a year, then at least do it once in three years. I am not suggesting that you close down your business for a month, nor do the scriptures say so. Our Vedas declare that work hard and earn as much as you can. Some religions do suggest renunciation as a way of life. Jainism says that do not accumulate wealth. Against that there is this thinking that earn as much you want and distribute or share as well. This is also an ideology which can be followed. This is a Vedic declaration. For one month in a year we conserve our energy and distribute or share it in the balance eleven months.

So, Baap! Silence is the enduring emotion of the 'Vyaaspeeth'. By silence it just does not mean that our lips shouldn't move. This is what we call the silence of words. Or if I may say so that it is fast of words. A very beautiful meaning of silence has been given by the Bhagwadgita that as long as you are joyous or blissful, for that period you are observing silence. A delightful and a happy, overjoyed heart is always silent. Aren't we all happy in this pandal? You will say that why am I speaking? Well, yes in a way I am speaking to all of you but please remember the words of the speaker come out his deep silence. Without inner silence how can I speak?

Magan dhyaan ras danda juga,  
puni mann baher keenha I

Lord Shiva was also immersed in deep silence. When Ma Parwati asked him then in fact his silence spoke or the words were formed in his silence and came out of his mouth. Therefore, Baap! 'Vyaaspeeth' is a 'Sadguru' without any doubt. There is a beautiful sher I would like to share it with you all;

Shabdo bhaley aawo pan vallter na maangsho,  
Shayar aney shrota vachhey dalali na joiye I  
Hun aaj maney baahar besadiney avyo chun,  
Mastoni mehfil ma mawali na joiye I

Silence will give us happiness. Words are scattered whereas silence enjoins or collects us in unity. Thus, the holy dust of this Masterly 'Vyaaspeeth' is silence and a wee bit of silence is capable of imparting happiness.

So, Baap! The glory of this sacred holy dust is endless. Yesterday, someone had asked this question, "Bapu! You are discussing about the holy dust or 'padraj' but what about the holy dust of a yagna or the fire sacrifice?" The dust of this Yagna

is the holy ash or 'bhasm'. This is very holy and an eternal tradition. The Sadhus do not sit around the holy fire unnecessarily!

Dhuni re dhakavi beli, amey tara naamni I  
Amey tara naamni, alakhna re dhaamni ...

According to our ancient and eternal Vedic tradition our primordial deity is the Fire God. The first word in the Vedas is 'Agni'. The Aryans were fire worshippers. The fire worship is equivalent to the worship of Hanuman. The worship of Ram is also fire worship. Similarly, the worship of Krishna and Durga. The fire element is an integral part of all existence and divinity. 'Yagna Kunda' is the word as per our sacred texts and as per the common folk dialect it is 'dhuno'. The ancient

'dhuno' or the eternal 'dhuno', or that which is beyond words and the gunas. The fire worship forms a very important part of our overall worship. Fire is necessary to keep us energetic and vibrant.

In the 'Ramcharitmanas' when the group of monkeys embark on the mission to find Ma Janaki, a sutra has been given;

Bhanu peeth seiye urr aagey agni I

When you go to look for Ma Janaki then keep the sun behind you and the fire in front. Now, what does this mean? If you are facing the Sun then you will not be able to move very fast because of its heat and the brightness will dazzle our eyes and we will not be able to see clearly. To keep the fire in

front will enlighten the path and we shall be able to see clearly. Alternatively, keep the fire of devotion burning in your heart that I have yet to accomplish my task of finding 'Bhakti' and Sri Ram the descendent of the Sun dynasty shall protect me and empower me! Feel and experience His divine grace in whatever you do. There are many interpretations of this. So, in the scriptural language what is called the bed of fire or 'Yagyavedi', in the folk language the same is called 'dhuni'. The holy dust of this 'Yagyakund' is 'Bhasm' and when this touches the divine body of Tribhuvan Guru Shiva, turns into 'Vibhuti'. The holy dust of the 'bhasm' is 'vibhuti'.

Sukruti Shambhu tana bimal bibhuti I  
Manjul mangal mode prasuti II

Even a little bit of this holy dust in the form 'bhasm' blesses us with 'vibhuti' or prosperity. The holy dust of this prosperity is equanimity and humility. If we are prosperous but are devoid of this balance and humility, then such prosperity is worthless. If one is blessed with glory and prosperity by the divine grace then the humility should be kept intact. Now, the holy dust of this equanimity and humility is purity of the heart. The more humble and balanced we are, the purity of heart is felt more and the holy dust or result of this purity is the Divine realisation. In the spiritual field, this is God realisation or self realisation. We are all the holy dust of that Divinity residing in our hearts.

Say you are running after someone whom you want to catch and this person is also running. In fact both of you are running. Keeping the mystery aside, this running will just be tiresome exercise and nothing else. The entire 'Mahabharat' war was fought, but with what result? Sorrow, dejection and total annihilation was all that was left. Nothing else came out of it. Lord Krishna gave us a very beautiful lesson that He was running in the front and 'Kaalyavan' was following Him. 'Kaalyavan' thought that he shall be able to catch Sri Krishna. This means that Sri Krishna was being chased by time and He teaches us that let the time follow you. You be ahead of your times. The Enlightened or Awakened beings are always ahead of their times. A few great personalities have been understood much later after their earthly sojourn. People who run after time are all imprisoned by time and remain a shadow in time.

Yesterday, there was a question that, "Is Sri Krishna the only 'Purna Avataar, and nobody else?" All the incarnations are complete in their own respects but Sri Krishna is complete in every respect. Some embody total renunciation, some are totally non-possessive. Some are complete in

silence but are devoid of ecstasy. If say one is a complete renunciate, He is unable to smile. Krishna is complete in each and every aspect. That is why our scriptures have addressed Him as 'Purna Purushottama'. He incarnates all the divine potencies in totality. He is an embodiment of pure love as well as love is He?

By the divine grace of this holy dust we are able to realise the divinity within. When this happens, we feel 'Sakal lok ma sahuney vandey'. We see the Divine presence everywhere. By His grace, our mind is devoid of any attachment and hatred and we are able to comprehend the Divine Reality. This experience is the holy dust.

Tulsiji, discusses the Guru 'Pad parag'. The toe, the second, third and fourth finger of the feet are enjoined together. The dust particles which remain there are known as 'parag'. The fingers of the holy feet are compared to the lotus petals. Whenever Goswamiji will say 'parag' he will add lotus flower there.

Guru pada paduma parag dohai I  
Satya sukrit sukh sheel suhaai II

In the 'Balkand', while singing the 'Guru Vandana' he uses the word 'sukrit' for the holy dust but in 'Ayodhykand' while using the same word he adds two more words to amplify his statement, 'Satya sukrit sukh sheel suhaai'.

The holy dust or the pollen of the divine lotus feet of our Sadguru is real and absolute truth. It is such a lovely and a beautiful declaration. Even a little bit of truth is enough to fulfil our lives. Just a wee bit of truth, like a speck of the holy dust is enough to liberate us. One ray of sunlight is enough to remove the darkness. Just a small bud of a fragrant flower can fill the entire temple with its sweet smell. A little bit of 'Lobaan' fills the 'Dargah' with its divine fragrance. It is our tradition that as the sun sets; we burn incense and light the lamp in our houses or place of worship. This is a very common practice followed mostly everywhere. The significance of the lamp is that before the

nights sets in, we illuminate the environs by lighting a lamp and generally we are all fond of sweet fragrance, so burning of incense etc. We serve light, we serve fragrance in our life. Lamp is what enlightens and incense purifies or fragarises the atmosphere. Supplication is not all that important. The Lord is not hungry of food but yes he desires our noble thoughts and emotions. To feed the hungry and provide shelter to the homeless is in my opinion a divine worship. There is a beautiful sher of Nida Fazli Sahib;

Bachha bola dekhkar masjid aleeshaan,  
Allah terey ek ko itna bada makaan?

Every religion has sprouted out of a tiny a 'Sutra'. The eternal Hindu religion has the 'yagya' as its original thought. This 'Yagya' signifies the broad outlook of our Indian civilisation. Islam's principal thought line is 'Jehad'. The Revered Maulana from Delhi has very graciously explained the meaning of this thought to all of us. The second most important point made by him was that praying or paying obeisance to God. All the religions of the world have their own principal ideology. Non-possessiveness and 'Dhyan' or meditation is the principal thought of Derasari Jains. Constant meditation or thoughtfulness and to seek alms for the sustenance, forms the foundation of the Buddhist religion. 'Ek Omkaar Satnaam', is the main thought of the Sikhs. From this initial state the great noble souls gradually move towards total non-performance or 'anaarambha'. This in the 'Gita' is called 'Sarvarambha parityagi'. Tulsiji says, 'Anaarambha aniket amaani'. Every belief system has its own beginning or initial primal thought. With time due to the misinterpretation of the original thought, creates friction and differences in the name of religions.

Therefore, Baap! 'Gurucharanraj' is 'satya, sukrit, punya and sukh'. It is the limit of happiness. The holy dust of the divine feet blesses

us with happiness in very many ways. Many people enjoy the happiness out of the influence and the clout they derive. It is very relative in nature for it even causes misery at times. If we become very influential or famous, then an egoistic person may feel happy but for the noble or an enlightened being it is the biggest misery.

The other happiness is of our nature. We should by nature be happy. We should like our true nature. For some reason you find your nature not conducive then try to correct it by 'Satsang' or by being in holy company. The nature of the Guru should be such that his disciple should feel that there can be no other Guru excepting Him. This is the pleasure or happiness of nature. Similarly many people revel in their insufficiency. Lack of possession or may be poverty, it pleases the Fakirs or the ones who are non-possessive.

Alag hee maza hai fakiri ka apna,

Na paaney ki chinta na khoney ka darr hai I

This is a sher of Dikshit Dinkauri Sahib. For the worldly and materialistically oriented people like us, non-possession is agony. Baap! 'Gurucharanraj' is the ultimate happiness. The ultimate happiness has been explained by Tulsiji thus,

Nija sukha binu mann hoi na thira I  
Paras na hoi bihina sameera II

Without our intrinsic happiness, our mind can never be stable. Goswamiji terms it as 'Nijasukha or swantaha sukha'. This holy dust is the ultimate limit of our internal joy or happiness. Our individuality, our originality!

