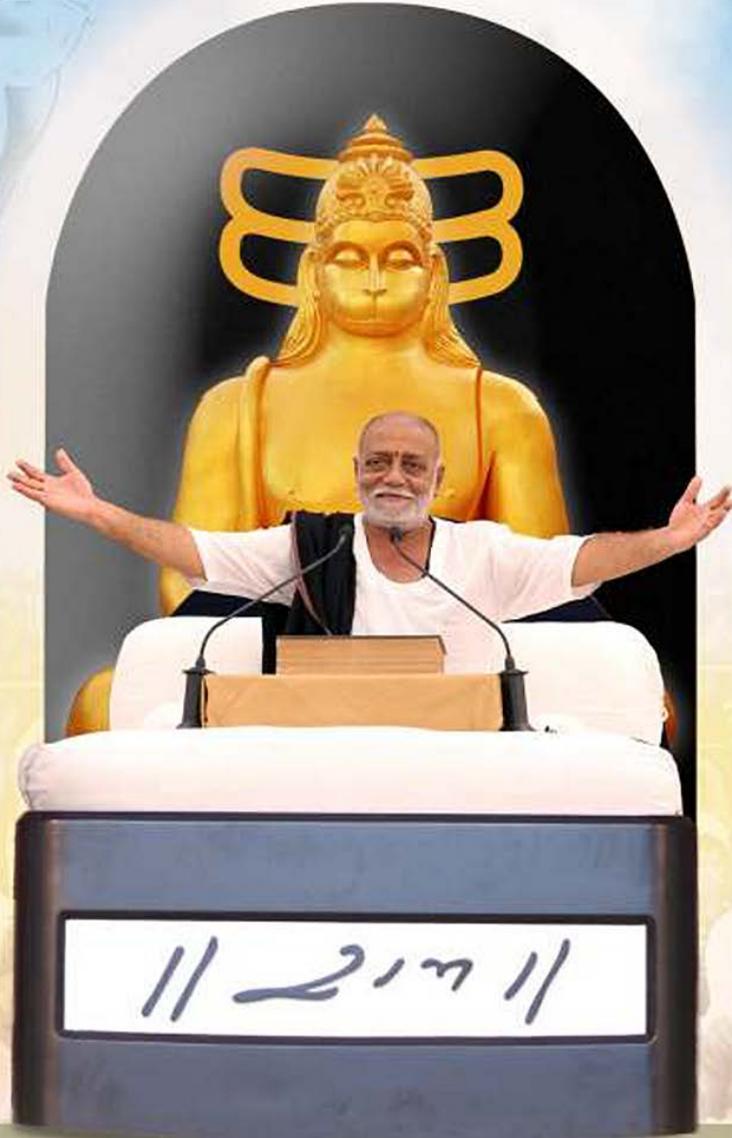


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# II RAMKATHA II

MORARIBAPU

Mānas-Rājghāt (Delhi)



पनिघट परम मनोहर नाना। तहाँ न पुरुष करहिं अस्नाना।।  
राजघाट सब बिधि सुंदर बर। मज्जहिं तहाँ बरन चारिउ नर।।





Manas-Rajghat : I

This Ramkatha at Rajghat is my nine day  
'Sarva-Dharma' Prarthana

## PREM PIYALA

MorariBapu, recited the 'Ramkatha' at the world revered Gandhi Babu's Samadhi, the 'Rajghat' (Delhi) from 30-01-2016 to 07-02-2016. The 'Katha' held at the 'Rajghat' was focused on 'Manas – Rajghat'. Babu termed this 'Katha' as the nine days 'All Faiths Prayer' in the memory of Gandhi Babu at his Samadhi.

Babu shared his own feeling that the spirit or the consciousness of Gandhi Babu is not asleep here, in fact it is an awakened energy. This old man is not asleep but is awake and waiting. Maybe, he is saying to the world, 'Be Awake'. Babu enumerated the four sides of this Samadhi as non-discrimination, fearlessness, peace and non-violence. He said that this is important for the spiritual world today.

Explaining the glory of the 'Rajghat', Babu said he feels that this 'Rajghat' is the seat of the 'Raj Dharma' and the school to teach these values to the world. This seat shall impart the true principles of the 'Raj Dharma'. There is no narrowness of any particular religion but it shows the vastness of the path of truth. He said that this 'Raj Dharma' has nothing to do with politics. Talking about the ills of politics, Babu went ahead to say that, ego, laziness, criticism, quarrel, arguments etc are the eight ills that pollute the political landscape. He suggested the political leaders to be careful of these afflictions.

In the 'Ramkatha', Babu went on to say that Gandhi Babu according to him is the incarnation of 'Agastya Muni'. He is the 'Vishwa-Maanush'. His ideology of non-attachment, 'Jawaan-Kisaan', a sensational scientist, his truth and non-violence were instrumental in his being the 'Vishwa-Maanush'.

Expressing hope, and conviction that if we can learn the 'Raj Dharma' here, then it shall surely lead us from the 'Rajghat' to the 'Ramghat'. 'Rajghat' is our national heritage and the nation's pride. But factually, it is the 'Ramghat'. The words 'Hey Rama' are inscribed on the Samadhi. Therefore, in the true sense, it is the 'Ramghat'.

We all are aware that Babu has spoken on 'Manas – Mahatma' at Sabarmati, in Ahmedabad, Dandi in Gujarat and outside this hallowed precincts in Delhi. In this sequence, this fourth 'Katha' within the precincts of the 'Rajghat' has proved to be a historical, important and a truthful prayer.

-Nitin Vadgama

## II RAM KATHA II

Manas-Rajghat

### MORARIBAPU

Delhi

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swar-anims

Panighat param manohar nana| Tahaan na purush karahi asnana||  
Rajghata saba bidhi sundar bara| Majjahi tahaan baran chariu nara||

Baap, By the unconditional love and the divine grace of the ever merciful Lord, we all have got one more opportunity to recite and hear the 'Ramkatha' at the capital of our land. And we all are blessed that we shall be able to recite the divine glories as per the tenets of the 'Ramcharitmanas' sitting at the pure and hallowed mausoleum of Mahatma Gandhi's 'Rajghat'. It is all the more joyous because the seat of governance has invited the 'Vyaaspeetha' and the secretary of the 'Rajghat Committee' dear Rajneesh Kumar yesterday on our way from the airport was saying that, 'Babu. I only have one work, i.e. to maintain the cleanliness of the surroundings around the 'Rajghat' and we don't commit any mistake. I am engaged in this sole purpose of maintaining the purity and sanctity of this place'. I salute this very thought.

Baap, Kindly do not consider this nine day 'Ramkatha' as any religious congregation related to a particular religion. I am expressing my heartfelt feelings in front of you that at this sacred memorial of 'Rajghat' in the memory of Gandhi Babu the discussion of the philosophy entwined in the 'Ramcharitmanas' is a nine day prayer meeting bereft of any religious flavor. I have specially come to take part in this nine day prayer meeting. You all as well as the entire world knows that my 'Ramkatha' has always respected and honored all religions alike.

Sentience is of two types Baap! It is said that the soul never dies. There is one word 'Soul consciousness'. By the divine grace of my Guru and as far as my understanding goes, I would like to say that this sentience or consciousness is of two types. One is awakened and the other is dormant. Allow me to say that the energy or the consciousness at the 'Rajghat' is truly awakened or alive. It is not dormant. In the last 'Katha', which was held just close to the precincts of the 'Rajghat' I had said that Gandhi Babu is not asleep here, he is awake and waiting. He wants to see something. Today, on this auspicious day of Gandhi Babu's leaving this world which is also known as the 'Martyrs Day', I offer my solemn obeisance in the divine memory of Mahatma Gandhi and the martyrs who have laid down their lives. It is also the day of 'Leprosy eradication'. This was one of the many issues dear to Respected Babu and today due to the advancements



Manas-Rajghat : 05

and the strides of the medical sciences, there has been a considerable progress in this sphere. But unfortunately, the leprosy gripping our minds has grown. May God help in eliminating this dreaded affliction and replacing it by gripping our minds with His divine love? May we all be blessed with the pain of longing for the Divine and I would like to start our nine day prayer meeting seated at the hallowed tomb of Mahatma Gandhi by reciting the 'Chaupais' of the 'Ramcharitmanas'. I got the opportunity in attending the morning prayer meeting held here and was glad to hear the inclusion of many verses from 'Tulsiji' in the 'Ashram Bhajnavali'. It is well known that 'Ramcharitmanas' had a blessed influence on Gandhiji.

Respected Jagadguru Rambhadracharya of Chitrakoot says, 'Bapu. Raghupati Raaghav Raja Rama, Patita Paavan Sita Rama' sung by Mahatma Gandhi has been taken from the 'Ramcharitmanas'. 'Raaghav' is found in the old copies and the rest are present in the 'Manas'. He insists that Gandhi Bapu has been deeply influenced by the 'Ramcharitmanas'. I too nod in agreement and am glad that it is so.

Therefore, we all are here for a nine day prayer meeting. I had decided about the topic for this 'Katha' as 'Manas – Rajghat'. Tulsiji has used the word 'Rajghat' once in the 'Manas'. And the thinking or the meaning of 'Rajghat' found in the dictionaries and especially in the 'Bhagwad Gomandal' of Gujarat which gives the meaning of 'Ghat' as the steps made on the banks of a river or water body to enter for bathing or drinking water. We even get the meaning of 'Rajghat' given in there. 'Rajghat' is that enclosure where the royal family has a bath. This is a special enclosure and not for common use. But Tulsiji's 'Rajghat' is a very revolutionary one. During the age of 'Ramrajya' a special embankment was made. There, 'Majjahi tahaan barana chaarihu nara'. Not only the royal family but everyone was allowed to bathe there. That is why in my opinion 'Tulsiji's' 'Rajghat' is very special. At Bapu's memorial, where there is a lamp aflame always and is spreading its divine light all around. There is no restriction or distinction between anyone and is open for one all to come and immerse in its consciousness. So, that what would be a special or exclusive, is in my Tulsiji's eyes something different. Here there is no distinction of caste or religion or any other type of differences.

Today morning, I read out the five tenets of the Gandhi ideology at 'Rajghat'. Respected Ghulam

Nabi Azad from Kashmir asked for that piece of paper from which I read them out for he wanted to ponder and assimilate them. What I mean to say that if we accept things with an open mind then it become all the more invigorating. So Bapu says that for him, his religion is truth and the path through which one can reach it is non-violence. He does not believe in the power of the sword. I have shunned this idea of a sword from a very long time. Where is Gandhi Bapu and where Morari Bapu? But I am glad that I corroborate his ideals completely. With utmost humility, I have removed the bows and arrows from the hands of the deities at our 'Ramji Mandir' in 'Talgajarda' and instead given them flowers so that the divine fragrance can spread all around as their benevolence. The age for weapons of destruction is over. If we have the courage then let us replace the weapons depicted in our religions by the sacred texts. A mantra of the Upanishad that we all recite is 'Acharya devo bhava'. If the religious leaders awaken to their soul consciousness and all the religions of the world unite then:

Zindagi ka mela sach mein azeeb hai|  
Jo doora lagta hai who sabse kareeb hai|

And if all are emboldened to strive for such a religion then in this twenty first century all the weapons will be replaced with the sacred texts. But if it so happens that these books of religion become the weapons of destruction or enmity then may by the grace of Allah the Almighty good sense prevails and the books or texts remain sacred and unite the humanity. Bapu says that non-violence is the path to obtain truth. There should be no war or violence and the weapons should be done away with. I have not come here to teach or preach nor am I trying to give any advice. Neither do I want to pass a sarcastic comment. I am merely interested to talk to you all while singing the glories of Lord Rama.

In my personal opinion, I see the 'Rajghat' as the seat of the religion of governance. If seated here, we can study the religion of noble governance then the 'Ramrajya' will not remain a farfetched dream. It is the school for this science of religion of governance or noble rule. 'Rajghat' is the seat of governance. What will it teach us? What sort of religious values will it impart? The Mahabharata says that these ten people will never be able to understand what is Dharma? 'Mattaha, pramattaha, unmattaha, shraantaha, kruddho, bhuhukshitaha, paramaascha bubdhascha.' They will not be able to understand the tenets of Dharma. This 'Rajghat' is teaching us all and to this entire world the Dharma

of good governance. This is not a teaching. It is what has been declared by the Mahabharata, ages ago. The 'Rajghat' inspires us towards it. We will not be able to follow these tenets if we are immersed in pride or are egoistic. Pride can be of many types. The pride of one's position, or wealth, or power, or influence, or of beauty, etc. Sri Vyasa says that one who is proud will not be able to imbibe these values.

Second is 'Pramattaha'. The one who is steeped in sense pleasures or enjoyment will not be able to fathom this religion. The third is 'Unmattaha' is a person of unsound mind. At times a person does not realize that he has become insane and he becomes a danger for the society. He will never be able to follow Dharma. The fourth is 'Shraantaha'. One who is tired or fatigued will not be able to understand Dharma. An energetic person is all eager to learn. When we look around, we see that everybody is so tired or bereft of energy. Where has the freshness or novelty of life evaporated? I have noticed in a number of meetings or in the live telecasts I have noticed people dozing or resting. Why are we so tired? Where has our energy gone? This freshness or the vibrant energy is the quality of Dharma. Therefore, a fatigued person is unable to understand Dharma.