Now let us take up the Katha in short. By the divine grace of his Sadguru, Dashrathji Maharaj is blessed with four divine sons. It became a cause for a great celebration and joy. Gurudev came and named the four divine princes. On seeing the child in Ma Kaushalya's lap, he says, 'By a mere glimpse of this divine child the world will be blessed with comfort and relaxation. Therefore, I

name him Ram. The son of Ma Kaikeyi, who is identical to Ram in appearance, nature, humility and who will fill the world with love and renunciation, I name him Bharat. The son of Ma Sumitra, who will eradicate animosity and hatred in the world, I name him Shatrughana. The one who is loved by Ram and is an embodiment of noble virtues, whose single pointed devotion is towards Ram only, I name him Lakshmana'.

Goswamiji here in a very subtle way is trying to teach us the method of chanting the divine mantra 'Ram'. One who chants the name 'Ram' should also understand the meaning of 'Bharat'. Bharat is who fulfils or nourishes, does not exploit. The one who chants the holy name 'Ram' has to be responsible enough to nurture and never to exploit or hurt someone. We should serve and help the society to progress and prosper. Like Shatrughana, we must not foster ill will or animosity, not even towards our enemies, or in other words discard enmity totally. This will help our internal and external growth. Thirdly, as per our capacity or ability we must support one another. Let us try and be useful to others. Maybe, we can't run or make a hospital but surely we can help a patient with medicines. Serve according to your capacity. Only then, our chanting of the divine name or mantra shall be fruitful and worthwhile.

The Lord's childhood and youth is discussed by Tulsiji. The brothers go to the Gurukul to study and they grasp whatever they are being taught very quickly. Vishwamitraji Maharaj comes to visit Ayodhya. He demands Sri Ram and Sri Lakshman for the protection of his fire sacrifice. He does not ask for wealth or material benefits, instead asks for the royal progeny to protect the noble traditions. The sages of this land do not seek material benefits, on the contrary they ask for your child who can be nurtured into a noble personality and a good human being. On the insistence of Guru Vashishtha, Dasharathji agrees to handover Ram

and Lakshman to sage Vishwamitra. He departs with the two brothers for his 'Siddhashram' and on the way 'Tadaka', the genitor of the demonic forces is destroyed and the Lord liberates her. The next day, the Yagna begins and 'Mareech' is flung far away by a pointless arrow and 'Subahu' is killed and liberated. The 'yagna' is fulfilled.

Sri Ram and Lakshman proceed to attend the 'Dhanush Yagya' with Sri Vishwamitraji'. On the way, they see 'Ahilya' lying like a rock, still and quiet. The Guru or the benevolent one says, 'Raaghav! This is Ahilya who has been cheated and has been cursed. Her state is not because of her sin but due to the curse of her husband. She needs your grace and is thirsty of the holy dust of your divine lotus feet. Please have mercy on her, dear Lord!' As the divine holy dust touches the stone like exterior of Ahilya, at once she is awakened and a renewed divine light enters her being. She is awestruck by the divine glimpse and is overjoyed. From this moment onwards a new name is added into the long unending list of the divine names of the Lord and i.e. 'Patitapavan'.

They reach Janakpur and Sri Janak welcomes them and offers his respects to the divine personalities. They are all put up at the 'Sundar Sadan'. In the evening, with the permission of their Guru, Sri Ram Lakshman go for sightseeing or in other words to bless the residents of Janakpur by their divine presence. The entire population is immersed in the divine beauty of the Lord. Next day, early morning, the two brothers go to the garden to pick flowers for their Guru's worship. In this beautiful garden, the divine couple i.e. Sri Ram and Ma Sita meet for the first time. Sitaji, has come to worship Ma Jagdamba as per the tradition and instructions of her mother. One of her friends accompanying her sees the brothers picking up flowers and immediately informs Ma Sita that those who mesmerised the entire town with their divine form yesterday, are right here, come fast and take a glimpse! She leads the way and accompanies

Sitaji for the divine darshan. Sri Ram is Sita in a male form and Sitaji is Ram in a female form. In reality, they are one. Here, they are just surrendered or dedicated to one another. Ma Janaki worships Mata Gauri. On hearing the love and devotion filled prayer of Ma Sita, the idol of Jagdamba speaks, smiles and blesses her profusely.

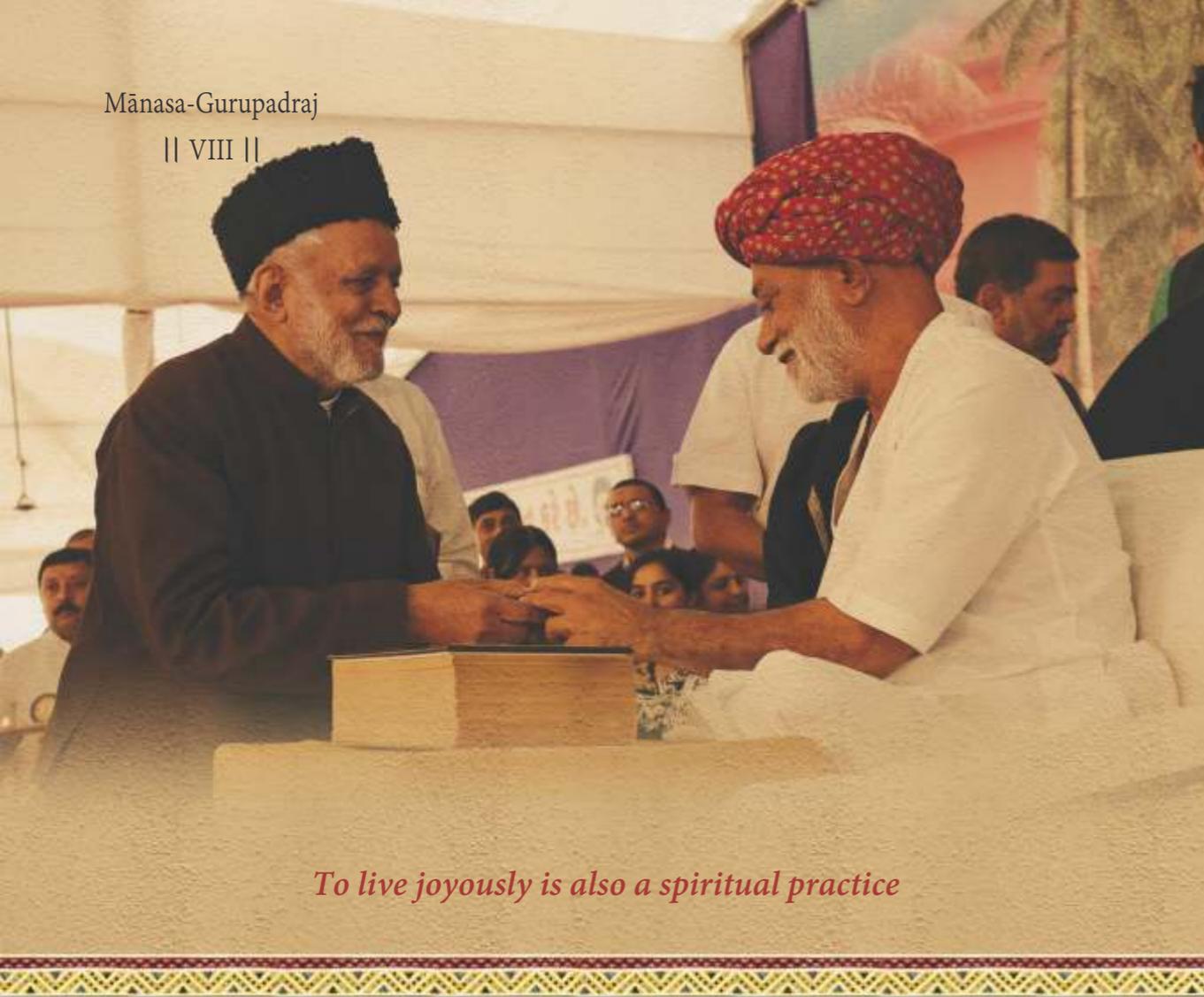
The next day, the auspicious moment of the 'Dhanush yagya' arrives. The entire court is over crowded with onlookers and suitors. The egoistic and cruel kings stand up. They start remembering their family deities and praying to them. But they all forgot to remember their Preceptor. None of them is able to even lift the sacred bow. When everyone had failed, Sri Vishwamitra abhors Sri Ram to rise and accomplish the vow of stringing the sacred bow. On hearing this, Sri Ram offers his humble respects at the feet of the Guru and in a fraction of second, like a bolt of lightning just picks up the bow and it breaks. Janakiji offers the 'Jaymala' to the Lord. Hearing the deafening sound of the breaking of the bow, Sri Parashuramji comes there seething in anger. When, he understands the glory of Sri Ram and recognises the divinity, repents and surrenders at the feet of the Lord. He sings the Divine praises and glories and begs to be allowed to conclude his task on earth or in other words departs completing his earthly sojourn.

The messengers are despatched to Ayodhya to inform Dasharathji Maharaj. He arranges and gathers the marriage party to leave for Janakpur immediately. The fifth day of the holy month of Margsheersha, the auspicious evening hour, The Lord is seated on a golden throne. The nuptial ceremony was performed and Sri Ram and Sita were married. Alongside, Urmilaji marries Sri Lakshman, Shrutikirtiji marries Sri Shatrughana and Mandaviji is married to Sri Bharat. All the four daughters are now ready to leave for Ayodhya. King Janak, his family and the entire Janakpur bids adieu to their daughters with tear filled eyes and heavy hearts. The marriage party reaches Ayodhya and the various traditional practices as per the familial and folk tradition are accomplished. The guests start leaving one by one. At the end, by whose divine blessings and presence all this was accomplished, Sri Vishwamitraji Maharaj begs to depart. On the departure of the Divine Master, the entire royal family is drowned in emotion and with choked voices very humbly pray;

Naath sakal sampada tumhari I  
Mein sewak samet suta naari II

The Saint bids goodbye! At this point, Goswamiji concludes the 'Balkand' and as a blessing says that those who will sing and hear this divine text shall by the divine grace of Sitaramji Maharaj be blessed with eternal joy and happiness.