The fifth is 'Kruddho'. The one who is short tempered or who is angry most of the time will not be able to understand Dharma. The 'Rajghat' teaches this. People try and argue that if there is need to get angry then why should we not? Well, I am not in this favor. The Second World War ended and millions of people lost their lives. Two army personnel were taken in as prisoners of war. After a while they were released. One of them was very angry. The other person said that we have now become free so desist from your anger and enjoy the freedom. I feel that you are still a prisoner and hence we shall not be able to get along. Because of your anger, you will not be able to realize Dharma. Leave it and pardon everybody. This is what is being taught to all of us by this 'Samadhi'. I request the young people to read these immortal and sacred words, please. It was printed in the 'Harijan Bandhu' and likewise in many a magazines and periodicals. Sometimes, the words too are spoken out of gust and at the heat of the moment. The 'Manas' says;

Karahi krodha jimi dharamahi duri|

Tulsiji says that one is filled with anger then the Dharma is miles away from such an individual. The sixth is 'Bhuhukshitaha' is the one who is steeped in desires or always wants something

or the other. One whose desires or wants are never satisfied can never understand Dharma. One who is always in a hurry will never be able to understand Dharma. The path of Dharma is for those who are patient.

Gandhiji said that he does not have any particular prescribed format of Dharma. No sect, instead the path walked by Gandhi. The moment any sectarian demarcation comes, the narrow-minded fundamentalism sets in. The moment we talk of a path, we are transported to the broad and vast highway or in other words the multi lane expressways. So, the one who is impatient, can never assimilate the tenets of Dharma. Seventh, 'Lubdhascha', the one who is greedy. One who is only interested in more and more and never satisfied can never understand Dharma.

Gandhiji said that his religion is truth and the path which leads one to it is that of non-violence. Tulsiji has given us the definition of 'Rajghat'. It is a very progressive and a revolutionary thinking in my opinion. We can get the correct education about the art of governance from the 'Rajghat'. It does not guide us onto any narrow dwindling alleyways instead; it leads us to the broad highway of truth. We have all gathered here with a great motivation for nine days.

I always keep on saying that my 'Kathas' are no 'Dharmashala' but it is in fact a laboratory for practical implementation. Come, let us try and practice the ideology for these nine days. Gandhi is present even today. Maybe a few of his ideas may not seem very practical or simple to practice but I am confident that the spirit of Gandhi will not mind it at all. An awakened being does not hesitate or stop from accepting the truth. But in my opinion, Gandhi is quite relevant for us even today in quite a few things or so to say in most of the points his relevance is well established. So on the death anniversary of this great Mahatma, we together shall share a few points from the 'Ramcharitmanas'. We will sit and have a discussion on it. I will even give you an opportunity to speak. You are free to ask what you feel like. So this is my 'All Faiths Prayer'. Even otherwise, I think that my 'Kathas' are for all faiths or religious thinking. Gandhiji used to say that I am proud of my Hindu Dharma because it accepts or respects the good points of all faiths.

Those who were present in the Morning Prayer meeting must have noticed that three minutes were given to each religion. All the

religious heads were speaking and it was a very endearing atmosphere. When we were singing 'Raghupati Raaghava Raja Rama', we witnessed the solemn presence of our President the first citizen of our land. Our respected chief minister and a few other ministers were also present. And two ministers representing the government were present even during the inauguration of this 'Katha'. They presented their views and left due to their hectic schedules. They came and welcomed us on behalf of our government. I thank them for their courtesies. Let us now proceed towards the first day's introduction of the 'Katha'.

Kindly keep these one or two things in mind. The first is that in my opinion Bapu's spirit is alive and awake. This old man is not asleep but fully awake. And maybe repeating for all of us from his eternal resting place that please be awake and be careful. Second, this 'Rajghat' can verily be the school for teaching us the way of governance or the 'Rajdharma'. This is not a one day affair, instead it is my nine day all faiths prayer. These are few focal points to bear in mind for this 'Katha'. We shall name this 'Katha' as 'Manas – Rajghat'. The 'Rajghat' has five distinct features in my opinion. I shall present them in the coming days. I have brought the paper with me from which I had read out in the Morning Prayer meet. I would like to share it with you all. Bapu's thoughts are so practical and relevant even today. Such original and very important thoughts have been presented by this great soul. I would like to read it once again from the 'Vyaaspeetha' so kindly listen very attentively.

Bapu says that he believes in all the saints and Prophets of different religions. Rajneeshji. I feel that I can speak on each thought for nine days and even that would be less. I am inspired to talk about the references and the contextual similarities from the 'Ramcharitmanas' and compare the broad outlook of my Tulsi with that of Gandhi Bapu. Let me read it out once. One, 'I believe in all the saints and Prophets of the different religions of the world. I pray to the Almighty to give me the strength to overcome any anger that may develop in me when I am abused by someone.' Only a Saint or a Mahatma can speak or think in this way. In the world filled with revenge and enmity the words of an Ascetic or an enlightened being springs forth. He further adds, 'Not thinking ill of them even for a moment, I am willing to die at their hands. There may never be any enmity or hatred in my mind towards them, on the contrary would like to die at their hands.' I can say it

with authority and assert that the Hindu religion is one that accepts and respects all faiths. Secondly, the followers or believers of any religion can only be protected by the purity and sanctity of their own good and noble deeds. They can never be safe by fighting with other religions. Thirdly, for those who believe in God, all the religions are equal and good. When the so called religious believers fight with one another, they undermine their own religions in the process. Fourth is that the core essence of each and every religion is that man should respect and be friendly towards one another. I have learnt this in the lap of my mother. Independent India will not be a Hindu state. It shall be a Bhaaratiya state which will not be based on the majority of a particular religious belief, instead will represent the unity and diversity of the different faiths in equal measure. These five thoughts of Pujya Bapu have been read on this day of his death anniversary. I feel like talking on each and every thought based on the 'Manas'.

Therefore, keeping the Gandhian philosophy in mind, we have all gathered here for nine days. This was a brief introduction of the 'Manas – Rajghat'. Now let me talk in brief about this sacred text which you all are well aware but still, following the noble flowing traits I just repeat them once again. The 'Manas' comprises of seven parts or chapters and each has been denoted as the seven steps. The first being the 'Balkanda, second the Ayodhyakanda, third the Aranyakanda, fourth the Kishkindhakanda, the fifth is the Sunerkanda, sixth the Lankakanda and the last being the Uttarkanda'. These are the seven steps leading us to the Divine. In the beginning, i.e. the 'Mangalacharana' seven mantras have been written. They give us the message of unity and harmony. Adi Shankar has spoken about the worship of five deities. Let us not just follow it as a sequence in our daily worship but try and imbibe its intricacies in our daily life as well. Let us accept the vastness or the magnanimity of the all pervasive Lord Vishnu. The youth of this beautiful planet should not miss out on discrimination or 'Viveka', which will be the worship of Lord Ganesha. Keeping a proper understanding is Ganesh Puja. Neither Rajasic, nor tamasic nor sattvic, untainted and pure unalloyed faith is the worship of Durga. All the religions must be given due respect. Tulsiji goes on to say that there can be no Dharma without faith. Dharma is born out of the womb of faith. If this faith is deemed to be the worship of Gauri then in my opinion there can't be any objection to it.

There is question today that did Gandhi Bapu believe in the 'Rama Panchayat'? Ma Sita, Lakhan, Shatrughana, Sri Bharat and Sri Hanuman form this holy 'Panchayat'. Yes, Gandhiji believed in it. It is universal and eternal and has to be believed by one and all. The mind which is bereft of all wrong notions or ideas or narrow mindedness has to agree. We have the five elements, namely the earth, water, fire, air and ether. Seeing through my 'Talgajardi' eyes, allow me to say that my Bharat represents the water element. No one has cried like Bharat in this whole world. During the period of Lord Krishna, the Gopis had cried for Him. Here, one drop of tear from Sri Bharat's eyes and there the collective tears of so many Gopis in Vrindavan, which will weigh heavier is difficult to say. We all need to have the water element in us and Bapu will surely accept it. In the reign of Rama there has to be compassionate feeling in men. The water element in my opinion is compassion. Seeing the suffering of others if the water element comes forth then it should not be a point of criticism. Man should not be merciless and in the leader of the nation all the five elements ought to be present in equal measure. Bapu was not a politician but was a Messiah of national love. Once during the fourteen long years of the Lord's exile, Sri Bharat felt the excruciating pangs of separation from the Lord and thought that he will not be able to survive the separation anymore. Late in the night, unable to bear any longer, he decided to end his life by jumping in the river Sarayu. This long time span of fourteen years is impossible to bear. The saint lost patience and left home. As he was about to enter the holy river, two guards came forward and held him back. Sri Bharat enquired about their identity. They replied that we are the guards. Sri Bharat said that the guards must obey the king and who are you to stop me? Then with utmost humility they replied that we are the 'Padukas' of the Lord.

Janu juga jaamika praja praan ke|

We were entrusted with your security and have assumed the form of the guards for your protection. At Chitrakoota we were sent along with you as the protectors of Ayodhya with the explicit instructions that till my return, there should be no mishap there. If there is any then you shall be severely punished. The 'Padukaji' came forward to stop Sri Bharat. Otherwise, this embodiment of the water element was about to dissolve or merge with the water in the holy Sarayu. Seeing the poverty of his countrymen in Bihar, Gandhi Bapu decided to change his way of dressing and life on the whole.

The water element sprung up. He gave up the use of stitched garments. When I hear and see in the villages and tiny little huts the plight of our countrymen, it is no different than what Bapu had seen.

Sri Lakhan is the radiant fire element. Both the brothers, Sri Lakhan and Shatrughana have been the fire element. Fire or heat is necessary. In my opinion, the leader of the nation has to be an ascetic as well as radiant and lustrous. And according to the 'Manas', the radiance cannot come without any 'Tapas' or penance. This fire or radiance is not the energy that burns but provides light. Ma Sita is the earth element. She has been born of the Mother Earth. Sri Hanuman is the air element. He is omnipresent and all pervading. He has to be present in each and every seat or 'Peetha'. This air element signifies movement of the flow of life. Without the life force we cannot exist. Sri Shatrughana in my opinion is the forbearer of the ether. The word emanates in space and gets lost in space, ultimately merging in pure silence. As such, the 'Ramayana' has its own space or its own domain. In it, Sri Bharat remains quiet.

Kou kichu kahahi na kou kichu poocha|

Prema bhara mann nija gati choocha|

The mind is usually in a state of a dilemma and this uncertainty is its nature. It has its own speed. But Tulsiji says here, 'Nija gati choocha'. Today, the mind that is immersed in divine love has forgotten its own nature. There is a total silence where no words are spoken. In the entire world, I don't think that there can be a more subtle or truer definition of silence or 'Mauna' as given by Tulsi. And until we are not totally immersed in divine unconditional love, we cannot be silent in its true sense. Tulsi has at one point defined or explained it a bit more. 'Mann budhi chitta ahamiti bisaraayi'. But this explanation is deeper and goes beyond the present explanation.

Therefore, in the proper conduct of the 'Ramrajya', all the five elements are necessary. Salutation must be there, and there has to be a feeling of compassion. The tears or emotions of a person should never be scorned or disrespected. The air belongs to one and all. This seat of 'Rajghat' teaches us that man belongs to the entire universe. He should be holy and touch each and every soul compassionately. He should be helpful to others and provide momentum to those afflicted with inertia. He should be tolerant and a supporter for all and must be a source of life in the world. He must be

the breath or the life force of this universe. He should be an ascetic and tolerant. The earth element is tolerant, benevolent and merciful. This is the trait of Ma Jaanki in the person. In this love filled state the person should be silence personified and still like the sky. So establishing this great value and ethics of Sri Shakaracharya, Goswamiji, after beginning the text in seven verses from the language of the Gods, i.e. Sanskrit, goes on to establish the ideals laid down by the Acharya, signifying the importance of this holy tradition of worship. This is followed by the 'Guru-Vandana', which enlightens us by eradicating our ignorance and the darkness of attachment and delusion. For the one who can attain Godhood out of his own efforts, perhaps may not need the help of a Guru or a teacher but for ordinary mortals like us the 'Gurupada' is very much necessary in whose shelter and refuge we can enhance our progress on the divine path. I shall not be rigid in establishing the importance of the Guru and trying to force it down your throats but most certainly, I do need one. In the Mahabharata a question is asked that why do people need the protection of the king or the seat of power? The reply to this was that the seat of power possesses the four powers of reasoning, money or allurements, punishment and finally exploitation, (Saama, daama, danda bheda). That is why the citizens or the public follows them. If I have to say from my own seat or 'Ghat' then I would say that the Guru too has a four pronged strategy for us, which is not compulsive but is based on love and compassion.

The Guru too has these four forms with him but is steeped in love. In the political or in governance, they are imposed upon as rules or laws. Guru has 'Sama', or in other words is very peaceful and resolute or reconciliatory. The third meaning is to be totally at ease or restful. The Guru has a solution or the key to our problems. We attain peace in his august presence and finally are blessed with quiescent rest. Why did thousands of people wait patiently to hear the Buddha speak as Bhikkhus? We have words my dear listeners. Sama is sung and the Soma is drunk. The Guru as such has all the Vedas in him but he has the 'Samaveda' coming out of his being. Sri Krishna is the 'Jadaguru' and goes on to declare that amongst the four Vedas, he is the 'Samaveda'. Or in other words, the Guru sings. Singing represents the 'Samaveda' and remaining in a happy state of mind also represents the 'Sama'. If the Guru is not happy within then how can he ever bless his disciple with happiness? Though, the Guru

has to be seated in the graveness or the somberness of the sky speaking in a very literary language but the rainbows must also dance or spring forth in its colorful beauty in this vast expanse. This is his wealth. Sri Krishna performed both the tasks. He being the 'Jagadguru', must have the 'Somarasa' with Him. That is why; He performed the sacred 'Raasa' on the full moon night (Poornima). When the flute was played, it was the 'Samagaana', and the celestial 'Raasa' or the dance in the presence of the full moon was the drinking of the ambrosia of 'Soma'. Sri Krishna is the unification or the intermingling of the 'Soma and Sama'.

'Dama' has two meanings. One is money and the other is rope. Mata Yashoda tied up Sri Krishna with a rope and since then He was called 'Damodara'. Will the Guru bind or tie us down? Do these awakened beings or in other words the 'Buddha Purushas' possess any material wealth? They don't have money in their pockets but many a rich and wealthy are in their pockets. In other words, 'Dama' also means the divine wealth which the world generally lacks. He fills us up with this 'Dama'. And he ties us with a bond of pure unconditional love. This is not imprisonment or entrapment of any sort. Millions of liberations or freedom can be sacrificed in lieu of this bond of love. Please remember that the Guru will never entangle you or bind you with any doctrines or rules and regulations. But he does bind us with his love.

'Danda', we accept an ascetic as a Guru. He carries a stick or so to say a mace in his hands. This mace in his hand is not to punish or beat anybody, but it is for liberation or deliverance. In this ocean of the world, he helps us with the support of one end of his mace. One interpretation that truly endears me is that he suffers the punishment meted out to his disciple for his mistakes. This is the Guru's love and he bears the punishment given to us. After all, he says that we are his and are in his refuge. The disciple has lied or has been very indiscriminate or is entangled in this mire of hatred and attachment, the punishment for these crimes will be borne by our Master. He will suffer or bear it without any sense of ill feeling or angst, instead shall forbear it with a feeling of good faith or shall endure smilingly. 'Bheda' or to divide or discriminate between two persons is not good at all. That is why I said in the very beginning that at Tulsiji's 'Rajghat', all the four different classes of people can bathe together in harmony. It is not only reserved for the royalty. Tulsi has taken this revolutionary step of dismantling the walls of differentiation among the humanity. But the Guru

has this inclination of 'Bheda' towards his devotees because he understands the deepest secrets or the intricacies of understanding and unravels them or deciphers it for the disciple. Or I may add that Guru is such an exalted and sublime authority who cannot be fathomed by the human mind and shall always remain an enigma to the world.

Guru taro paar na paayo, na paayo,  
Prathmina malik, tammey re taro  
toh ammey tariyeji.....

Here 'Bheda' is not to differentiate or discriminate or inequality. We are just not in a position to comprehend these enlightened souls.

Uljhanon mein ulajh kar raha  
gaye who badnaseeb,

Jo meri uljhi huyi laton ko suljhaney gaye|  
Who tried to cross this infinite ocean of his divinity,  
got lost. They could not even get close to even  
understanding a wee bit of his depth.

Iss sey badhkar kya milti  
hummein dadey wafa,  
Hum terey hee naam se  
duniya mein pechaney gaye|  
Battawi deun tammney  
ae abhedhi bheda Eeshwarno,  
Ke tammney je shraddha chey,  
te eij Eeshwar chey.

The Guru does not have this 'Bheda' as any differentiation; instead it stands for his loving compassion. This 'Danda' is not to punish others, but to bear the punishments of others himself. And the 'Dama' is not bondage or imprisonment but is the bond of divine love. But the Guru provides total freedom to his devotee or disciple. And last but not the least, he has the 'Sama' in him because of which he smiles, sings and dances.

By cleansing his vision or eyes with the holy dust of the divine lotus feet of his Guru and seeing this entire creation as an embodiment of the Divine, Tulsiji says;

Siya Ramamaya saba jaga jaani|  
Karahun pranam jori juga paani|

This entire creation is nothing but 'Sitaramji' and they have manifested in this form. Gandhi Babu also sang;

Vaishnava jana toh tenney kahiye  
je peera paraayi jaaney re;  
Para dukkhey upkaar karey toyeh  
mann abhimaan na aaney re|  
Vannlobhi ne kapatta rahit chey,  
kaam krodha jenney maarya re;  
Bhanney Narssaiyo aena darshan karta  
kulla ekottara taarya re|

One who gets or is blessed by the tiny speck of the dust of the Guru's divine feet, his vision becomes so enlarged and magnified that he looks at the entire creation as nothing else but the Divine Himself. After this, Goswamiji proceeds to worship and sings the glories of the Royal family. He first worships all the mothers. The ever loving King Dasaratha is worshipped. The one who outwardly appears as a very indulgent and a worldly person but inwardly is the greatest yogi, such a noble King Janaka is worshipped. Saint Bharat, followed by Shatrughana and Sri Lakhan too are worshipped one by one. And then –  
Mahabeera binawahu Hanumana|  
Rama jaasu jasa aap bakhaana|

Sri Hanumanta Vandana is done who embodies the most essential air element. His worship is very important and he is the protector of the five intrinsic souls of the 'Ramayana'. Five personalities were on the verge of death in the 'Ramayana' and Sri Hanuman acts as their savior. That is why he embodies the life force. If the youth of the world or of my country want to become strong, intelligent, wise or knowledgeable then they should worship Sri Hanuman and seek his refuge. Hanuman cannot be enclosed into any single religion. People of all the faiths have to breathe in order to live and this life force or the air is Hanuman. We cannot survive without it.

*By the grace of my Guru and with my own experience and total responsibility I can say that consciousness is of two types. One that is dormant and the other is awake. Allow me to say that the conscious energy of 'Rajghat' is fully awake and not asleep. Gandhi Babu is not asleep here; instead he is fully awake and waiting. He wants to see something. In front of Babu's 'Samadhi', I am beginning my nine day all faiths prayer with the help of the 'Chaupayis' of the 'Ramcharitmanas'. And you all must be aware that the verses of Tulsiji have been included in Babu's 'Ashram Bhajnavali'. The world knows that the 'Ramcharitmanas' had a very benevolent and a blessed influence on him. ideology.*



## The 'Rajghat' is the seat of knowledge for imparting the laws of governance

Baap, I very gladly accept the invitation from Bangladesh. We will surely come with the 'Ramkatha' along with the memories of Gandhi Bapu. I will not be alone but this entire gathering will accompany me. In Mumbai I was asked that how many followers I have. It was a wrong question. I don't have followers but have innumerable flowers. This is my caravan and the congregation or this assembly of people is my gathering (Mehfil). They are all participating in the talk going on at Bapu's Samadhi. So, all of you are my flowers. If the almighty Allah wills, then I shall come along with this beautiful garden of mine.

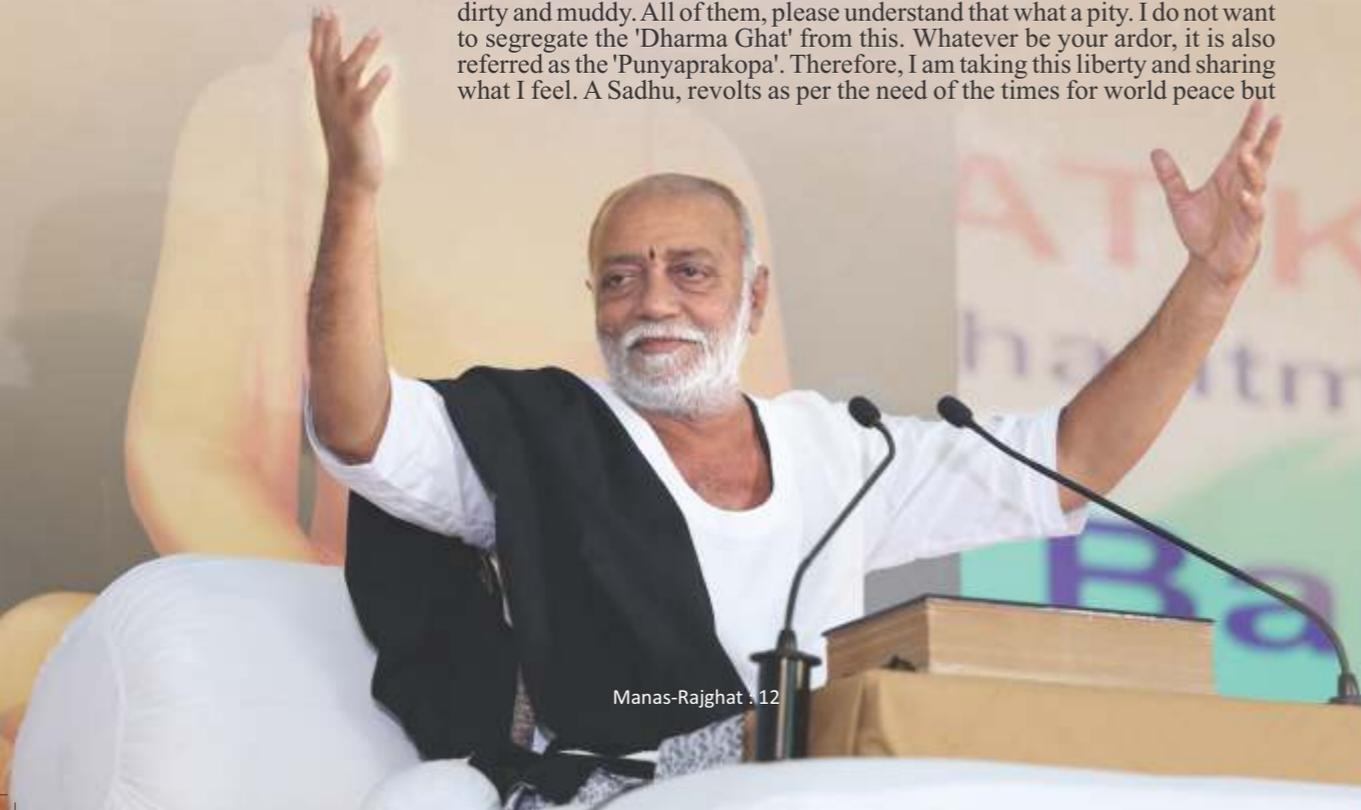
'Manas – Rajghat' is the focal point of discussion for this 'Katha'. I have narrated this earlier as well. Once, Manubhen Gandhi who was a close associate of Gandhi Bapu and belonged to Mahuva, a court case was going on against her. There was some disturbance going on in the Mahuva Taluka at that point in time. Manubhen had come to Mahuva and I got an opportunity to meet her. A discussion started about the 'Ramcharitmanas'. Gandhi Bapu used to say that the 'Ramcharitmas' is such a text which draws the people towards the 'Truth'. And each page of this sacred text overflows with divine love. The Ganges of love flows from it. Why should I not recite the 'Katha' at the 'Rajghat'? 'Joga lagan griha baar tithi', when all this is conducive then the 'Katha' is organized. I would once again like to emphasize that this is not related to any particular religion. This is an all faiths prayer meeting at Gandhi Bapu's 'Samadhi'. Please keep it in mind.

So Manubhen was telling me that once she asked Bapu that you accord so much of respect and devotion to the 'Ramcharitmanas'. Your life is based on the principles laid down in the 'Bhagwadgita & Ramcharitmanas'. Gandhi Bapu replied, 'Manu. If I need to explain 'Manas' in my own words then for me, M stands for the propriety of conduct (Maryada). A or (Aa) stands for respect (Aadar), N for modesty or humility (Namrata) and S for equanimity (Samta). Years ago, this was how 'Manas' was understood by him. Now;

Uttar disi Sarju baha nirmal jal gambhir|

Bandhey ghat manohara swalpa pankha nahi teer||

Tulsiji says in the 'Uttarkanda' that in the North the unsullied and pure water of the holy Sarayu River flows. There the fascinating embankments or jetties were constructed during the 'Ramrajya'. Five hundred years ago, Tulsiji has written that there was no dirt or slush in there. And today, nearly all these jetties or 'Ghats' are dirty and muddy. All of them, please understand that what a pity. I do not want to segregate the 'Dharma Ghat' from this. Whatever be your ardor, it is also referred as the 'Punyaprakopa'. Therefore, I am taking this liberty and sharing what I feel. A Sadhu, revolts as per the need of the times for world peace but



he never will offend anybody. Bapu's mind became restless on many occasions. When the last Congress Convention was held in his presence, just before a few days of his passing away he had said that now no one listens to him. This is my lone cry in the loneliness of the forest. If a great personality or for that matter a luminary of the world was pained seeing the state of affairs or coming back to our comparison that he saw dirt and filth all around him. Some or the other evil is there. If the mind, which is free from any prejudices or malice becomes restless or is agitated then this anger or agitation gives rise to good virtues. I would not say that it is appreciated or commendable but of course, it is pardonable or justified in certain extreme cases. I can never appreciate anger, because only an ignorant person shall be angry. Knowledge and anger cannot coexist. Either the anger will stay or the knowledge or the right understanding will stay.