*If the 'Vyaaspeeth' is Sadguru then the holy dust is silence. On getting down from the 'Vyaaspeeth' I go into silence. There is a formless being seated on the 'Vyaaspeeth' always. I have never considered the 'Vyaaspeeth' to be a seat. I have expressed a number of times that for me it is the divine lap. I very humbly pray that whenever you can, please try and observe silence. We have seen that some people are very talkative. If the talk is meaningful and beneficial, it is understandable but unnecessary talk is waste of time and energy. The 'Gita' terms this as 'Dirghasutri'. Silence will give us inner peace and joy. By too much talking we get scattered, whereas, silence conserves and binds us collectively.*



*To live joyously is also a spiritual practice*

Baap! Yesterday, there was a question that, "If we wake up in the morning filled with joy, we have our breakfast in a happy frame of mind, we proceed to our office or farm or our place of work very happily and do our work with happiness, at the end of the day after completing our work return home with a joyous heart, we sit and talk with our family very happily, have our dinner together very joyously and go to bed in a very happy frame of mind. Again in the morning the next day we wake up happily and the same routine follows day in and day out. Is this not living a spiritual life?"

Yes, this is what spirituality is all about. Since I am speaking from the 'Vyaaspeeth', does not mean that I should only ask you to chant the holy name, read the scriptural texts, carry out the ritualistic worship, perform yagya, meditate, practice yoga only. For that matter whatever interests you or you enjoy doing if done without a feeling of happiness or joy, it has no meaning. Jagadguru Shakaracharya has proclaimed, 'Prasanna chitte Parmatma darshanam'. If you are happy and joyous, you are bound to be blessed with the Divine realisation or in other words, this blissful existence in itself is God realisation. Any action, even a mundane simple day to day activity, done with a happy and a joyous state of mind is worship, or spiritual practice, 'Ramkatha', is the service of the 'Gurupadraj'.

I very humbly would like to submit that kindly do not separate spirituality from your day to day life. Life itself is a devotional service. It is not what I am saying; it has been said by Jagadguru Shankaracharya himself;

Atma twam Girija matihi sahachara  
prana shariram graham I  
Poojatey vishayopabhoga rachana,  
nidra Samadhi stithihi II  
Sanchaaraha padayoho pradakshinavidhihi  
stotrani sarva giro I  
Yadyad karma karomi tadtakhilam  
Shambho tawa aradhanam II

'Hey Mahadeva! For me all this is nothing but your divine worship. You O' Mahadeva! You are my soul and Ma Girija is my intellect.' Jagadguru Shakar states that, 'What ever we are doing, these actions are our co-parceners and are a part and parcel of our devotional worship. My body and the life force is my residence. I am a worldly person and I laugh, eat, drink and am engrossed in sense pleasures. I enjoy my sense pleasure and am not scared to do so nor do I feel any agony because I consider all this also to be the articles of your divine worship.' Is there any other philosophy which can dare to make such a bold declaration openly in front of the world? It is one and only Shankar, who can dare to do so! What do you mean by worship? Love! You behave with your servants or colleagues with love, this is worship. Each and every action of ours must be done with love and a happy feeling. One who leads such a joyous and a blissful life is the Fakir of all Fakirs. Listen to this sher please;

Kabhi hansti kabhi roti,  
kabhi lagti sharaabi see,  
Mohobbat jinmey rahati hai,  
woh ankhein aur hee hoti hain I

The name of the shayer is Kaushik Ghaziabaadi. This entire creation is nothing but a mall constructed by God, take whatever you like and leave. While eating, whatever is served to us in

our plate, we eat only that what we like and the rest we take out or leave. Watch a film if you like, enjoy it, if you like any song or dialogue or a dance then enjoy it and keep it in your memory and just forget the rest.

Jagadguru even goes to the extent of saying that, while working if you get tired and go off to sleep, this is your 'samadhi'! To call sleep a 'Samadhi' is a very revolutionary thought and only this great man of Kalady can do it! Does any other belief system equate sleep to deep meditation? Even in our philosophy, sleep is considered 'tamas' and is derided. But only Jagadguru can make this bold pronouncement. This is the pinnacle of intuitive thought or awareness in my opinion.

Medical science or according to wellness guides we know that the children need longer hours of sleep. In the mother's womb, the baby is mostly asleep all the time but after birth, the baby sleeps for 22/23 hours. As it grows older, the hours of sleep reduce. Just imagine a child sleeping, they truly look divine. The modern educational pattern has changed. Nazir Dekhaiya's Gujarati sher, comes to mind;

Hun haathney mhara failaun  
toh thari khudayi duur nathi,  
Hun maangu ne tun aapi dey  
ye baat maney manjur nathi I

We are the children of God! Live with self respect. Live happily! The joy which you get, enjoy it! Live your life to the fullest. Live in love and friendship. Umashankar Joshi Bapa, a very learned and a very creative writer used to say that if you are to live for a year then sow wheat or millet (Bajri). But if you want to live for a hundred years then sow or in other words grow humans or support and nurture humanity. The Katha enables in unveiling or creating good humans. Bhagwad Katha is not merely a religious congregation, it is a 'Premyagya' or platform to share and develop love. Mind you, love is neither Hindu nor Muslim, neither Buddhist nor Christian, it is universal. Love is 'LOVE'! For Love is God! Jesus Christ had declared that "Love is God"! You and I reside in the



womb of the 'Vyaaspeeth' for nine days and come out nourished and fulfilled by this benevolent 'Sadguru'. Human values need to be developed and nurtured.

Jyot se jyot jalatey chalo,  
Prem ki Ganga bahatey chalo I  
Raah mein aaye jo deen dukhi,  
Sabko galey se lagaatey chalo.....

In the 'Ramcharitmanas', when the jungle folk, adivaasis and these nomadic people use to anoint the holy dust of the divine lotus feet of the Lord, they would experience, 'Raghukul Milan saris sukh pawa'. As if Sri Ram has embraced them. The holy dust of the divine feet of any enlightened being is kohl for the eyes, tasty for the tongue, and by anointing it on the head; you experience the entire glory and splendour of the universe.

There is a question of a spiritual practitioner, "During the advent of an Enlightened

being all the stars and planets are divinely aligned, and the holy dust collected at that point in time will be very potent and divine! How do we experience this divinity?" It is very clear in my mind that this experience directly depends on our state of mind. Just a small condition, that we should be bereft of jealousy and hatred. If our mind is polluted by this malice, even if the Enlightened Soul is close to us or all around us, we will miss out on the divine experience. Please understand that the inertia or the negative tendency is quite powerful. The demons are stronger than the Devas. The negative or degenerative tendencies are stronger than virtue and nobility. They block or obstruct the good in our life. To break a stick is not all that easy and also it is a symbol of a 'danda' and represents 'tamas'. In comparison to break a sitar or a violin or sarangi or a veena which represent the noble virtue is easy. The 'satva' is docile or soft, while the 'tamas' is

arrogant or strong. Being strong is just not enough. One needs to have a proper rational understanding of his strength. After the annihilation of the entire Kaurava clan, Duryodhana had hid himself in the deep waters. To extricate Duryodhana out of the illusory waters was difficult; at that point Lord Krishna says that one who uses deceit and illusion must be fought in a similar fashion only, in order to defeat him. When Bheema and Duryodhana are faced in a battle of maces, the Lord was asked that in his opinion who is better of the two? Sri Krishna says that both are very strong and courageous, but Bheema only has strength while Duryodhana has art of war fare as well. He could defeat Bheema.

So Baap! To lead a happy and a joyous life is also worship or 'bhajan'. If we are unable to experience this divine grace of the Guru then we should understand that somewhere the vice of jealousy and hatred is coming in our way. Shun these ill feelings. On Sri Mahadeva's insistence and explanation, Garuda was able to get over his ignorance and he finally was able to reach the ashrama of an enlightened preceptor. As he came closer to the divine precincts, gradually his maladies began to disappear. It is said that a magnet cannot attract a rusted iron. Is it not that we are also rusted in a way? Believe me; we are all blessed by the divine grace in some way or the other. As the shortcomings disappear, the enlightened being's closeness and divinity is felt or realised.

Tulsiji has divided the life of ordinary mortals like us in four parts, country, treasure, friends or relatives and family. Like our country, our treasure or wealth or treasury, our friends, relatives, kith and kin and our immediate family. Our country can further be classified as nation, or a small plot of land, or our house on that plot which is our address. The treasure is the moveable or immovable assets, which we create for our present and future. Our acquaintances and friends are the third where as our immediate family is the fourth.

No one should burn our house or our savings should not get stolen. No one should try

and create differences amongst our friends and relatives. The peace and harmony of our family should not be destroyed. The 'Ramcharitmanas' states that the security and protection of all these are the responsibility of the holy dust of the divine lotus feet of our Guru! This proclamation is for the totally surrendered souls. Goswamiji says that leave aside everything else and just do this much;

Tum muni maatu sachiva sikha maani I  
Paalahu puhumi praja rajdhani II

Now let us try to understand this in the spiritual context. Country here would mean our position in our spiritual practice. At what level are we in the spiritual field? At which step are we standing on the ladder of worship and devotion? Out of the seven parts of knowledge, which part have we been able to understand? Or, in the nine divisions of devotion, at which point are we? This will indicate our position or describe the spiritual land. Our wealth here would mean the renunciation which we have been blessed with by the divine grace, or how detached are we? Our discerning mind or the growth in our noble moral virtues will indicate our wealth. Apart from our relation with our friends etc, the most important is our relation with the Divine! God is all pervasive and His sphere of influence is vast. He has different forms and names. If we consider Him to be our friend then has our relationship grown? If we look up to Him as Guru then are we a worthy disciple? If He is Shiva then have we understood the 'Rudrashtaka'? If we consider Him a yogi then have we understood the 'Ashtanga Yoga'? In other words are we worthy of our relationship with Him and do we follow the tenets of that connection diligently and selflessly? Tulsiji says,

"Tu dayal deen haun, tu daani haun bhikhari I  
Haun prasiddha paatki, tu paap punja haari II  
Naath tu anaath ko, anaath kaun moso I  
Mo samaan aarat nahi, aarati har toso II"

There is no one who is more scared or afraid than me and there is no protector greater than you! You and I have many different relationships

with one another. You may choose the one you like the most O' Lord! Whatever relation you shall choose, to fulfil it will be your responsibility and I shall be relieved and free.

In the spiritual world, let us try and examine our immediate family. Here, knowledge is our father and love or devotion is our mother. The noble virtues which come as result of these are our children. Only and only a total surrender unto Him is our faithful and virtuous wife. For me, this is the picture of our spiritual family.

Therefore Baap! For worldly people like us, the holy dust is our sole refuge. It could even be just a tiny grace. By fear or torment, we don't achieve anything, by labour and effort we get something and by His mercy and grace we get everything. So, the holy dust of the divine lotus feet of our Master is very precious and invaluable. And a Guru like, 'Krishnam vande jagadgurum!' A Guru like, Lord Shiva or Lord Ram or 'Jai jai jai Hanuman gosanyi, kripa karahu gurudeva ki nahi'. Such a Guru is Ma! That is why in the Upanishads the Mother comes first, 'Matrudevo bhava'.

Now let us take up the katha in short. We have seen up to the 'Balkand' yesterday. In the beginning of 'Ayodhyakand', Goswamiji has depicted the prosperity and happiness of Ayodhya in detail. Ma Janaki has come as a daughter-in-law in Ayodhya and as a result the happiness, prosperity and joy have grown manifold. Excessive happiness also results in sorrow! Dashrathji Maharaj, casually looks at himself in the mirror and found his crown a bit tilted on one side. He corrects it. Here the mirror is not the normal mirror we all see but it means the mirror of our mind. When we are surrounded by praise, name, fame, happiness and glory then we should pause for a second and look within to introspect and see whether we deserve all this or not! Dashrathji introspects. He decides that it is time to give up the responsibility to the next generation and devote the rest of his life in pursuing the noble truth. White hair is a symbol of renunciation. As if it is saying in our ears that it is time to retire. Old age has knocked on his door and warned him to

retire and move on in life. The king immediately proceeds to seek advice from his preceptor Guru Vashishtha and prays, "Baapji! I would like to abdicate the kingdom in favour of Ram." Vashishtaji Maharaj replies that if you want to hand over the reins of your kingdom in the hands of Ram then there is no need to see an auspicious date or time, just do it right now. The moment He will ascend the throne, that will be the most auspicious moment. Dasharathji decides to have the coronation the next day morning, i.e. after a gap of twenty four hours. This night of greed and passion upsets the entire plan and there is a total change of events.

Manthara sees the festivities and celebrations in Ayodhya and seethes in jealousy and ill feeling. Ram is going to be crowned as the King the next day. With a confused and a hatred filled mind she goes to Kaikayee. She sees Ma Kaikayee very happy and joyous. Manthara poisons her mind and sows the seeds of jealousy and hatred. We should never befriend a wicked or an unholy person. Because, such a person is capable of polluting our thinking and can suddenly push us into the depths of sorrow and agony. Kaikayee is filled with avarice and shuts herself out from light and happiness. She throws away her ornaments and crawls on the floor. Dasharathji Maharaj on hearing that his beloved queen is annoyed rushes to pacify her but of no avail. The most improbable of all takes place. Kaikayee as per the evil counsel of Manthara asks for two boons of the king, one that Bharat should be crowned the King of Ayodhya and Ram should proceed to the forests in exile. As a result, Ram, Lakshmana and Janaki proceed to the forests for fourteen years. The entire Ayodhya follows their beloved to the forest. They stop over for the night on the banks of the 'Tamsa' river. The following morning Sri Ram decides to leave quietly before the people of Ayodhya wake up and reach the banks of the Ganga. The tired and dejected people return to Ayodhya with a heavy heart and the burden of the separation from the Lord. The next day Sri Ram consoles Sri Sumantaji and asks him to return back.

To cross the river they hail a boat. The boatman or the 'kewat' helps them cross the river.

From here, the journey on foot begins into the deep forest land. 'Guharaj' the ruler of the jungle folk, accompanies the Lord on His onward journey. They reach Sri Bharadwaj ashrama. Here the important event of Him meeting a hermit takes place. The following day, the journey continues and they arrive at Sri Valmikiji's ashrama. Valmikiji indicates fourteen divine places where the Lord can stay and finally asks Him to stay at Chitrakoot. Sri Ram, Lakshamanji and Ma Janaki stay at the Divine Chitrakoot.

Here, Sumantaji reaches Ayodhya. Sri Dashrathji Maharaj finally passes over, unable to bear the pain of the separation from Sri Ram. Sri Bharathji Maharaj is summoned from his maternal home by Guru Vashishtha and on learning all what had happened feels lost and defeated by the pain of this irreparable loss. The last rites for the King are performed. The next day, the royal court assembles and Sri Bharat says, 'I am not one for the kingdom, I seek Ram instead. I do not hanker for power but seek the truth and I do not want a position or throne, instead would want the 'Paduka' or the Divine Lotus feet of the Lord! He takes all the people along with him to Chitrakoot to meet Lord Ram. Sri Janakji also comes to Chitrakoot. Finally, Sri Bharat says;

Jehi bidhi Prabhu prasanna mann hoyi I  
Karuna sagar keejiye soyi II

*Till the time our mind is under the influence of jealousy and hatred, in spite of a Divine Being close or all around us, we will not be able to experience his divinity. Please remember, the negative energy is quite powerful. The demons are stronger than the 'Devas'. Vices or ill traits are stronger than noble virtues. To break a stick is not all that easy because it represents the 'Tamasic' nature but to break any musical instrument like a sitar or a veena or a violin is easy because it is so delicate. The 'Satva' is soft and conducive where as 'Tamas' is strong. Just being strong is not good enough. Along with the strength a proper discerning understanding is necessary.*

Here we see the wonderful nature of renunciation in Sri Bharat. The tearful moment of departure arrives and Sri Bharat expresses his inability to survive without a proper support. Instantly the grace flows;

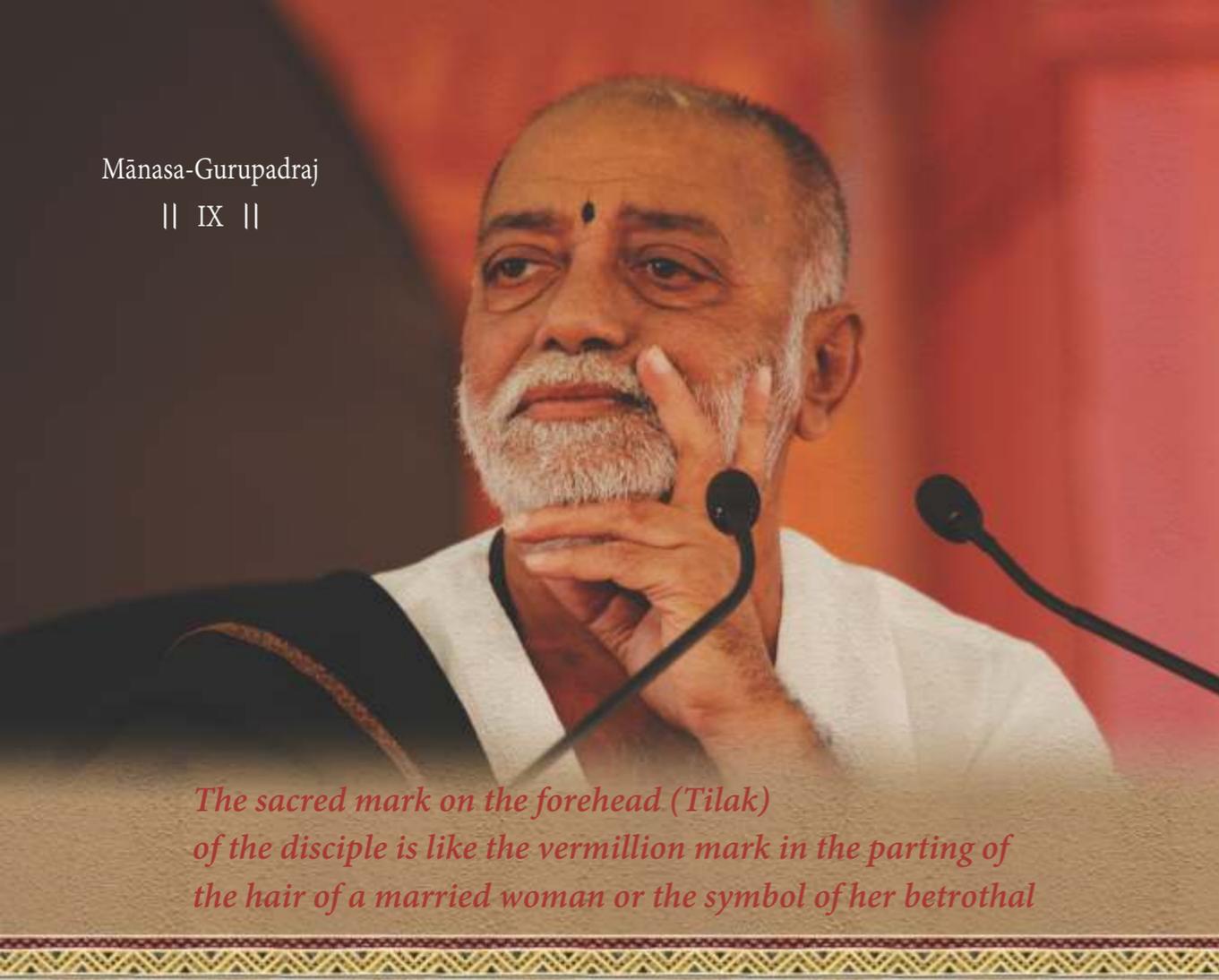
Prabhu kari kripa paawari deenhi I  
Saadar Bharat seesh dhari leenhi II

Sri Bharatji places the 'Padukaji' on his head as a divine gift and returns to Ayodhya. He makes the necessary arrangements to rule the kingdom in Sri Ram's absence. He places the 'Padukaji' on the Royal throne as if he has coronated Sri Ram and Ma Sita on it. On seeking permission from Guru Vashishthaji and Mata Kaushalya, he proceeds to live in Nandigram as a sage or a hermit.

Tulsiji concluding the 'Ayodhyakand' at this point says that if Sri Bharat who is an embodiment of the divine love of Sri Sita Ram would not have come on this earth, then who could have shown the path of penance and severe austerities to mankind which is even beyond the reach of many a sages and hermits? He further says that without Sri Bharat who could have liberated a wicked person like me and no one else could lead me to Sri Ram.

Bharat charit kari nemu  
Tulsi je sadar sunahi I  
Siyaram pada prema avasi  
hoyi bhav ras birati II

The 'Ayodhyakand' comes to an end here!



*The sacred mark on the forehead (Tilak) of the disciple is like the vermillion mark in the parting of the hair of a married woman or the symbol of her betrothal*

Baap! Today is the last day of this nine day 'premyagna'. Let us know take up the concluding sutra of the 'Gurupadraj';

Mohi samujhahu kahahu soi devaa I  
Sab taji karaun charan raj sewa II

In the 'Aranyakand' of the 'Ramcharitmanas' Sri Lakshmana makes a statement. The Lord is residing at 'Panchwati' on the banks of 'Godawari'. On seeing an opportunity, Lakshmanaji Maharaj bows down to the Lord and asks Him, 'O my Divine master, my Jagadguru, my Lord, kindly tell me how can I leaving everything, worship the holy dust of your divine lotus feet (Charanraj)? This is a discussion which is of the highest order.