Goswamiji is in my opinion the originator or the initiator of the 'Swachata Abhiyaan'. People ask me about the campaign going on in our country, in the name of Gandhi Bapu. We have very recently done a 'Katha' in Ahmadabad in the support of this campaign. My cleanliness campaign is going on for nearly the past fifty five years. Outward cleanliness is fine but our campaign is for the internal cleansing or purity. 'Swalpa pankha nahi teer,' at the jetty, during the reign of Lord Rama.

Panghat param manohar nana|

There were special enclosures made exclusively for the women, where the men never entered. This was the limit of moral propriety ordained by the 'Manas'. At a distance there was another jetty or embankment known as the 'Goghat', where the cows or other animals could go to bathe or drink water. There were no steps made there for the convenience of the animals as the steps would be an impediment for their free access.

So Baap, On the banks of the Holy Sarayu, during the reign of the Lord, a cleanliness campaign is going on. Instead of denouncing the slush or the muddy water, if a beautiful lotus grows in it and spreads its fragrance all around, don't you think that it will be appreciable? I am not referring to the much talked about political symbol of the 'Lotus'. I try to maintain a bona-fide distance from such matters. My relationship is only with the 'Vyaaspeetha', and with this embankment or the 'Premghat.' I have already chosen the truth, love and compassion as my chosen path. I used to say earlier that such unity will not come in this land when the hands of the deities will have only lotuses in them. I mean coexistence of the 'Hand and the Lotus' and if both work towards the progress of my country. If I should not say this from this seat of the 'Rajghat' there where else can such a proclamation be made?

I like the smiling speaker as well as the smiling listener. I like the smiling 'Rajguru' as well as smiling 'Dharma Guru'. Can't we expect such unity and equanimity in our country which was envisaged by Gandhi Bapu on the basis of the 'Ramcharitmanas'? Therefore, one is the enclosure for the women, a separate embankment made for the cows and animals and the other is 'Rajghat'. There, we see an indication of certain limits of propriety or morality.

Tahaan na purush karahi asnaana|

Certain restrictions, some self discipline, a correct or an accurate understanding. The word 'Samyak' has been extensively used by Buddha. Here, there are no forced restrictions but self restraint. M stands for the 'Maryada' or dignity and 'Aa' stands for 'Aadar' or respect. Here, the moment we go near the 'Samadhi', instantly the dignity and sanctity of a respectful self discipline comes in because there is a vibrant consciousness and a living energy which is very strong and palpable. I consider it to be a place of pilgrimage which exudes awakened consciousness all around. N stands for 'Namrata' or humility and 'S' stands for 'Samta' or equanimity.

This conversation between Manubhen and Gandhi Bapu is still fresh in my memory. This 'Samadhi' at the 'Rajghat' has four corners. They are important in the spiritual world as well as the materialistic world. Kindly remember that the 'Rajghat' is the school for teaching the 'Raj Dharma'. Now let us try to understand the four corners of this awakened Samadhi. I speak to you with responsibility. You are free to agree or disagree. To agree with all what I say is not at all important. You are listening, that is enough. After hearing what is being said and it matches with your thinking and proves beneficial then it is your asset. Not because Morari Bapu says so. The attributes of a ruler have been explained by Tulsiji. The 'Rajghat' can say;

Soka bikala sab rowahi rani|

Roopa seelu balu teju bakhaani||

Goswamiji has indicated four attributes of a ruler or a national leader. When Sri Dasarathji Maharaj passed away, the entire kingdom and especially the queens were steeped in deep sorrow. While they were in this sorrowful state, they were recounting the qualities of the departed emperor. The entire palace was in a grip of grief and was remembering the form or beauty of the king, his humility, his valor and his intense energy.

Any nation of the world, its leader or ruler should have these attributes. The 'Rajghat' tells us about this. The ruler is one who is aware about his shortcomings and noble qualities along with that of his subjects. Mahamuni Vinobhaji had said that you

should remember your qualities as well. You should take pride of your noble qualities. You should not exhibit your pride in front of others but you should be aware of it and feel good or humble about it. Please don't just focus on the faults.

The one who rules or controls, generally ignores his faults and highlights the faults of others. But the Enlightened Beings observe the shortcomings as well as the good qualities and try and help the person to overcome the shortcomings by offering his prayers and good wishes. So the four characteristics of a king. One, the king is supposed to be handsome or good looking or in other words carries himself with dignity. Second, he has to be humble and virtuous. Thirdly he should be strong and courageous and the fourth is that he is high spirited and majestic. But I want to take certain liberties. There has to be some revision or amendment in the texts as per the need of the times. There may be certain things which had relevance at that time according to the time, place, society or an individual but may not be as relevant now. After so many centuries there is a need for some revision. By this, the sacred books are not defiled nor will be upset. The one, who finds the courage and inspiration to do so, in my opinion, is blessed by the sacred texts. In the introduction of 'Srimad Bhagwat' it is said that, 'Veda Shastra vishuddhikrit....' The speaker needs to revise the texts according to the need of the particular age and time, with upholding the root or the core essence of the text. New flowers should spring up from the grounded and deep rooted eternal philosophy enshrined in our scriptures. Now, I would not give so much of an importance on the first characteristic i.e. the looks of the king. It is quite possible that the king is not very good looking. We have a very glaring example of 'Ashthavakra', who is a very exalted luminary of the firmament of the Enlightened Beings. The other three characteristics can't be disturbed and I feel are necessary. The ruler has to be humble and virtuous. If the king is very strong and powerful but lacks in humility or virtues, such a king has not been respected in this land of ours. He needs to be virtuous, courageous as well as must have a majestic aura or should be glorious. The 'Hanuman Chaalisa' says –

Sab para Rama tapaswi raja|

What sort of a king is my Rama. He is an ascetic king. Sri Dasarath is a glorious king. And Ravana is a temperamental king. The king should be ascetic minded, glorious and virtuous but not a temperamental rigid fool.

Buddha used to say that I am the son of a king, have a royal lineage and have been bestowed with beauty or good looks. Now, with the color of a hermit or an ascetic, a certain glorious aura

surrounds me. Therefore, don't be enamored by all this and blindly accept what I say. Only when you have understood by yourself it to be true, only then accept it. I too say the same things that don't accept anything because Morari Babu is saying so. Mine is not the last word. Please come out of this blind faith. Here, other than the Divine, no one is perfect. We should learn to accept everyone as they are or in other words total unconditional acceptance in spite of their shortcomings. Only then can humanity blossom. We try to entrap or enclose the person in a frame or as per our own limitations. If I may add, that imperfections are the part and parcel of a human nature. There may be a difference in the degree or the quantum. Dixit Dankauri Sahib says –

Ya toh qubool kar mujhey  
meri kamzoriyon ke saath,  
Ya phir mujhey chodh dey  
meri tanhaayion ke saath|

O' Lord. Please accept me with my faults. I am yours, I am a part of you and whatever I am, I am only yours.

Laazim nahi ki har koi ho kaamyab hee,  
Jeena bhi seekh leejiye naakamiyon ke saath|

Buddha says that, please do not accept my words just because of my glory, or articulated use of words or my personality. Only if my words are proven to be true by yourself in your life, then only accept it. Similarly, I repeat that kindly don't accept anything blindly, try to examine it and ponder over it and accept it as per your conscience.

I would like to put forth my thoughts about the four corners or the four sides of this Samadhi at the 'Rajghat'. I feel that if we try and analyze it, this can teach us about the art of governance or the 'Raj Dharma'. The first is non-discrimination, 'Majjahn tahaan barana chaariu nara'. All classes or castes of people can come and bathe there. There is no discrimination at all. So, one side of this Samadhi is non-discrimination. No difference of either caste or religion or creed. Total acceptance and respect for all faiths.

The second side is fearlessness a feeling of security. Gandhi's fearlessness or I may say boldness. From the womb of truth, the son named fearlessness or boldness is born. Without truth one can never be bold. If you want to be fearless or bold then be truthful. In the eleven vows of Gandhi Babu also it is said;

Satya, ahinsa, chori na karvi,  
vannjotun nava sangharvu,  
Bramhacharya ne jaatey mehnat,  
koi addey na abhdaavu|  
Abhaya, swadeshi, swaadtyaaga,  
sarva dharma sarkha gannva,  
Ae aggiyaar mahavrat samjhi  
namra panney nita aacharva|

The third side is peace, harmony and free from enmity. There must be lasting peace and harmony in the world. The fourth corner is non-violence or not to hurt anybody. The world that is free of violence or hatred. So the fourth side represents non-violence. That is why Tulsiji says –

Rajghat saba bidhi sundar bara|

Everything is not necessarily beautiful and if it is then it is surely great. The ideology of Tulsiji, seems to come alive at Babu's 'Rajghat'. This is equally important for the spiritual world also. In Ahmadabad, on the banks of Sabarmati river, close to Babu's ashram Morarji Desai's cremation took place and that Samadhi is known as the 'Abhaya Ghat'. Whenever I happen to go, I like going there. We all have been blessed to have such a father of our nation who in its true sense is a Mahatma. When the celebrations of our independence were being organized, a sage or a hermit was busy in nursing the wounded in the violence at Noakhali. He was busy wiping the tears of his countrymen. He was not in Delhi, instead was present at the spot of the carnage. Because, he used to bathe at the embankment which was not filthy or strewn with muck. The potters, who make the clay pots, bake them at a place that is away from their homes or village. Our 'Padmashri' poet, 'Kavi Kaag' has written that Gandhi Babu, you are a very skilled and diligent potter of this land, that is why please keep the baking oven in Delhi and not at Porbandar.

In spirituality also, non-discrimination, fearlessness, non-violence and peace is very important. At least, let my countrymen hum or sing the verses of Jagadguru Shankar. Who was the protector and savior of our Vedic Sanatana religious traditions, redeemer, an avatar, he said;

Na mey mrityu shanka na mey jaati bhedaha,  
Pita naiva mey naiva mata cha janma|  
Na bandhur na mitram gururnaiva shishyaha,  
Chidananda roopaha Shivoham Shivoham||

When violence is simmering within and hatred seems to be order of the day then the 'Rajghat' becomes apathetic or sad that no one seems to be paying any heed to its requests or suggestions. Babu used to say that this is my cry in the deep or where one laments without any recourse to his miseries (Aranyarudan). These are Babu's words, expressing his deep anguish. One person had a priceless diamond with him. The king along with the general of his army set out for an incognito visit of the capital. The king saw the priceless jewel and was attracted towards it. He ordered that the diamond must be procured for him at any cost. He wanted to wear it on his ring. The king returned back to his palace and the general set out to procure the diamond. He went to the man and demanded the

diamond but of no avail. Then the prime minister of the kingdom was sent to get it and he demanded that the diamond must be given to him only because the king's coiffeurs were overflowing with gems and jewelry and the general can forcibly get it from anywhere. Be warned. I must only have the diamond. All the three separately threatened the poor man. He went to a wise man of the town to seek his advice. This diamond will cost me my life. He said that break the stone into three pieces and make three rings out of it. He followed the advice. All the three of them came and each was given a ring. They became suspicious about the whole thing and wondered that they had seen just one diamond and now they have three in front of them. They took the rings and went to a big jeweler to get it evaluated. He immediately on seeing the rings said that they are the three pieces of a single large diamond. All the three got satisfied and became happy that they had got the piece of diamond which they very badly wanted. The man who was the owner of the original piece packed his bags and set out to leave the kingdom for good. On being asked the reason of his going away he replied that where the king, his prime minister and the general are fighting amongst one another to possess a diamond, there is no hope for the citizens or the kingdom to prosper or be peaceful. In the religious sphere too, we will need to inculcate fearlessness and non-discrimination. I very often sing 'Ali-Maulah' and by this my religion or beliefs are not disturbed in anyway. Religion or the spirituality is non-destructible.

Now let us take a little bit of the main text in our natural flow of the 'Katha'. Yesterday, we all did the 'Hanumant Vandana'. Hanuman is the life force or the most essential air element on which the life survives. There can be no religious difference on this point. The 'Hanuman Chaalisa', can be read by the women without any restriction whatsoever. After the victory of the Lord over Lanka, when Sri Hanuman went to inform Ma Jaanki, the night-hags of Lanka (Raakshasis) worshipped him. I would like to say that if the witches or the harridans can worship Hanuman then, are the mothers and sisters of my land worse off than them? Babu respected the power of women and accorded due importance to them. Today, we see a drive for the empowerment of the women in our country. The male dominated society has mistreated the women folk and is suffering because of this sin. Gandhiji used to watch plays. The play on the life of 'Harishchandra' influenced him a great deal and was instrumental in his journey from Mohandas to Mahatma. He was initiated into truth from there and 'Rambha' who was his nurse in his childhood initiated him with 'Rama' naam. Babu was a devotee of 'Rama Naam'

all through his life. He had declared that my test for my devotion towards the 'Rama Naam' will be that if I die suddenly and at that last moment I utter the Divine name of the Lord 'Rama'. If not, then my devotion is a mere mockery. And on the 30<sup>th</sup> of January at 5.17 in the evening, he created history in front of the entire world when his last words were 'Hey Rama'. In South Africa, when he was beaten up, at that moment also he uttered 'Rama'. In his life we can see that the beginning, middle as well as the end is endowed or blessed with the 'Rama Naam'. The scriptures say that there has to be the 'Trisatya' or in other words it needs to be confirmed thrice only then it shall be accepted. This has been proven in Gandhi Babu's life. Exploitation of women has to stop.

People need to be free from bondage. In the world, human beings should not be traded like commodities. Which humanity are we talking about? Which is the ritual purification or melioration we are talking about? Where the value of a human life is not even a few pennies. Man is in abject slavery. The women folk are mistreated and tormented. It is also said the ladies are not authorized to perform the 'Yagna'. I have been saying this for years now that when the mothers and daughters of my land burn the hearths in their homes to cook and feed their family or guests then she does not need to perform any other fire sacrifice. Why does she need to wear the sacred thread? She gives birth to a child and brings it to life from her womb, good enough. It is more than any ceremony in my opinion. Forget the word that she is not authorized, instead she does need to. They also say that they are barred from reading the Vedas. One who is filled with sensation and a motherly feeling from head to toe, she does not need to read the Vedas. Just see the amount of the water element given by the women all through their lives. One is the tears, then blood, sweat and when they are filled with the motherly affection, the milk starts to ooze. Does any man have such a prowess? In the tenth chapter of the 'Bhagwadgita' the Lord has enumerated a few of His Divine attributes. He has counted mostly one characteristic at a time but when the turn of the woman came, he described not one but seven attributes in one. Osho was once asked that generally, why women are not seen in high positions in our society? He gave a very apt and a beautiful reply that she gives birth to a child and there is nothing more glorious than that, in my opinion. She gives birth to life or consciousness.

After worshipping Sri Hanuman, Tulsiji goes on to worship the friends of the Lord. This is followed by the joint prayer or the worship of Sita – Rama who may appear two but in reality are one. How can the power and the powerful be separated? When the Divine took the form of a woman, He becomes Sita and His male potency is Rama. Tulsiji

in his 'Vandana' describes certain special characteristics of the Divine that He loves all those who are deprived or sad or downtrodden. In fact He just adores them and always stands by the poor or the neglected backwards classes. Gandhiji used to say that though he is not keen to have another birth but if has to then he would like to be born in the family of a dalit or the very last person of the society so that I can experience their pain and depravity. Then in seventy two lines or in nine 'Dohas', Tulsiji sings the glories of the Divine Name of the Lord, 'Rama'. Gandhi Babu had immense faith in it and his views and thoughts are a source of guidance for all of us, especially the youth. He says that when at times he would be totally dejected and felt absolutely lost with no hope or light in front of him, in those moments of despair the 'Rama Naam' would come to his rescue and uplift him from his sorrow or misery. Rama is not at all sectarian in any way. Rama is not something that can be framed in our tiny frames. Tulsiji goes on to say that the quintessence Rama is even greater than the infinite space. You cannot bind it in any narrow walls of your thinking but it the true infinite eternal existence.

There is question, 'Bapu. Generally, do the listeners come to strengthen their own thoughts or ideologies and to encourage their thinking? Kindly throw some light on it.' If the mouth of the pearl is closed then you will not be able to pass the thread through it. The listener should first empty himself completely, only then can he to listen. Then the Sutra of love will enter. When you come to this gathering, please empty yourself and come. Please don't carry any old baggage of any misconceptions. Come with an open mind. You are my flowers. Please don't sit with a grumpy or a long face. Here there is only entry, but no exit. Contemplation, listening, cogitation, and even dancing and singing too are all Dharma in my opinion. Dharma has to be understood in a very broad and a vast aspect or perspective. Sing as much as you like.

Muskurately raho, gungunatley raho|  
Jeevan sangeet hai, swara sajatley raho|  
The lines from the 'Naam Vandana' –

Bandau naam Rama Raghubar ko|  
Hetu krisaanu bhaanu himkar ko||  
'Ra' and 'Ma' are names also and as per Lord Shiva, it is a 'Maha Mantra'. 'Rama Naam' is not just an ordinary Mantra but it is the 'Maha Mantra'. Shiva chants it as the 'Maha Mantra'. Lord Ganesha, wrote 'Rama' on the ground and circumambulated it. By doing this, he attained the right to be worshipped first of all. Adi Kavi Valmiki, repeated it in the reverse order and was thus purified. Ma Parvati understood its greatness and glory and considering it to be equivalent of maybe even greater than the

'Vishnusahasranaam' attained an adulatory position amongst the women folk and is revered as the Mother of the universe by the glory of the divine name. She made it freely accessible to one and all. Lord Shiva just uttered 'Rama' and drank the most venomous poison the 'Kaalkoota', It so happened that 'Rama' was in His mouth and with the addition of 'Vish' it became 'Vishrama' for Him. Tulsiji has just gone overboard in singing the glories and paeans of the divine name 'Rama'.

In the 'Satyuga', one could attain God by doing 'Dhyana'. In the 'Treta yuga', 'Yagna' gained prominence. In the 'Dwaper yuga' the worship or performing rituals was the order of the day but in the present age of 'Kali yuga' all these other practices are a bit difficult to follow, and just chanting of the divine name will suffice. It will comprise all in one and is complete in itself.

Nahi kali karama na bhagati bibeku|  
Rama naam avalambana eku||  
Bhaaya kubhaaya alakha aalasaahu|  
Naam japat mangal disi dasahu||

So the glory and greatness of the divine name is unparalleled. When you take on the chanting of a 'Mantra' then certain dos and don'ts or some rules and regulations will have to be followed. But while repeating the divine name, you are totally free without any restrictions. With feeling, without any feeling, lazily, outstretching your legs, lying down, sitting, walking, however you want, but just repeat it. Lord Chaitanya Mahaprabhu had raised his hands and sang and danced while taking the divine name. Therefore, the name of the Lord is the most important and the easiest of all spiritual practices for this age of 'Kali'. Gandhi Babu has professed and used it extensively during his life. Tulsiji goes on to add that the glory of the divine name is such that even the Divine Himself is incapable in explaining or counting its glories.

Then, Goswamiji creates the four 'Ghats' of this lake or the 'Mansarovar or Manas-sarovar'. It was published by him at Ayodhya in the Samvat 1631 as per the Hindu calendar on the auspicious day of the 'Ramnavami'. He very intuitively, has made the four embankments of this beautiful 'Manas' lake. The first is called the 'Gyaanghat', where Lord Shiva is reciting it in front of Bhawani. The second is the 'Upasana Ghat', where the immortal great devotee 'Kagbhushundiji' is narrating it to the king of birds 'Garuda'. The third is known as the 'Karma Ghat' on the 'Triveni Sangam' at Teertharaj Prayag, where the most learned sage Yagyavalkaji is narrating it to Sri Bharadwajji Maharaj. The fourth ghat is of total unconditional surrender, humility, known as the 'Sharanagati Ghat', where Goswamiji is talking to his own mind.

Once during the 'Kumbha' at the 'Teertharaj Prayaaga', all the great sages and ascetics were returning after completing the 'Kalpavaas' to their respective ashrams. This noble tradition is even practiced till this day. At this point, Sri Bharadwajji Maharaj falls down at the feet of the great sage, Yagyavalkaji Maharaj and begs him to stay back. He asks him to clarify certain doubts regarding the divinity of Lord Rama. What is this Rama? Is it that which is continuously repeated by Shiva and the Upanishads sings its glories? Is the same Rama the son of King Dasarath of Ayodhya? Are they one and the same or separate? As the spiritual aspirant grows internally, his thoughts and view point develops and changes take place, this has to be understood. Gandhiji had also said that my Rama is growing and expanding itself and has become all pervading and taken the form of this entire creation. But the beginning was with 'Raghupati Raghava raja Rama'. Ask 'Porbandar', where Gandhi was born? First the nurse 'Rambha' planted the seed of 'Rama' in the heart of Mohandas. This Rama was 'Dasarath ajir Bihari' only. Raghava and Rama were one and the same. But when the understanding grows, human mind develops, so does Rama philosophy also. Then it takes on gigantic proportions and expands like the sky or the entire creation and beyond. Please don't get stuck with difficult practices, just go on chanting the divine name 'Rama'.

*This 'Rajghat' has four sides. It is important for both, i.e. the spiritual life as well our day to day materialistic life. 'Rajghat' is the institute for imparting the art of governance or the 'Raj Dharma'. With my own responsibility I would like to present before you the thought behind this. One is 'Abheda', non-discrimination is one corner of this Samadhi. No difference of any cast or creed or religion and equal respect for all faiths. The second is 'Abhaya', fearlessness. Fearlessness is the son who comes out of the womb of truth. No one can be fearless without being truthful. The third is peaceful coexistence and harmony. Peace and harmony should reign all over the world. The fourth side is that of non-violence. A world where there is no bloodshed or hatred.*



## Gandhi had nothing to do with politics, but he embodied the Raj – Dharma

Manas-Rajghat : III

Baap, Come; let us proceed further into our principal pure and in depth discussion of 'Manas – Rajghat.' The place chosen as the venue for this 'Katha' is the 'Rajghat'. This entire enclosure is the 'Rajghat'. Our journey is from the 'Rajghat' to the 'Ramghat' but please be careful. When we are referring to the Divine as 'Rama', kindly do not take it in a narrow sense or a closed mindset and link it with a particular religion. Because 'Rama' denotes the universal Divinity or that God is one, by whatever name you may call Him. Therefore, 'Rama' here refers to the Divine, Almighty, God or the indweller of our hearts. 'Rama' represents our soul or that Divine spark which is present in all of us. Our journey begins at the 'Rajghat' and our destination is the 'Ramghat'. 'Ramghat kaha keenha pranamu'. Goswamiji writes, 'Bhaye manu magana miley tanu Ramu'. This 'Rajghat' situated at Delhi points towards the 'Ramghat'. Rama means the entire humanity or in fact the entire creation, 'Sarvam khalu Rama Bramha'. Rama has to be understood in this sense. In the 'Manas', Goswamiji has used the word 'Rajghat' once and 'Ramghat' has been used twice. What does Goswamiji want to convey? The 'Ramcharitmanas' is a very indicative text which refers in semaphores. It gives us 'Sutras', it establishes the truth, and it is scriptural in character and has healthy discussion.

I have been saying this for the last two days that the 'Rajghat' is the school that will teach us the 'Raj Dharma'. And the 'Rajghat' can surely initiate us into the 'Raj Dharma', and mind you not politics. It will help enhance our outlook. That which talks of politics cannot be the 'Rajghat'. There is a lot of difference between the 'Raj Dharma' and 'Rajniti'. In politics, mostly the truth or reality is lost. Even love is absent because we can see the lack of mutual love and respect amongst the politicians. Allow me to say that we hardly see any compassion in the political field; instead there is harshness or crudity. The 'Raj Dharma' is always based on truth. It propagates love and shows compassion. For me, Gandhi Bapu was not a politician at all but was a true symbol of what the 'Raj Dharma' is all about. This is my personal opinion. Just see the strength or power of his truth. An English Superintendent who had a pistol in his hand came face to face with this lean and thin man with a stick. His stick was not to strike, nor was it for his self defense. I feel that it was a mast on which our national flag was held aloft. Not only on the 26<sup>th</sup> of January or the 15<sup>th</sup> of August but always an invisible flag used to fly high in his hands. Alas. My country could visualize it. I feel that only Bapu's stick is capable in upholding our national flag and any other mast will be too small in its comparison. So, the stick is not to



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punish or hurt or scare anyone but it was a symbol of attention or vigilance or mindfulness. An armed Englishman could not do anything to an unarmed frail looking man. I have been sent a Gujarati poetry written by Bhavesh Pathak. I shall try to explain it in Hindi for all of you but first let me read it. This is the poet's tribute towards Gandhi Bapu. In very simple words, he has tried to hit the nail on its head.

Potadi, chasma anney ek laakdi,  
Je hajaro tope ne bhaari padi|

The Englishman pointing the pistol at Bapu warned him to be careful. Smilingly Bapu replied that he too was asking him to be careful. This is the strength of 'Truth'. And Sahib. History is witness to the fact that the pistol fell off from the hand of the police officer. The famous scientist Albert Einstein was correct in saying that centuries later, the society will be amazed or may not agree that a tiny little man could have won independence for his people just on the strength of non-violence and established it as a very noble path for generations to follow. He declared or in other words the words 'Quit India' thundered from his quiet lips and the British finally had to quit. We all repeat 'Rama, Rama' as well as Bapu also took his strength from it. But there is a huge difference in the way he said and we say. Where the words come out from the depths of truth, love and compassion, it becomes potent and most powerful.

Chaap aakha vishwa par paadi gayi,  
Daandi yatrave gayeli chaakhadi|

Those who follow or believe in Gandhi Bapu must follow these two things, one is 'Khaadi' and the other is simplicity. If you don't wear it all the time, I have no problems with it but I appeal to you all from the 'Vyaaspeetha' that at least get one or two sets of clothes made from 'Khaadi' in a year. Once you develop the taste of wearing or using it, I am sure, you will find the others not so appealing. I have been wearing it for years and so can speak about it. Those who appeal for the use of 'Khaadi', must use it themselves first. This cloth with which I tie my 'Pothiji' is also 'Khaadi'. The cushion covers, the spreadsheet etc, are all 'Khaadi'. This tiny little kingdom of mine is fully adorned by 'Khaadi'. This 'Ramnaami' too is of 'Khaadi'. Therefore I say that adopt 'Khaadi' and live simply. Our life should be as simple as possible. I have been using 'Khaadi' for more than fifty years now.