'Gurupad, gurupadkamal, gurupadraj, gurupadnakhjyoti', Goswamiji has explained all these very clearly. Here Sri Lakshmana is making a very important point that he wants to serve leaving everything else! Just imagine, a person who is supposed to be the leader of the renunciates and has given up everything for the service of the Lord is saying this! This entire topic becomes very psychological and philosophical in nature. It reveals a totally new understanding.

Neend naari tajey anna jal nisdin I

Sri Lakshmana gave up sleep, wife, parents, kingdom, wealth, riches, comforts and peace everything for the sake of the service to Lord Ram. In order to keep the flag of the divine glory flying high, he stood firm like the mast in spite of the criticism or ridicule thrown at him. This is the science of the nature or the mindset of the one who is totally surrendered. In spite of having everything we start to feel that I do not need anything and we just pass or move on in the midst of all this. The meaning of 'sab taji' is that there was nothing left to give up. Today, his mind wants to climb further up the ladder of renunciation.

In the 'Ramcharitmanas' there are three categories of men (jeeva). The devotees of the 'Gurucharanraj' are also of three types. They are, sensual, spiritual and enlightened. Who will not desire the holy dust? Only one who is most unfortunate shall not wish it. Worldly people like us who are under the influence of illusion or maya, do desire the holy dust or 'Gurucharanraj', like to hear its divine glory, like it but because of our voluptuous nature, the service of this sacred holy dust at times is very pleasing and at times not so! Provided, you have a Guru or follow an enlightened soul. The sages or the sadhus call this sacred tradition as 'Gataganga'. This is not an inert subject; on the contrary it is an evolving and vibrant tradition. Whom would a disciple look to conquer? Here we are not out to win, but would like to unite or join. Not to annoy but to become one of the same colour.

By applying the sacred mark of this vermillion of the 'Gurupadraj' on our forehead, all the divine virtues come to us;

Kiye tilak gunn gana vash karni I

Since we are engrossed in our senses, we like the holy dust, we like to hear its glories, we are constantly being cleansed from inside but in spite of all this, and the holy dust sometimes gives us happiness but at times also makes us feel sad, why? The reason is our sensual nature or tendencies. So

Baap! Because of lust we are unable to experience eternal bliss of this holy dust.

The next stage comes that of a spiritual practitioner. The spiritual aspirant experiences the happiness and sorrow to be the same. He is neither overjoyed nor is sorrowful. I haven't often shared this with you all by the grace of 'Ramayanji' that if you get as per your wishes then it is 'Harikripa' and if you don't get according to your wishes then it is 'Hariiccha'. Why should we unnecessarily put our self in between? But when we are totally surrendered to the 'Gurupadraj' then only the Guru's grace remains and rest all becomes the same. We start feeling equanimity or attain a balanced view. Such a person will gradually move up from happiness or sorrow. The bigger the individual, proportionate will be the joy and sorrow for him. This is a simple arithmetic. In spirituality, they become plus minus equals to none or zero.

So, Baap! Sri Lakshmana says that he would like to worship the holy dust leaving everything. According to my personal 'Ramayan' I would like to state that in the battlefield of Sri Lanka, Lakshmanaji was not cured by any herbal medicine, which was just an excuse. When he was felled by the arrow of Indrajeet in the battlefield, there was a commotion and all sorts of emergency treatments were being discussed. The Vaid was called for, who then requires the 'Sanjivani medicine from the forests of Naamgiri mountain'. Also, it must be administered before sunrise tomorrow and the necessary steps are taken accordingly. About the Lord we know that he can destroy the entire creation in a jiffy and can recreate it at will instantly! Then, why all this drama was enacted of calling the vaid and getting the medicine, etc, etc. The Lord knew very well that all will be accomplished by his divine will, yet the efforts by the men should be made even symbolically. The entire exercise was done and Sri Lakshmana is cured. The second time, when Sri Lakshmana becomes unconscious, he is lifted and

placed at the feet of the Lord. At that moment the Lord says, 'Lakshmana! You can devour the kaal or death by yourself, get up!' Instantly he springs to his feet and stands up. Then why in the first instance all this labour? The Lord says that everything shall be accomplished by grace, yet do your duty, strive to achieve what you want and you shall receive it as a gift of your efforts. That is why, Tulsiji praises and worships the divine light of the Sadguru's toe nails and says;

Sri Guru padnakh mani gana jyoti I

Here the toe nail is compared to a bright effulgent jewel (mani). There are ten such lighted jewels. This 'Ramcharitmanas' is not merely a sacred text; it is the heart of Sri Goswamiji! Allow me to say that in Ayurveda, the prescribed medicine is to be taken in a particular manner like with water, or milk or honey, etc. So once the 'sanjivani herb' came, the vaidraj was looking for a compatible and a potent medium of administering it. Sri Hanuman sensed his confusion and instantly asked for the herb to be given to him. He quickly sprinkled the divine holy dust of the Lord's lotus feet on it and administered it to the patient Sri Lakhanlalji. He instantly is cured of his unconsciousness and on waking, he reminisces that instance of 'Aranyakand' where he had asked for the exclusive service of the holy dust.

When I say that this is my darshan then please don't misinterpret my statement! What I mean to say is that I take full responsibility of the authenticity of my statement. Here the ambrosial nectar is being given along with a powder. The rasa or the liquid here is the 'sanjivani' and the powder is the holy dust of Sri Sadguru Ram's lotus feet. Thus, the glory of the 'Gurucharanraj' is unparalleled and incomparable. Our realisation depends on our state of spiritual growth. Service, devoid of hypocrisy.

So, Baap! Five nails of the left foot and five of the right, their glow is the light emitted from the 'mani'. Here 'gana' means a group.

Shri Guru pada nakha mani gana jyoti I  
Sumirat divya drishti hiya hoti II

Then what is the divine glow? First, let us take the right foot. The toe nail of the right foot is 'Prasad'. 'Prasad' is the first toe nail. The next finger to the toe is 'Gurupuja'. The next finger is 'Guru seva'. The fourth is 'Guru vachan'. The fifth small toe is 'Guru gyaan'. Thus the five toe nails of the right foot are 'Guru Prasad, Guru puja, Guru seva, Guru vachan and Guru Gyan'.

Now let us take the left foot. The first the big toe is 'Guru mantra' and the second is 'Guru grantha'. If you follow the 'Ramayan' or Bhagwat' then this is the 'Guru grantha'. The sacred text given to us by our Sadguru is the second toe nail. The third is the 'Guru aasan'. The seat of our Guru has a divine light of its own. In the Kaathiawadi language it is called 'Aakhdi'. The remaining two toe nails of the left foot are 'Adbhut and alaukik'. Our consciousness has the tendency of moving downwards first. That is the reason the Sadhus, Saints and Gurus wear wooden slippers or 'Khadaun or chaakhdi' because it is a bad conductor of electricity or energy. This is principally to prevent the energy or the life force from flowing onto the earth. Otherwise, what is the need of 'Darbhaasan or kushaasan'. They are the prayer mats made out of straw. It stops the energy to flow into the earth. It is also a bad conductor. Therefore 'Guru aasan' is the fourth which stops the divine light from getting into the earth field. The divine consciousness of our Sadguru is the divine glow emitted from the 'Divya Mani'. My own realisation says that the small toe of the left foot of our Guru is his 'Netramani'.

By the divine grace, the divine secrets of yoga are revealed to the surrendered disciple when he is sitting quietly close to his Guru. Here it seems, as if silent conversation is going on between him the divine lotus feet of the Sadguru. That is why Sri Lakshmana says, 'Sab taji karahun charan raj sewa'. This means that the sole essence of the teaching and the life of my divine master, I shall gather in the form of this holy dust and share it with the world. Now, this is my only duty and responsibility.



What is my work if I may ask? Whatever I have got by the divine grace of my Sadguru Bhagwan, I am sharing it with you all. This is what I do. I never tire nor am going to be tired of it ever! Giving up everything and only serving or worshipping the holy dust or the 'Gurucharanraj' is this only.

Agya sama na susahib sewa I

My Grandfather, i.e. my Sadguru, never instructed me to recite or discuss the 'Ramkatha'. Towards the last leg of his earthly sojourn, he was not physically in a condition to explain in detail and we were at the end of our 'Paatha' or lesson. At that point from his signal I got the hint that, 'Son! Now go!' This indication was to go out and spread or share whatever you have learned with the world. For me this is the service of the holy dust. You can't evaluate the holy dust for it is priceless, but if the wind supports it then it can fly up in the sky. If it gets contaminated with water, it will turn into slush. The wind can just lift it up to the skies.

In the 'Uttarkand' Rajadhiraj Raghavendra Sarkar has been coroneted and installed on the

throne of Ayodhya. To sing His divine glories the 'Veda Purush' come down to the court of Ayodhya. The Vedas are singing the praises of the holy dust. Tulsiji says,

Je charan Shiva Aja puja raj I  
Subha parasi muni patini tari II

The holy divine feet which are worshipped by Lord Shiva and Bramha, the holy dust of this divine lotus feet, liberates Ahilya, the wife of a sage instantly and the divine glory is sung by the Vedas. We are all singing this divine glory together.

Now, let us take up the 'Katha' in short. In the 'Aranyakand', the Lord proceeds south from Chitrakoot. Sri Ram, Ma Janaki and Sri Lakshmana come to the ashram of the sage Atri. The sage sings the beautiful hymn in prayer.

Namaami bhakta vatsalam I  
Kripaalu sheel komalam II  
Bhajaami tey padaambujam I  
Akaaminaam swadhaamadam II

The Lord continues with his journey from there. He meets Sharabhangha muni on the way. Sharbhangaaji requests the Lord to accompany him to the ashram of his Guru. An able and a surrendered disciple is instrumental even in the God realisation of his Master. If you ask me, this is the real 'Guru dakshina'! The Lord accompanied by Suteekshanaji, comes to the Kumbhaj ashram. After meeting Kumbhaj rishi they proceed onwards and meet Jatayu. The demon Kabandha is liberated and they come to Shabari ashram on the bank of Pampa Sarovar. Shabariji is an embodiment of patience. Her Guru had instructed her to stay firm in her faith and wait patiently. One day the Lord himself will come to you. She held on to this divine word with firm faith and lo, behold the Lord did come not alone but along with his divine potencies to bless her. Shabari was ecstatic on seeing the Lord at her door step but was overjoyed with the fact that the words of her preceptor came true. She remembered her Guru and with folded hands fell down at the Lord's feet. 'I am illiterate and unworthy my dear Lord! I don't know how to pray!' The Lord replies that He only sees the love and purity of one's heart and is not concerned about anything else. The Lord sings the

nine virtues of the devotional path in front of her and says that all these nine are present in you O 'Mother! She goes into a deep meditative state and becomes one with the divine and offers her physical body to the sacred fire. Thus, she attains salvation and is united with the Divine. The Lord comes to the Pampa Lake and Narada comes to meet Him. Sri Narada asks Sri Ram to explain the traits of a saint and whom should we consider a noble soul? On expounding on the endless virtues of the saint, Tulsiji concludes the 'Aranyakand' at this point.

In the 'Kishkindhakand,' Sri Ram and Sugreeva meet through Sri Hanuman. By the grace of the saint, a lustful person is able to attain God. A bond of friendship is established between the two. Both the friends narrate their individual stories to each other. The Lord encourages Sugreeva and asks him to fight Bali. Sri Ram hides behind a tree and watches the duel fight. Bali is liberated by the Lord. Just before passing away, Bali hands over his son Angad to the Lord and prays to grant him refuge at His Lotus feet. Sugreeva is made the king and Angad becomes the Crown Prince.

The Lord along with Sri Lakshaman stays on the 'Pravarshan' hill for the four months of the rainy

season because of his vow of leading a hermit's life during exile. Tulsidasji describes the monsoon season in his unique descriptive style;

Damini damak raha na ghan mahi I  
Khal kai preeti jatha thir naahi II

Here the season and the divine truth are explained side by side. Sugreeva forgets about the promise he had made to the Lord. Sri Ram asks Sri Lakshaman to just remind him of the divine power of the Lord and awaken him by just instilling a sense of fear in him. The plan for the search of Ma Janaki is made. Groups of monkeys and bears are despatched in all direction to find Ma Janaki and in the end a motley group under the leadership of Angad, comprising of Sri Hanuman, Jambuwantji etc is sent to the South.

They all offer their respects and seek the blessings of the Lord and depart on their expedition. Sri Hanuman is the last one to pay his respects. He has shown the world that in order to look for the Mother, it does not matter whether you are first or in the end. At times, to stay at the back is beneficial. Sri Ram gives the bejewelled ring to Hanuman as a symbol to be given to the divine mother.

Sri Jambuwanta reminds Sri Hanuman that he has taken birth only to serve the Lord and on hearing this, Sri Hanuman assumes a gigantic form and is ready to leap forward. He asks Jambuwantji as to what should he do once he reaches Lanka. Jambuwantji says that hand over the symbolic ring to mother Sita and get something as a symbol to show to the Lord on return. Sri Ram shall proceed to Sri Lanka along with his army to get back Ma Janaki from the clutches of Ravan. Sri Hanuman gets ready for his journey and at this point the 'Kishkindhakand' is concluded by Goswamiji. At the beginning of 'Sunderkand –

Jamwant ke vachan suhaye I  
Suni Hanumant hridaya ati bhaye II  
Tub lagi mohi parkheu tumha bhai I  
Sahi dukha kund mool phal khayi II

Sri Hanuman leaps across the ocean and enters Sri Lanka. It was night time. He looked for

Ma Janaki in every house and temple. He sees a huge mansion of Ravan and sees him sleeping. He does not find Ma Janaki anywhere. Searching all around he finally comes to a divine dwelling, where he finds a 'Hari Mandir' built in the courtyard. The Sacred Tulsi plant grows in and around this place of worship. Sri Hanuman feels it to be the right place and enters. It was the early morning twilight hour. Sri Vibheeshana just wakes up at that very moment and chants the divine name of the Lord. Two devotees of the Lord meet. Hanumanji asks Vibheeshana to tell him how and where he could find Ma Janaki? The key to devotion can only be given by a noble saint. Once this secret is understood, it becomes very easy to reach devotion or 'bhakti'.

After getting the correct directions Sri Hanuman is able to find Ma Sita seated in the 'Ashok Vatika'. Ravan along with his queen and entourage comes to somehow win Ma Sita over either by hook or by crook, but fails. After his departure Sitaji becomes very dejected and starts lamenting. At that point, Sri Hanuman just drops the divine ring which had the divine name of the Lord inscribed on it. Ma Janaki picks up the ring and feels comforted and Hanumanji appears before her with folded hands. Ma Janaki showers him with divine blessings. Hanuman says that he is very hungry and on seeking the Mother's permission eats the fruits from the trees around there. Akshaya Kumar comes to capture him and is killed in combat. Indrajeet is sent to capture him. Ravan orders him to be killed but Vibheeshana stops him from doing so as according to the protocol, the ambassador or the messenger should never be killed. It is against the normal tenets of diplomacy and foreign policy. It is decided to put his tail on fire because it is said that the monkey loves and protects his tail always. His tail is set on fire and at this point Sri Hanuman assumes a tiny form and climbs on the roof of Ravan's residence. Apart from Vibheeshana's house, everything else in Lanka is burned down by him. He extinguishes his tail in the sea and presents himself before the divine mother.



He requests for a divine symbol to be given to the Lord and Ma Janaki hands over her hairpin to him. Sri Hanuman returns back and the entire search party is filled with joy as if they have been given a new lease of life. Sugriva enquires about the details and they all rush to meet the Lord and narrate the whereabouts of Ma Janaki.

The Lord's army reaches the sea shores. Vibheeshana tries to explain Ravan to return Ma Janaki with due respect and honour. Ravan is infuriated with this suggestion and kicks out Vibheeshana from Lanka. Vibheeshana seeks refuge at the divine feet of the Lord. He is respectfully welcomed and the Lord accepts him with open arms. Vibheeshana requests the Lord to appease the Sea God by praying and fasting in order to cross the ocean. The Lord accepts his counsel and for three days sits in meditation to appease the sea god. When no answer came forth, the Lord asks for his bow and arrow. Immediately, the sea god appears in the form of a Bramhin holding a platter of pearls to be offered to the Lord. He begs to be pardoned and says that there are two monkeys in the army namely Nal and Neel who are blessed with a boon. By their touch even a stone can float in the water. By their help kindly construct a bridge over me and the entire army can cross over. The Lord teaches us that in life don't break, but always try to unite or join.

In the beginning of 'Lankakand' the 'Setubandha' i.e. the bridge is constructed and the Lord installs the famous Shivalingam known as 'Rameshwar' at this divine spot. The entire creation was filled with the praises of Lord Shiva and 'Jai Sri Rameshwar' reverberated all around. On reaching Lanka, the Lord sets up his camp on the 'Subela hillock'. Ravan, oblivious of the lurking danger, is engrossed in dance and music. The Lord shows his divine prowess to Ravan by felling his crown and ornaments with a single arrow. Angad is sent as the messenger of peace in a last ditch effort to avert war. Ravan refuses to see reason and war became inevitable. A fierce battle was fought

between the two armies. One by one the demons were killed and liberated. Finally, Sri Ram and Ravan were pitched against each other in a decisive battle. The Lord strings thirty one arrows on his bow, ten for his heads and twenty for the arms. The last one to suck out the nectar out from Ravan's naval. Ravan for the first and last time utters the divine name of the Lord 'Ram' and falls down dead. His life force enters the divine energy field of the Lord and he is liberated. Vibheeshana was crowned the ruler of Lanka. Hanumanji goes to inform Ma Janaki and she is finally united with the Lord in her original divine form.

The 'Pushpaka Vimaan' is readied to carry the Lord's party back to Ayodhya. On the way, Ma Sita is shown and explained about all the important spots by the Lord. Sri Hanumanji is asked to rush to Ayodhya as a vanguard to inform Sri Bharat of the Lord's arrival. Sri Ram halts at Shringaberpur and meets the boatman as promised earlier. He takes the 'kewat' along with him and they all reach Ayodhya. Here, the 'Lankakand' concludes.

In the beginning of 'Uttarkand' Hanumanji informs Sri Bharat about the Lord's conquest and the safe return along with Ma Janaki, Sri Lakshmana and his entire party. The Lord's divine carrier lands on the banks of the sacred Sarayu'. On stepping off, the Lord first bows down and touch the holy dust of his motherland and pays respects to the sacred waters of 'Sarayu'. All the bears and monkeys assume a human form. Bharatlalji falls at the divine lotus feet of the Lord! At this juncture, The Lord takes innumerable forms to personally meet each and every soul and satisfy and fulfil them with his divine embrace. Tulsiji writes;

Ami troop pragatey tehi kaala I

The Lord met each individual according to his inner desire. Sri Ram, Lakshmana and Janaki go to meet Ma Kaikayee. They pay their respects to her and assuage her fears of dejection and rejection. Guru Vashishta says that, 'Ram is the Truth, primordial reality. Bring the throne for His coronation right away.' The divine throne is brought and the Lord along with Ma Sita ascends

the throne of Ayodhya. He pays His respects to the mother earth, his ancestors, the divine mothers, the Sun god, and the celestial beings. He offers His obeisance to all the directions meaning the entire creation, the preceptors and his countrymen or the entire mankind. Guru Vashishta anoints the first symbolic 'tilak' of the divine forehead –

Pratham tilak Vashishta muni keenha I  
Puni sab vipranha aayasu deenha II

Six months pass. Excepting Sri Hanuman, the rest are all bid goodbye and return to their respective places. After some time, Ma Janaki gives birth to two noble divine Princes. Giving the names of the descendents of the Raghukul, Goswamiji concludes the main 'Ramkatha' at this point. Tulsiji wanted the Divine Couple, Sri Sita Ram are established in the heart and minds on the mankind forever.