Whether, 'Gandhism' word was liked by Bapu or not, I wouldn't know but generally, the so called followers of Gandhi are found to be very

slippery characters. Gandhi Bapu was very practical and down to earth. He used to think according to the times and need of the hour. Years ago, I remember that we had a 'Katha' at 'Madhobaug'. I used to use 'Khaadi' even then. An old Gandhian was one of the listeners, who came up to me and said, 'Bapu. Do you wear Khaadi?' I said that yes I do and is it wrong if I do so? To which he said that, 'No. This is wrong. First spin it yourself, then weave it and only then use it.' I told him that if he would give such an advice to people then all the 'Khaadi Bhandars' will be redundant and without any business. If someone is wearing it without spinning, at least let them wear it first. I know how to spin the wheel. When I was undergoing the training of a teacher, for one year, I have spun the yarn every day. I even know how to weave it. But now, I may have forgotten plus have been out of practice. It was compulsory during our training to at least spin and weave five meters of fabric. It was a part of the teacher training course then. I would like to pray with humility to all of you that we all are seated here in this holy place of Gandhi Bapu so please respect and accept 'Khaadi'. I do not want to force you that you must use 'Khaadi', but if you can, along with whatever else you wear, try out 'Khaadi' also. I don't want to force you to do anything against your nature. But if out of the many sets of clothes, if you have a pair of 'Khaadi' as well then you should at least wear it on our national days of importance like the 26<sup>th</sup> of January, 30<sup>th</sup> of January, 15<sup>th</sup> of August, 2<sup>nd</sup> October, Vinobhaji's birthday, etc. I am sure that you will love it. Sahib. Whether we are pure or not, just by wearing 'Khaadi' you will feel a sense of purity, both within and without. Many of my listeners do it and I am proud of the fact. Let us proceed a bit further.

Mokshaney paami ae tranney tranng goliyon,  
Chaamadina teerthma ae jayi chadhi|

The bullets pierced the skin of this great soul. His body was a holy pilgrimage or the word here is 'Charmateertha'. Gandhi Bapu did a lot of work for the upliftment of cobblers and leather craftsmen.

We were discussing that Gandhi Bapu had nothing to do with politics but was truly an embodiment of the 'Raj Dharma'. There are certain rules governing the running of the government and everyone has to follow it. We see political art strewn all over the Mahabharata, Chaanakya propagated his own principles of governance, but we notice quite a lot of differences of quarrels or treason or deliberate attempts to dethrone the ruler or even

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petty squabbles. All these are absent in Gandhi Bapu. That is the reason why I say that this place shall impart us the knowledge of right governance or conduct in every walk of life. Tulsiji says –

Rajdharam sarbasu etnoyi|

Jimi mann maaha manoratha goyi||

In the 'Manas' when the discussion about the 'Raj Dharma' was initiated, then the Lord made this statement. A 'Subhashit' says –

Nripasya chittam kripanasya vittam,

Manoratha durjana maanwanaam|

Purushasya bhaagyam streenaam,

Devon a jaanaati kuto manushyaha||

No one can understand the mind of a king, and it is seen in today's politics that the leaders speak but not the truth and we are unable to understand whether we should believe them or not. At least, at present it is good that our Prime Minister addresses the nation once in a month and it is his 'Mann ki baat'. This is good in my opinion. But, in general, it is very difficult to fathom the minds of the political class of today. The poet says that we can't know the ruler's mind; and I suppose it should also not be so. Certain things need to be kept secret for security and national interests. No one knows about the wealth of a miser. Even God is unaware of the greedy person's possessions. A wicked person always keeps on scheming or plotting and we don't know of it. Please note that the reference of the woman's character here is not in a bad sense. Woman's character here would mean the 'Ma Sita or a chaste woman's character cannot be fathomed by us. In fact, the poet has raised the bar of woman and says that normally we don't even know that how noble and kind the woman's heart is? Even in the 'Manas' we read, 'Jaani na jaayi naari gati paayi'. But the character in question here is Ma Sita. It is the praise or prayer of a great exalted character. Ahilya, Draupadi, Sita, Tara, Mandodari etc. Just see, how democratic and broadminded was the thinking of our seers. We need to explore and study it in today's context. But on this root or base, new flowers should blossom. We will need to steadfastly hold on to our traditional core values. If we forget Ma Sita, it will be the biggest loss for mankind. Similarly, to forget the great women personalities mentioned above herein and all the others who were, are and will be will be a total loss to mankind. Our thinking has to be progressive and not regressive. Vinobhaji used to say that he has spoken something earlier and is speaking something today. That does not mean that his earlier statement was wrong or should be denounced, because every

moment 'I am new'. In the same vein Gandhi Bapu also said that what I speak now, if tomorrow my thinking progresses further then I might add or speak differently. What is spoken afresh is what is relevant but its basis or root remains unchanged. Yesterday is stale and gone past. Man should be new everyday. Our thinking or thoughts need to be new or fresh every day. Jesus also spoke in a similar manner or meant the same thing when He said that man should every day wear new clothes. Here what he meant by clothes is that man's alliteration should be noble and pure. Man should be fresh and vibrant daily.

Therefore, whatever appears closer and endearing, try and grow a new flower every day. Let me enumerate it for you. The first women in this category for me will be Kasturba. What submission and total surrender she had for Gandhi Bapu. How simple and pious she was. As compared to her, Bapu was very aggressive in a sense. Mahadev Bhai Desai, who was in a way Bapu's personal assistant says, that to live with Bapu is like living atop a bursting volcano. You can never predict anything about him. That lady was a woman of the twentieth century. She is one of the 'Panchkanyas' of my 'Vyaaspeetha'. Let Ma Sita, Draupadi, Ahilya etc be the root and new flowers should blossom. They are the root or the foundation of this edifice. But new fragrance should be explored. The second is, 'Veerangana Rani Lakshmi Bai'. The third is 'Medti Meera'. I find Meera to be very near and closer to understand and follow. What an exceptional character she is. The great woman of my land –

Gadhney honkaro toh kaangraaye deshey,

Punn gadhma honkaro konn deshey?

Ranaji. Tanney umbarrey hunkaro konn deshey?

Havvey tharo Mewad Meera chodhshey|

- Ramesh Parekh

Meera appears to be very near. Even in time and understanding. So Kasturba, Rani Lakshmi Bai and Meera. Next, in line comes Gangasati. She was a great spiritual personality. She is of the present age and time. A woman, born in a Kshatriya family of a tiny village of Gujarat, attained great spiritual heights. She too is very near and closer to us. The next one is –

Sonallma aabh kapaalli bhaja taney bhediawaali|

Ugamna oardawali, bhaja taney bhediawaali|

We can find many groups of such five great women in our history and the near past. These just came to me in my current flow so I shared it with you. But my land also needs to find the 'Panchkumars' as well. We have the four 'Sanat

Kumars' and Devarishi Narada of our Vedic period. Similarly, we can find the ones who are closer to us today. If we take the time span of a thousand years then the first person I can think of is Adi Jagadguru Shankar. Who at a tender age of thirty two did the 'Shankar Digvijaya' and proved to this world His spiritual prowess. Then is Swami Vivekananda. Third is Swami Ramtirtha or Badshah Rama, a great Fakir of this land. Punjab's Baba Bulleshah or Bulliya. Sahib, here there is no discrimination. It is the 'Rajghat'. We can go on to choose any five from this great firmament of great personalities irrespective of their gender.

So our discussion was that Bapu is a practitioner of the Raj Dharma. In the sphere of social ethics certain things are necessary. But if we all can learn the philosophy of the Raj Dharma from here then we shall be able to accomplish our journey from the 'Rajghat' to the 'Rama Ghat'. Here, the 'Rajghat' is a national memorial or a heritage for all of us. I am proud of this but in fact I feel that this leads us to the 'Rama Ghat'. The words 'Hey Rama' are inscribed on this Samadhi. Factually, this is a 'Rama Ghat' only. The 'Rajghat' is a place whereas the 'Rama Ghat' is the preface or the foundation of divinity. There is a lot of difference between politics and national pride or love for one's country. Similarly, between politics and the Raj Dharma. The national pride is an integral part of our nationality. In order to run the country or for governance certain political ethics are necessary. This needs to be respected. But the Raj Dharma is what is more important.

Who does not know 'Mahakavi Kalidasa'? Kalidasa raises a question in his texts that, 'Hey beautiful maiden. Where are you going with a pot placed on your head? What do you carry in your pot?' At that point the beautiful lady (Abhisarika) replies, 'I carry eight useless or harmful things'.

'Mada pramaadaha kalahascha nidra,

Buddhirkshayo dharmaviparyayascha|

Sukhasya kantha dukhasya pantha,

Ashthavanartha nivasanti karrkey||

Such eight harmful things I carry in my pot. The first is 'Mada' or ego; second is laziness or inaction; the third is slumber or in other words unconsciousness, the fourth is 'Kalaha' or quarreling, argument, fight or unnecessary misunderstanding and being opposed to Dharma is a disastrous thing to happen. He further adds 'Sukhasya kanthaha'. 'Kantha' is the cloth or knotted fabric of the Fakir. 'Sukhasya kanthaha, narakasya

panthaha' is the path leading you to hell. 'Ashthavanartha nivasanti', these eight harmful things are filled in my pot. The Raj Dharma is the husband and the political thought is the wife. If the Raj Dharma is absent then the alone political thought will become the enchanting maiden out to woo her paramour. And this unbridled political thought has these eight harmful effects in it. The first harm is pride or egoistic insolence. Tulsiji says;

Nahi kou asa janmehu jaga maahi|

Prabhuta paayi jaahi mada naahi||

My Goswamiji says that in this entire world there is no one who does not become proud on attaining some importance or a position. 'Matta, pramaad and matha which also means intoxicated or drunk. Yesterday, under the aegis of the 'Akhil Bharatiya Nashaabandi Parishad', I was asked to lay the foundation stone for a building for a de-addiction centre. Many a great personalities of our country have led this organization. There is plan to rid our country from this menace of addiction. I would like to make this humble submission and move forward that Maharishi Valmiki has given us Sutra pertaining to the Raj Dharma. In the reign of Raja Rama, the citizens followed and lived in accordance with the way their King Rama lived. Therefore, Hey Raghav. Your life should be an example for your people to emulate. Hence, be extremely cautious and careful in leading a very noble and pure life. The King should abstain for any sort of intoxication. The leaders of our nation should be away from any addictions or should lead an exemplary life style. I am not trying to advice anybody but only putting across the expectations of the 'Rama Rajya' which was Bapu's dream. I also know that no one will listen to my advice? When we have the oath taking ceremony for our representatives or ministers then it should also include abstinence from any form of intoxication. Baap, We all are drinking this 'Amrit'. I am not criticizing anyone but I would like to see my country free of addictions. My countrymen must be free from any form of addiction and the families of my land must live in peace and harmony. Gandhi Bapu had said that if he is made the ruler of this world just for an hour, the very first thing he would do is that try and rid the world from addiction. The leader of the nation must not be an addict. He should not be eating all that which should not be eaten. My nation is truly fortunate and what is a fact, why should I not say it. There have been people who were steeped in alcohol all the time. One who is not in his senses, what the hell will he serve the nation.

'Naam khumaari Nanaka'. Let there an intoxication of the divine name. Gandhi Bapu was intoxicated with the 'Rama Naam'.

So Baap, Eight harmful things are filled in that pot. I have also seen that someone is free from these harmful things but the moment he steps into politics, they come and grip him. Then they make a lame excuse by saying that social or some other compulsions make them do so. If so then just come and sip the 'Chaupai' which will cleanse you and bless you. 'Pramaad' means laziness or inaction. 'Kalaha' means quarrel. In the political field, people quarrel amongst themselves like cats and dogs. Is this not disastrous? They do not have any healthy discussion or a dialogue. Say if the argument is for something that is right then it is understandable but quarrel just for the sake or opposition for the sake of opposition is totally useless. Can't there be a healthy dialogue? The society on the whole seems to be immersed in conflict or disagreements. 'Nidra', which would mean, a sort of a delirious or a comatose state. Acting without any logic and taking pride in doing things opposed to Dharma is another harmful trait. 'Narakasya panthaha' means the path leading to hell. Therefore the beautiful alluring maiden says that these eight evils fill up her pot. In the political field as well, if the 'Raj Dharma' is absent then certain evils come into play and proceed towards the downfall of the society. These evils create complications of various sorts. In the 'Raj Dharma' there is no pride or 'Mada' but the joyous bliss of the 'Paduka'. Where instead of 'Pada, there is Sadd' and in place of 'Sura, there is Sudha'. Because Gandhi was a 'Raj Dharmi' he followed the path of truth. Instead of laziness or inaction, there will be conscientious and right action. There the argument or quarrel is replaced by a healthy discussion or dialogue. Certain issues if I don't mention at the 'Rajghat' then where should I say? I am unable to comprehend that why can't people have a healthy dialogue?