In the end Goswamiji presents the life of Sri Kagbhusundi Maharaj. Garuda asks seven questions to Kagbhusundiji and he replies each of them in detail and in a very philosophical and an analytical fashion. Garuda is satisfied with the answers and returns to Vaikuntha, profusely thanking him for his benevolence and grace. Baba

Bhusundi concludes the Ramkatha in front of Garuda at this point. At Prayag, whether Sri Yagyavalkaji Maharaj concludes the Katha in front of Bharadwaj muni is not known. On the sacred Kailash, Lord Shiva concludes his sermon to Ma Parwati. Goswamiji, who was addressing his own mind, finally says that in this time and age there is no other salvation other than singing the glories of the Lord and remembering his divine play and chanting his divine name. By his tiny little grace, a wretch like me, Tulsidas has attained everlasting comfort and bliss. The final declaration of Goswamiji is;

Jaaki kripa lavalesh te  
matimand Tulsidas hoon I  
Paayo param vishraamu  
Ram samaan prabhu naahi kahun II

Under the divine graceful aegis of these four noble divine masters and by the benevolent grace of my Sadguru Bhagwan, I was reciting the Ramkatha along with you. I also proceed towards concluding my discussion. Let us all together offer the divinity and piety which has accumulated as the result of this holy recitation at the divine lotus feet of the Divine mother Bhagwati Jagdamba!



*I also have my own 'Ramayan'. If I speak according to that then let me say that Sri Lakshmana did not rise because of the 'Sanjivani herb'. The herb was just an excuse or a symbol. The first time when he became unconscious, the Vaid was called and he asked for the divine herb to be got from the Naamgiri hill. Calling the vaid, and getting the medicine, why all this drama is being done? But, the Lord enacted it. He knew very well that ultimately his divine grace is going to accomplish it but did not want the other actors involved to be overlooked. The second time, when he became unconscious, he was brought and placed at the divine lotus feet of the Lord. Sri Ram says that 'Lakshmana! You are capable of devouring the 'kaal' or the time! Wake up!' Instantly, Sri Lakshmana rises and stands up. The Lord says that everything shall be accomplished only by grace but do your duty and perform action with faith and diligence!*



Antagonism is a sin, but in order to keep the society fit revolt is necessary



Morari Babu's address during 'PhūlaChāba' award felicitation function

First of all, today is 2<sup>nd</sup> October, the day on which a great man incarnated on the earth; and that too in Saurashtra, my obeisance to the supreme consciousness of world reverend Gandhi Babu, the great man. This is that day when it has been 93 years since 'PhūlaChāba' was first launched. Today I felt most happy when Kundanbhai said that seven years down the line 'PhūlaChāba' shall celebrate its 100 years and Babu will also be present in it! Thus, I felt very happy that seven years are for sure...! Even otherwise, we are not in hurry to die. Kabīra said, I shall die only if God dies. So, though I have not received any award but I

did get blessings for live. Baap, in my view these five men are great personalities in their respective fields. And I am happy that I could offer them obeisance through my hands, from reverence point of view I offered bow to the five deities and that too with due faith.

Many great personalities are present in this 'RāmaSabhā' (Gathering of Ram). While I say 'RāmaSabhā', I am not saying this in a parochial context. Ram means the entity which cannot get contained even in sky; I acclaim that entity as 'Ram'. Being only an idol or a character is of course

true. But it is written in 'Rāma Carita Mānasa' that, 'Pada Pātāla Sīsa Aja Dhāmā', the entity which has His feet in the subterranean region and His head in the sky, it is some such Supreme Entity. A specific radiance appears from that Supreme Entity and we have gathered to honour that radiance. So, this is 'RāmaSabhā'.

So, what should I say in this now? These five awards were conferred, one being for social-service. Let me clarify one point first, I have iterated umpteen times that, he alone can offer service (sevā) who has its habit (hevā). Service cannot happen by explicit attempts. One should be habituated to it, only to such individuals an innate urge of service arouses. This is such a great act of service offered by him, what do I say about it? We are doing nothing as compared to him. I can only offer him a bow. The thought of agriculture and environment came up. A great activity is being wrought in their respective fields. And I believe that any activity that contains radiance should not be reckoned as trifling. It is something hidden that can beget a great outcome. Whenever the point of environment comes up in Kathā, I conjoin it in the ongoing discussion. Apart from it, what more can I talk about it? I offer a bow to him as well. Next is, business. There is an aphorism in 'ŚivaSutra', 'UdyamoBhairavaḥa'. Śāṅkara has KālaBhairavaḥa, which is fine; He has ŚāntaBhairavaḥa which is also fine. But the seer says that the real Bhairava of the entity of Śiva is diligence, hard-work; I thus offer a bow to UdyamaBhairavaḥa of this young businessman. Literature, our Kajalben, as I know her she doesn't hold antagonism for the society but she indeed holds revolt for it. Antagonism is a sin, but in order to keep the society fit revolt may arouse in the mind of a composer, at times it aroused in Kabīra and sometimes it aroused in Draupadī. This is a revolt.

And I keep saying for the monks and saints that they should not be furious. It is not good for a monk to turn furious. Monk should not be furious, but 21<sup>st</sup> century monk should indeed be deeply concerned. He should certainly have a sense of deep concern about where is my society heading, 'ViśvaKalyāṇa Hita VyagraCita Sarvadā'. There is a sentence of Tulasī. He whose consciousness is constantly concerned for the welfare of the world is a trait of a monk. I have witnessed this in Kajalben. She has a sense of uneasiness. And it is an auspicious omen for the society. She was telling me that Babu, no one counts me in the world of literature! Those whom the renowned men do not count, such individuals are noted in the nation as the whole. How will they know the mysteries who are just splashing water on the shores?

*Ame Saṁandar Ūlechyō Che Pyārā!  
Nathī Mātra Chabachabiyā Kīdhā Kināre,  
Malī Che Amone Jagyā Motīomā,  
Tamone Faqt Budabudā Olakhe Che.*

All these personalities are inundated in their activities. And we all know what is going on in the country currently. There is a poetic couplet for it, *Yeh Jabra Bhī Dekhā Hai Tārīkha Kī Nazaro Ne,  
Lamho Ne Khatā Kī Thī, Sadiyon Ne Sazā Pāī!* Wrong decisions were taken in a couple of minutes and today, even after so many years we are still suffering its consequences. In such situations, these activities are not trifling. This sense of revolt, a sense of concern (is important); the renowned people may well not reckon it, so what? But an individual who wants to perform a solemnisation to develop one's intellect and ascend it till wisdom, in the mind of that individual such points keep evolving naturally. Thus, such honour in the world of literature is attained by Kajalben, I am personally much elated about it. What more should I talk on literature? And Kajalben says that,

"Writing is not my business, it is my life." So, what else can I say on literature?

And the matter of climbing Giranar! As such I have climbed it thrice. I feel how this young boy, Kanti Bhaliya, must be climbing. Thus, whenever I visit Giranar, first I go till the entrance of Giranar where Hanumānājī has taken a seat; and I tell Hanumānājī that please climb on my behalf! Of course, one should not dare beyond one's capacity. Compete against your own self until you are capable. Thus, I wanted to express my sentiments for these five individuals that I cannot say more in their respective fields. I am pleased. I am really pleased.

'PhūlaChāba' published twelve books and that too while reminiscing the tradition of

Meghani. I feel equally elated about it because we cannot write a book but Sāheb, the joy of offering it to the masses (is beyond words)! And when I offer it to the masses, I do purchase one copy. This monk cannot go away by giving you mere suggestions. And buying a book means welcoming the Lord in our home. This sentiment should arouse. Gujarātī language will not face any issue because we have many people sitting with a quill. Don't you feel sometimes that we have made Gujarātī a bit harder? I recollect ShivaMangal 'Sumana',

*Mein Šiprā Kī Tarah Saral-Taral Bahatā Hū,*

*Mein Kālidāsa Kī Śeṣa Kathā Kahatā Hū I*

Simple and nimble. So Baap, I like coming to such programs; and every newspaper has its own place and its own ideology. But today if I (have to) say



something then I feel that with 'PhūlaChāba' I have cherished a relationship of faith since many years, therefore Bapu speaks. 'PhūlaChāba' is a newspaper which stands apart from the rest. And Sāheb, when a flower blooms to a tree, there is a long process behind it after which a flower blooms. And in order to fill up the entire basket (*chāba*), numerous flowers are needed. While the flower may belong to any tree, but before a flower blooms on a tree, it has to pass through many processes. Firstly, its root should be deep. I feel very neutrally that this flower of 'PhūlaChāba' has bloomed in such a way that, Kundanbhai, its roots are your traditional values. If five or ten copies are printed less then it doesn't matter but if its value diminishes then the flowers will stop blooming. If a large number of people gather in Kathā then that is not the yardstick of Kathā. Roots of 'PhūlaChāba' are the values pertaining to the flowing tradition right from AmrutBapa (till the present generation). Kundanbhai said that we are unable to decide who is buying whom, such is the state. And Sāheb! When it comes in newspaper then people staunchly say that, "It has come in newspaper", people cherish a great trust on newspapers. And thus, the responsibility of newspapers also increases.

So, the core reason that flowers bloomed on this tree is the values in its root. And values are immensely important. Then comes the trunk of the tree. Trunk is always stronger. While the branches and leaves can swerve, the trunk cannot. Trunk means devotional faith in some entity. Devotional faith in any supreme entity. Trees with such trunk progress till flowers. And then numerous branches spread out. Tree holds a great glory. This newspaper is spreading out numerous branches. Diverse topics of its supplements and moreover, various branches of service to mankind and service to the society are being spread across. Because its

roots are strong and the trunk is of devotional faith.

Leaves. Leaves means the pages of newspaper. Leaf is essential. The articles continued on next pages are ought to be read. Newspapers present the state of country and society in a true form; and no worries if you do not read religious scriptures with concentration but do read important things appearing in newspapers with attention. It could perhaps become our divine recitation. And this recitation may probably make is devoted to truth and devoted to love. And then flowers bloom to it. And flower is also a bud in the initial stage. The light of sun develops it moment after moment. And in return, such a tree does not intend to give less to the society, it does not have to stop by conferring a flower. It thus blooms flowers on each and every branch. And fragrance. Fragrance of flower. The collection of flowers, when all the aforementioned things gather then the basket gets filled up. And then 'PhūlaChāba' (*Basket of Flowers*) comes with its unique fragrance.

I believe that 'PhūlaChāba' knows about the fragrance as well as the value. So Sāheb, he who is sitting in a perfume shop cannot identify the fragrance, whereas while we can identify the fragrance but we are unaware of its value. At times, few newspapers know about the value as well as the fragrance; and thereby, wherever these two aspects confluence there something unique gets created.

I once again offer a bow to these five personalities. I express my pleasure. In such a huge yajña of 'PhūlaChāba' I extend my sentiments, my heartfelt feelings, I offer its oblations only with the sentiments of, '*Idam Yajñaye Na Mamaḥ*'.