Baap, 'Karma Yoga' or being involved in the right action is nectar. When you are initiated into the 'Raj Dharma', then instead of being inactive, the person indulges in hard work and right actions. He is not lazy anymore and is alert and conscientious in his thought, words and deed. Today someone as asked, 'Bapu. If the society is asleep, then a Sadhu awakens it, but if the Sadhu is asleep then who awakens him?' If he is asleep then I am sorry to say that he is not a 'Sadhu'. Well sleeping in the normal sense is a part of a healthy life. When I said that Gandhi Bapu's Samadhi is an awakened conscious

energy, I made that statement after quite a bit of thought and understanding. You may agree or not is entirely up to you. I shall not deprive you of your freedom but will surely place my realization in front of you. You can even see a flame burning here constantly. The one who is lazy or unconscious, or is busy in petty quarrels cannot be a Sadhu or a Raj Dharmi. In spite of being in an all important post, if he treads the path of truth only then he is a 'Raj Dharmi'. There should not be anything opposed to Dharma. Here, Dharma means truth, love and compassion. Dharma is truth, non-violence and renunciation. An adjective free Dharma. Everyone follows his own beliefs or faith but at the same time respects the others as well. Our Sanatana Dharma or the Hindu philosophical thought has been very noble and kind. I do not want to go into figures, otherwise, I would have proved to you that Hindusthan has shown the magnanimity and has accorded equal respect to all the faiths, religions and civilizations of the world. The fact is a fact. Without an iota of any doubt. So Baap, If the politics is bereft of the Raj Dharma then it will lead to chaos. And if it is in tune with the tenets of the Raj Dharma then it becomes a boon for the society. Certain important facts and understanding comes forth to enliven us. Therefore, we are all on a journey from this 'Rajghat' to the 'Ramghat' or 'Hey Rama'. Our journey towards the divine name of the Lord.

Now, before I enter into the main text, I would like to take up a few of your queries and try to reply as per my capacity and understanding, time permitting. It is a personal question to me, 'Bapu. When you are alone then what thoughts are you absorbed with?' Let me tell you that till such time, even a single thought is there, there is no solitude or one is not alone. The word 'Ekanta' means 'Shoonya'. The absence of even himself or 'Ek' is 'Ekanta'. When the person too is lost and there is just total silence or a void. If your thought keeps on climbing the steps of wishes and desires then how are you alone or in solitude? There duality comes into play. Well, this is what I feel about it.

'In the past fifty years, how many people have you reformed by guarantee'. I am not out to reform anybody, I am here to accept everybody. I believe in accepting you as you are. 'Bapu. Do you do Yoga? What is the secret of your fitness?' This singing, smiling, dancing is the secret of my fitness. Our respected Ramdev Baba has brought out the texts of yoga right out in the open. I am sorry, I am ignorant about Yoga. If you do it or are interested then please feel free to pursue it.

'I have been listening to your 'Kathas' for the last fifteen years and am an avid listener. For quite some time this question has been there in my mind and I am sure that you have the answer. Everyone can perform the idol worship of all the Gods and Goddesses but why are there restrictions in the worship of the Shiva Linga?' Your listener – Avinash. You are free to do it. If in a particular temple, there are certain restrictions then kindly respect them and adhere to them. But at home, you can keep a Shiva Linga and perform its Pooja as you like. Who stops you from doing it? I myself do it. And so can you. 'What is the greatest success of a devotee of an Enlightened Being?' Unshakable faith. The moment faith goes, you are doomed. Total unconditional faith or belief.

So, yesterday, we were discussing the power and glory of the 'Rama Naam' which was instrumental in getting us our independence and on which Gandhi Bapu believed and had an unflinching faith. Tulsiji has extensively sung the glory of the 'Rama Naam'. At the Teertharaj Prayaag, Sri Bharadwaji asks the most learned and wise Yagyavalkaji Maharaj that what is this 'Rama'? On this question, the great sage narrated the 'Shiva Charitra' to begin with and in my opinion, this is the unity or 'Setubandha'. It is akin to the Gandhian philosophy which was to unite everybody. What is difference between a Shaivite or a Vaishnav or a Shakta, or a Jain or a Buddhist or a Sikh or Muslim or a Christian? Yesterday, someone asked me that 'Bapu. You get the kirtan done of mostly all the faiths but then why not the Biblical also?' To be honest, I don't know any Christian prayer but now that you have suggested, I will surely try to find out. "But, I don't know how to pray." So Tulsiji's 'Ramcharitmanas' is a bridge between different schools of thoughts. It unites the mankind into one. Bharadwaji asked about the 'Ramkatha' and he was narrated the 'Shivkatha'. This is the establishment of a bridge between the two schools of thought or in other words uniting the different beliefs into one. And when Shankar will narrate the 'Katha' then it will become the 'Triveni'. The 'Sangam' takes place when the 'Shakta' listens and Shiva speaks. But the 'Triveni' is established because the 'Katha' is of Vishnu. Therefore, this holy trinity of Shiva, Shakti and Vishnu is the 'Triveni'. In this sacred text, Rama is the flower and Sita is its fragrance. Rama is the ocean and Jaanki is the waves.

Yesterday, there was discussion regarding the world peace and in my opinion, I feel that there

are only two ways of achieving it. The first is when Sri Janakraj ploughed the field; 'Shanti' or peace came out of the womb of the earth. If we want the peace in the form of Ma Sita then we must toil to plough the field. This means that we all need to introspect and churn our thoughts within. Here the act of ploughing the field by King Janaka is akin to his deep introspection or an inward churning. This is the Maithili art of introspection. If we are able to do this then we can attain or get Ma Jaanki. Here Jaanki is peace or 'Shanti'. She will come to us as our daughter. But if she will come to us as a daughter then when she comes of age, you will have to get her married and she will go away to her husband's home. So this peace in the form of Mata Sita goes to Ayodhya. But how shall the people of Ayodhya attain peace? By breaking the bow. Till such time as the aspirants ego is not destroyed or broken, he remains restless and peace eludes him. Once the ego goes, peace comes in. Otherwise, we can only pronounce it while chanting the mantras, 'Om Shanti.' Therefore, either the ego is broken or you do internal churning and cleansing to obtain eternal peace. Ravan wanted to get peace by deceit or foul play; in turn he got only the shadow of peace or an illusionary image of 'Shanti'. Though, he wanted to get peace but his method or way of getting it was

*Gandhiji is not a politician but he is a 'Rajdharmi'. For the proper governance certain rules or laws are necessary. We all need to obey and abide by them. In the 'Mahabharata', there is politics, Chanakya talks about the points of governance or that too is political in nature. In political sphere, we see quarrel, arguments, misunderstandings, abuses and so on but all this is absent in Gandhi Bapu. If we all can learn the 'Raj Dharma' from here then I am sure that our journey from the 'Rajghat' to the 'Ramghat' shall be accomplished. Here, 'Rajghat' is our national heritage and a very Indian word. I am proud of this heritage but I think that it is in fact the 'Ramghat. Because, we can see the inscription of 'Hey Rama' on the Samadhi. It is undoubtedly, the 'Ramghat'.*

wrong. What I mean to say is that Sita is embodiment of peace. So, this is a 'Katha' of union or harmony and co-existence. The Shiva Charitra is narrated in the beginning of the Ramkatha.

During a Treta-Yuga of a particular age, Lord Shiva, along with His better half, Sati, the daughter of 'Daksha Prajapati' goes down south to Maharishi Kumbhaj to hear the divine glories of the Lord or 'Katha'. The learned sage worshipped the creators of the universe. Lord Shiva and Ma Bhawani are the parents of this creation. Sati, misunderstood the humility and simplicity of the sage. The result was that though she sat through it but could not assimilate anything out of it. She did not get any blissful joy out of it. Without knowing and without thinking, to preconceive anything about anybody is a sure shot losing proposition and you will miss out on the Divine element. The aspirants or the devotees have to be very careful about it. Please be a bit patient and don't be in a haste to give your opinion about anything or anybody without thinking and ascertaining the facts. Baap, The result in this case was that a great personality like Sati missed out on the blissful joy of the Divine experience. The Lord's 'Katha' is the means by which one can attain peaceful blissful divine realization. It is not just simple happiness, but 'Suni Mahesa parama sukha paawa'. Wherever, Goswamiji uses the word 'Parama', the entire meaning or complexion changes.

After listening to the 'Katha', Lord Shiva and Sati are returning back. It was that period of the 'Treta Yuga' when the avatar of Lord Rama had already taken place and Ma Jaanki had been abducted by Ravan. The Lord enacting His human role to perfection was roaming around in the 'Dandakaaranya' lamenting and looking for Ma Jaanki. At that very moment Shiva and Sati just happened to cross that spot on their return journey. Lord Shiva understood the divine play and recognizing the Divine uttered 'Hey Satchidananda' and mentally saluted Him, lest it should reveal the secret or hinders the divine play. Sati could not understand the fact and began doubting as to who is this whom my husband bowed down so reverentially? He is weeping and how can he be called the embodiment of bliss? My husband is very emotional and for nothing gets carried away. Because Lord Shiva had heard the 'Ramkatha' with devotion, as a result before He could reach home, He had the glimpse of the Lord. But Sati, who did not pay any attention or doubted it, in spite of seeing

the Divine, could not comprehend Him. The immanent Shiva understood everything. He tries to reason out with Sati and tries to explain it to her that kindly do not doubt and who is in front of you is none other than the Divine Himself, Lord Rama. He is that one, whom the scriptures try to establish only with a process of negation. Though He is appearing in human form but He is omnipresent or all encompassing. Sati did not agree to His explanation and kept on arguing with Lord Shiva. Ultimately, failing to convince her, he asks her to go and test the Divine herself so that she could be certain about what He is saying.

Sati has the prominence of intelligence as she was the daughter of 'Daksha', supposedly the intelligent one. The Divine is beyond the comprehension of the intellect or normal human faculties. My 'Vyaaspeetha' has repeatedly said that the Divine is not a subject for examination; instead He is the subject of immense patience. If one can patiently wait for Him like 'Shabari, Ahilya, Sugreeva, Vibheeshana', only then can one attain Him. How can you possibly test something that is beyond everything? But being centered in her intellect, Sati disputed all what was told to her and set out to test the Lord. She takes on the form of Mata Sita and started walking towards Sri Rama and Lakhan from the opposite direction. Sri Rama instantly recognized her and her cunningness or in other words her arrogance was exposed. We can put on a fancy dress and look different but can we possibly change our nature? After all, the true nature cannot be concealed. Sati returns back dejected and exposed. She was wondering that now how will she face Lord Shiva? Lord Shiva sensed that there has been a problem and immediately saw everything in His mind that Sati had taken the form of Ma Sita. He thought that after all Sita is His mother and now He can't have a normal husband -wife relation with Sati. He took a vow that in this life of Sati, He can't anymore accept her as his consort, in fact will treat her like His mother. They both reach Kailash and the Lord did not go in but sat outside under the famous banyan tree and instantly went into a deep trance. Sati understood that she has been forsaken because of her folly but she felt helpless. Eighty seven thousand years passed by and finally, the Lord came out of His trance. He uttered the Divine name and on hearing it, Sati came out and saluted Him. Lord Shiva respectfully seated her in front of Him. At that time, Sati's father, Daksha organized a big 'Yagna' to insult Lord Shiva. Sati becomes adamant to go even un-invited and we shall take it up further tomorrow.



Like we have the re-consecration ceremony of the temples, similarly we should have one for the 'Rajghat'

Baap, Keeping the 'Rajghat' as our main focus, we are trying to understand the similarity between the thoughts of Param Pujya Gandhi Babu and the sutras of the 'Ramcharitmanas. Goswamiji, in the 'Balkanda' has created an allegorical reference of a pond or a lake and has gone to explain the four sides of this water body. The four sides also are in the four directions. The embankment on the Eastern side is supposed to be the seat of total unconditional surrender (Prapatti). Here, the boons are showered without any effort. The principal speaker seated on this seat is Goswamiji himself and the listener is his own mind. The Western side is the side of the Himalayas or the mount Kailash. On the Northern side is the Neelgiri where Bhusundiji is seated and the South has the 'Teertharaj Prayag.' In all these three seats, the dialogue begins with the word 'Nath'. The discussion starts with the exhortation 'Nath'. Come, let us start from the Northern side first, which belongs to Baba Bhusundiji and is supposed to be the seat of worship or devotion.

Nath kritaarath bhayahu mein tawa darshana Khagaraj]

Aayasu dehu so karau aba Prabhu aayahu kehi kaaj]

Hey Nath expresses the servitude on the part of the speaker. Does that mean that Sri Bhusundiji is a forlorn or orphaned? No. But he is expressing his humility and simplicity because he is filled with the divinity within and he has long last found a receptor, which is eager to take it. Normally we see that the disciple is out to seek a Guru, but in reality, the Guru is on the lookout for an able devotee or a disciple on whom he could shower his grace and knowledge. We see that every day, groups of birds and swans would assemble in front of Sri Bhusundi to listen to his nectar filled words but the Master himself was awaiting the arrival of the King of Birds so that he could narrate the divine text to him. When he would fly with the Lord on his back, the flap of his wings would resonate with the 'Chaupaayis'. But, when Garuda entered the area of nearly one Yojana from the ashram, all his doubts and worries dissipated by the influence of Sri Bhusundiji's devotion. He says, 'Gayehu mor sandeha suneu sakala Raghupati charit'. You are an embodiment of contentment and achieved all that you had to in your life time. Therefore, the Northern embankment, known as the seat of worship or devotion, the dialogue begins with the veneration 'Nath'. I ultimately, going around or



circumambulating, we have to come back to the 'Rajghat'.