Address delivered during 'PhūlaChāba' award felicitation function in Hemu Gadhvi Hall, Rajkot on October 02, 2013.

## 'Bhajan' is not the means, it is the goal



In the valedictory address during the 'Santvani Award' event, Morari Bapu extols the virtues of 'Bhajan'

Vinobhaji has highlighted the seven divine voices of the Vedas. These seven have been discussed in a very vivid manner by him. Vinobhaji has given very minute and deep rooted meaning of these voices. We all have gathered here for the 'Santvaani' and in my opinion, five distinct 'vaanis' are circulating here.

One, that which was discussed in the evening, the 'Aagamvani'. Hemant Bhai recited it for all of us. I do not want to elaborate on that. The next is 'Bramhavanani'. A lot can be said on this topic. One who is experienced and

has practised it can talk on it very eloquently. The realised soul can maybe not speak much because one who has realised is unable to speak much about it. The third is 'Vedavanani'. 'Vadey veda vaani re.....', the Vedas are not merely a religious text book. Vedas belong to one and all only the one which is all acceptable can be called 'Veda'. Veda is the greatest source of wisdom. The fourth is 'Akaashvani'. It could be related to the outer world or it could even be the inner voice of a devotee of a 'Bhajanandi', or it could be the voice of the 'Chidakash', this voice is called the 'Akashvani'.

But here it is 'Santvani'. The entire world and the country celebrated the 'Poornima', i.e. the Guru Nanak Jayanti; whether we call it Guruvani or Santvani it is one and the same. There are many types of Bhajan, like the one which is sung, or the one which is written, which could be understood, which can be explained, one which be heard and enjoyed, which can be expounded upon and can even be sung internally. 'Je ney sadaya bhajan no aahaar', this line has been written with a lot of meaning.

The 'Bhagwadgita' talks about three different types of food namely, Sattvic, Rajasic and Tamasic. If the 'santvani' is recited in a competition then it is the 'Tamasic' food. This gives rise to struggle and fight which causes disharmony and loss of peace. 'Ashantroopaha kutaha sukham'. Our Niranjani Bhai's emphasis is that the purity and sanctity of Bhajan should be maintained at all costs. But as an accompaniment to the Santvani if we have violin, tabla or other musical instruments then for the present age and time it is welcome. But the original form has to be respected and revered. For that is our tradition, and I personally feel that the originality should remain intact. The music should enhance the beauty but not suppress the original form in any way. The words and the singer should remain distinct and it becomes the

responsibility of the sound engineers as well. The main is the voice and feel of the saint.

So Baap! The traditional bhajan is presented with lot of musical accompaniments but the ethos of the original word should remain intact. We change and accept newer trends according to the times and age. The vast humanity respects the folk music and the Santvani but the originality should never become obscure or over shadowed. Therefore, we have praised and respected all the noble traditions here. Whenever, music or entertainment become predominant, then it can be termed as Rajasic bhajan.

That which provides wellness, strength, good health, long life, happiness and love is known as a Satvic diet. The bhajan, which leads the singer and listener towards immortality. Satvic Bhajan surely enhances the life of the individual and provides well being. The most important thing here is the faith, that which enhances the strength, happiness and love amongst one and all.

That which is very spicy, and cooked very elaborately using a lot of herbs, condiments etc is called the Rajasic food. Like during the course of the discussion we pepper it with a few jokes or songs to make it simple easy and interesting for all is called a Rajasic rendition. Stale, defiled and the food which has been left overnight and cooked just to compete or undermine someone else is called tamasic

food. But the bhajans sung by Narsihji, Meerabai, Kabir, Soor or Gorakhnathji are beyond the realm of these three gunas. That is the reason why they are still fresh, new and intact. We are all blessed by them and enjoy singing and hearing them even today.

Whether it is Tamoguni or Rajoguni, if Bhajan is in between then the effect of these gunas are all dissipated. Bhajan takes the form of the Guru. These Bhajans are presented differently and variedly. This Bhajan is not the means of devotion, instead it is the goal. It is not that you reach God through Bhajan but Bhajan will beget Bhajan or devotion or love.

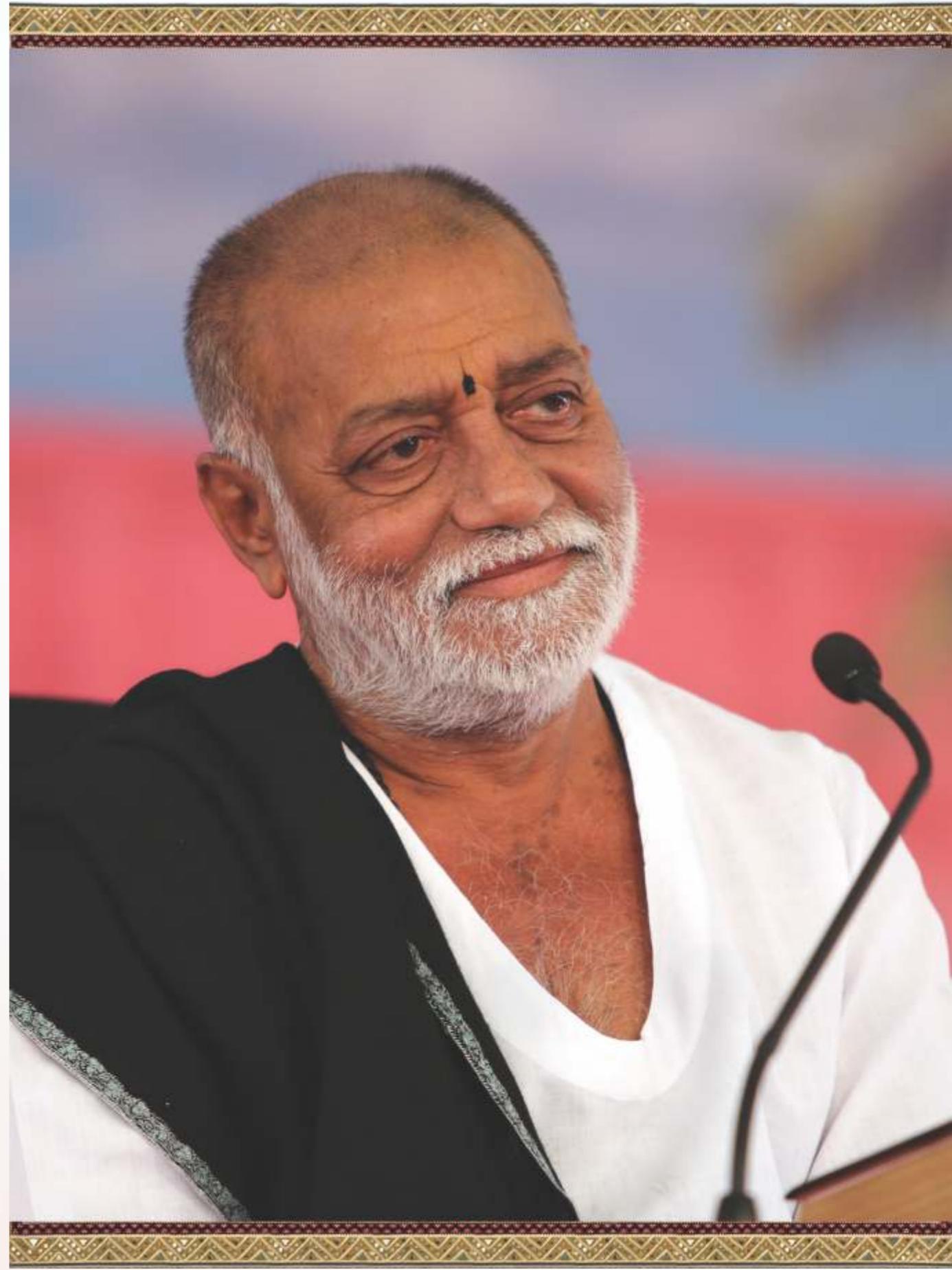
The 'Ramcharitmanas' explains different traditions of Bhajan. In short, sung, spoken, explained, created, interpreted or heard is all one and the same Bhajan. The magnet shall attract the nail provided it is made of iron. Similarly, the three gunas, namely, Rajoguna, Tamoguna and Satvaguna pull us or attract us like iron being attracted by the magnet. The 'Trigunateeta' bhajan starts only when there is no outward sign of bhajan. It is like, the bhajan is sung by the principal character of the Bhajan himself. 'Jaga japu Ram, Ram japu jehi'. Sri Bharat did Ram Bhajan only till a particular point and after which the bhajan stopped. Then Sri Ram started doing the bhajan of Sri Bhrat. 'Ab sumiran mera Hari karey, mein karoon vishram'. That very moment Bhajan does not

remain the means, it becomes the goal.

This divine form of Santvani should be respected and honoured was the main objective. All of you very graciously have joined in this effort. It has now become an annual event. We shall continue this noble tradition as long as it continues. We should not do anything that which obstructs our Bhajan.

So Baap! We should not leave bhajan at any cost. If we stick to it then our practice will lead us to experience and experience will lead us to realisation. The day the Bhajaneek moves into this state of realisation. The entire world becomes very small for such an individual. I would like to add that there is no bhajan bigger than the holy name of the Lord. I would like to conclude by reciting a couplet of Wasim Barelvi;

Woh sirf naam lekar raha gaya,  
Ek deewana bahut kuch kaha gaya!



The 'Gurupadraj' is very sacred and revered, for sure! 'Gurupadraj' means the holy dust of the divine feet of The Master. There is immense glory and beauty of the sacred divine feet. I am a believer as well as a worshiper and follower of this personally. In order to understand its broader meaning and to comprehend it in today's times I would like to add that 'Pada' means feet, undoubtedly, but we can also understand 'Pada' as a line sung or spoken by our Master. It is not necessary that it should be in a poetic form only; it can even be a prose. For example, Kabir's padas, Ravidas's padas, Bhaansaheb's padas, etc. The lines could be sung or can even be plainly spoken as a speech. Like we also see that the last stanza of a poem or prosaic text contains the core essence of the entire composition. It is the basic tenet of the entire text or the intrinsic meaning of the complete exposition. We have a line in our Vedanta text, 'Pada-vakya pramanam'. The divine sacred words or lines spoken by our Sadguru are nothing else but the truth and are quoted to justify or amplify the truth. To be able to understand or comprehend the entire teaching of the divine master is not necessary, even to grasp a minute dust like essence or the core of the teaching is good enough to liberate us.

- Morari Bapu.