Uttardisi sundara giri neela|  
Tahan raha Kaagbhusundi suseela||

The Southern direction has the 'Teertharaj Prayag' as its embankment and is also known as the 'Panchayati Ghat'. The other well known reference is the 'Karma Ghat'. Here, there is a confluence of three rivers out of which two are visible and the third is invisible. Here too, the discussion begins with 'Nath'.

Nath ek sansau badd morey|  
Karagata beda tattwa saba torey||

Bharadwajji Maharaj addresses Sri Yagyavalkaji as 'Nath'. The speaker is respected by saying 'Nath' and then expresses his doubts. The Western side has the 'Kailash' or in other words the 'Gyaana Ghat'. The saints even refer it as the 'Rajghat'. Because, what can be higher than the divine knowledge? And all the four castes have equal right to acquire it. This particular 'Ghat' is very difficult and insurmountable, because it is the seat of divine knowledge or wisdom. Discernment is also referred as wisdom. So this is the 'Rajghat'. Let us try to understand this 'Rajghat' in the shadow of that '*Rajghat*'. Here also, the first word used is 'Nath'.

Biswanath muma nath Puraari|  
Tribhuvana mahima bidita tumhari||

Hey Vishwanath. Muma Nath because please remember that you are my husband or master too. Here, we see Ma Parvati use it in her personal context as well. Now the fourth direction, i.e. the Eastern side, where Tulsidasji is seated on the 'Ghat' of 'Prapatti', the exhortation is not 'Nath'.

Kahahu katha soyi sukhada suhaayi|  
Saadar sunahu sujana mann laayi||

Baap, The 'Ghat' at 'Kailash' is also referred as the 'Gyaanghat' and the saints have termed it the 'Rajghat'. Gandhi Babu, has lifted it as much he could but now, it is upon all of us to hold it aloft. In order to understand Gandhi Babu's words, we will have to study or examine them in the light of 'Kailash'. At least if we can maintain its sanctity and purity, it is good. Like we celebrate the re-consecration (Patotasava) of a place of worship, similarly, we need to have on re-consecration day wherein, we all can rededicate ourselves to the ideals of this great soul. In my opinion, one part of this ceremony is this 'Ramkatha' being held here. We are trying to lay the foundation because it is blessed by 'Kailash'.

Baap, This is a new re-consecration in a new light. Today's youth, will readily not accept Gandhi Babu's ideology. Spinning everyday on the 'Charka' and wearing 'Khadi'. Yesterday, I have appealed for the use of 'Khadi'. I have been using it for quite some time and if you could pay heed to my request then it will be good. I don't spin now, though I know how to. I don't speak for the crowd. The being inside me listens, that is more than sufficient for me. Today's youth must have a new observation. Ok. Maybe wearing 'Khadi' could for some mean asking for too much, but I think there is no harm in simple living. 'Manas' has given us a beautiful illuminating sutra;

Chaatak kokila keera chakora|  
Koojata bihaga naachata kal mora||

In the beautiful garden of Sri Janakraj, there are the skylark, cuckoo, parrots and peacocks. The skylark is supposed to drink only a particular type of water. It waits for the drop of water when the 'Swati' constellation is in ascension. Now, if we too can imbibe such self control and determination, and by acquiring some special skills can grow a divine pearl within then it will be a blessing for us as well as the mankind. We should learn to sing like the cuckoo. The awakened one can catch a big fish very deftly. It is said that the parrot repeats 'Rama. Rama'. In the word 'Bharat', the alphabet 'R' comes in between but in India it doesn't. The middle 'R' has been kept by Tulsiji in order to educate us. The 'Rama' of the 'Vyaaspeetha', cannot be framed in one type of frame only. It is not tight jacketed or constricted. He is beyond the space or any measure which could be a part of our comprehension. In the life of the student, there should be a 'Mantra'. The Skylark is a fan or let me put it this way that is a lover or a devotee of the moon. We should also learn to develop this trait in us. The last was the peacock. The peacock dances. The teachers must not just punish his pupils by making them do sit ups etc. Don't imprison these innocent consciousnesses; instead, teach them how to dance in glee. 'Vidya vinaya nipuna guna seela'. In the 'Manas' we see that Sri Rama learnt four sutras during his studies. 'Nipuna' means deftness or to work diligently and with expertise. It is the Sutra for our education system. It should be creative. The schools and colleges must impart modesty and politeness. A little new approach and open-mindedness is necessary. Celebrate the re-consecration.

Therefore, the 'Kailash Ghat' has been referred to as the 'Gyaan Ghat' or the 'Rajghat'. Gandhi Babu tried his own ways. If I say then the

youth listen to me and wear 'Khaadi' and lead a very simple and pious lifestyle.

Saadgi shringaar banngayi|  
Aayinon ki haar ho gayi|

This is a very famous couplet of 'Bekal Utsaahi Sahib'. Clothes are necessary to look good as well to guard our modesty or crudely putting it to cover our physical nudity. Tulsiji gives us the freedom. But he emphasizes on simplicity. Gandhi Babu was very simple. Even during his time, there used to be a lot of arguments on his sutras or thoughts and it continue to this day. He used to say that follow continence and chastity. Will today's youth do it?

Satya, ahinsa chori na karvi,  
vannjotun nava sanhgaravu|  
Bramhacharya ne jaatey mehnatkoi  
addey nahi abdhavu|

Today's youth may not practice it but even if he tries to listen and understand its true meaning, it is good enough in my opinion. That will make you observe and behave in accordance with the higher ideals of living and the mundane things will lose flavor in your life. Gandhiji used to stress on following the 'Aswad Vrat'. Forget about the youth, even I can't do it. If you are given 'Bhajiya' and it is tasteless or insipid or you are asked to eat it without enjoying its taste then it is an insult to the poor 'Bhajiya'. To disagree with this great man with a proper logical reasoning and in accordance with the changing times, then I feel it is in way respecting him as well as adapting his words as per the need of the present age and time. Man should be set free. The true disciple, devoted to his Guru unconditionally, will never cross the line and shall never take undue advantage of his freedom. If you want that the youth should not hanker or limit him just to eat, drink and be merry, then with loving care, make him taste the true taste of truth, love and compassion. In this way, he will naturally be weaned away from momentary sense pleasures. Babu's rules were very strict and rigid. I am not in cent per cent agreement with all of his teachings and this is my freedom of choice. Babu's sutra is that don't have any possessions. How many pairs of footwear do the youth of today possess? Very lovingly, try to explain him and gradually lead him towards contentment. Holding on to the core or the root, new flowers should blossom.

Yaddrichha laabhsantushtho  
dwardwateeto vimatsaraha|  
Samaha siddhaavasiddhau  
cha kritwapi na badhyatey||

This formula has been given to world by Govinda. He teaches us that while being active, how one can remain inactive. After all the profit, now be contented with it. If you do this then even while you may be in the world but shall be liberated or will be out of it. Suryanamaskar, bath, maybe you don't practice 'Pranayama' so don't, if you don't chant or turn your rosary, fine. Learn to be free from all actions even while you are performing them. I think that Gandhi Babu's interpretation of the 'Bhagwadgita' in establishing the 'Anaasakti Yoga'. If you are afflicted with likes or dislikes towards someone, then even if that person is doing good work, you will protest and oppose him. Without doing anything somehow, you are getting entangled in this quagmire. In any good or noble deed, there should be no for or against. We should always welcome all that is good and noble. Do not create problems unnecessarily. People are ignorant and that is why talking all sorts of rubbish. People even did not leave Ma Sita and cast aspersions on her. Even they blamed Lord Rama. He was blamed for having killed Vaali by deceit. People who live in likes or dislikes have a lot of time at their disposal. The spiritual aspirants do not have time to waste. Just chant the divine name of the Lord. Lao Tzu has given a number of sutras but one I find very close to me. Tenderness and weakness is life. Those who consider themselves to be strong or powerful and where we see harshness, such people are in fact dead. He has radicalized weakness by calling it as life.

Have you tried to study the 'Draupadi' of the Mahabharata? All her life, she remained strong and Calvinistic, thereby inviting trouble at every step. Her nature was very fiery but what did she get by it? When she was being disrobed, in the beginning she used all her might and tried her level best to defend herself and the Lord was waiting patiently for her call and hoping that she softens down. That moment of helplessness came and closing her eyes she called on the Lord and instantly she found the 'Sudarshana' encircling her along with Sri Krishna for her protection. I want to appeal to all of you, my dear flowers, please listen carefully. Where all and to whom will you go on giving explanations. My three noble principles of truth, love and compassion have already been spoken by Mahamuni Vinobhaji, and Nizam used the allegory of 'Haq, mohabbat and kamzori'. The one, who has these three in them, might be ridiculed but can never be finished or unclothed. We were born naked and it is our original form when we first came into this

world. My dear aspirants (Saadhak), if we have the truth, love and compassion in us then even if someone tries to ridicule us but no one would dare to finish us. We have this word, 'Naked truth'. There is no hide and seek in love, it is open. The compassion is not cloaked behind any curtain. People might try and criticize Babu's sutras but new interpretations must come for them to be relevant always. We should be satisfied with the profit achieved after our sincere efforts. In spite of working religiously, to be seated in inaction, the first criterion is 'Yaddrachha laabhsantushtho'. Dixit Dinkauri Sahib says –

Khulso mohabbat ki khushboo se terr hai,  
Challey aaiye ye aadebon ka ghar hai|  
Alag hee maza hai fakeeri ka apna,  
Na paaney ki chinta na khoney ka darr hai|

The last Viceroy of India, Lord Mountbatten was going for the wedding of the Queen's daughter in England. Gandhiji was in prison at that time. He wove a tablecloth to be given as a present to her. He wrote a letter saying that he was in the prison and I am just a poor fakir. If possible, kindly deliver this tablecloth as the gift from me and the people of my country on this joyous occasion. The Viceroy gave that gift to the Queen along with the note. The letter said, 'The British rule will have to end in my country and we will try our best to achieve this goal. We want to do this with a feeling of friendship and good will. Signed, M.K. Gandhi.' The Queen read the note and was quiet for a while, because there was not even a hint of any enmity of hatred in it. Gandhiji never harbored any ill feeling or enmity in his heart. In our social life, personal life, family life, national life and even in the religious sphere, to be spiteful causes immense harm. Many people will leave the country, but cannot leave these shortcomings. They will overlook the instructions of their Guru, the teachings of an enlightened one or even the message of the Vedas, but will not leave their vices or shortcomings. Learn to be contented.

There is a question, 'What is more significant, audience or touching the holy feet?' Each has their own importance but if you ask me then I would like to say that please do not be spiteful towards anybody. If you can give up being spiteful, then you can have the audience, where ever you are. The divine lotus feet will be placed in your lap. You may bow down but with spite dwelling within you then what good it is? You can't give up anger or lust, but you have given up truth or singing the divine name. Just look at the dichotomy. It is not necessary

to do many austerities or difficult spiritual practices. Living in the world and being active just learn to be common or simple. In other words, just become inert inwardly and the divine along with His 'Sudarshan' will protect you from all directions. The world around you may try to disrobe you but be rest assured that they will not be able to snatch away your dignity. Why, because there is your right or 'Huq', love or 'Mohabbat' and the tenderness of compassion is there. Who can unclothe someone who is naked? And the one who has accepted defeat or is tolerant and is one with the world, who can ever defeat him? Please remember my dear flowers. A youngster came up to me and said that he is still a bud. I agree the buds in my opinion are far more important than the flowers.

Gandhiji came out with those four sutras. He has done yeoman service to the society. Wherever he went, there was no dissatisfaction. People around him used to get tired. I would not like to take any names. Einstein had said that he does not believe in war. He was inclined towards world peace and did say that according to him, the only person who could do it was none other than Gandhi. Vinobhaji had said that, 'The world does not need an atom bomb; instead it needs an aatam bomb'. Gandhi remained free from jealousy, always contented, free from duality and practiced equanimity. We shall have to understand the Gandhian philosophy in a new light under the influence of 'Kailash'. Because I feel that 'Kailash' is truly the 'Rajghat', where there is a rule of wisdom or prudence.

Sachiva biraagu bibeku naresu|  
Bipin suhaawan paawan desu||

The seat of knowledge or wisdom has been called as the 'Rajghat' by the saints. Where ever there is pain there has to be a sigh or a groan. Where ever there is oppression, the fire of suffering will be there. But where there is a 'Samadhi' there is neither smoke nor any fire. You just have a lighted flame. That flame could be from ghee or oil or it could even be a gas lamp but a lighted flame adorns it. Though, this is with regards to the macro or the outer world but in the case of Mahatma Gandhi there is an internal flame too. We are having this dialogue in the light of this flame.

Panighat parama manohar nana|  
Tahan na purusha karahin asnana||

In the 'Manas' the 'Panghat' means the ordinary embankment for the cows or animals, or the seat of knowledge or the embankment of total

unconditional surrender. There, the male which stands for the ego is not allowed to bathe. The true meaning is that the pride of knowledge or the hypocrisy of asceticism also but it is the common portion where there is total unconditional surrender or the feminine modesty and as such ego cannot enter there. The entry of the male ego is barred from this enclosure. Tulsiji has established the social ethics as well has conveyed the actual or real message. Where there is total surrender, the ego of superiority can't enter. Hypocrisy too can't go near it.

The 'Rajghat' as such is one word but it is a conjunction of two separate words, i.e. 'Raj and ghat'. And what it means has been written by a 'Sadhu' and given to me. He has tried to gather the information from the 'Bhagwad Gomandal, Manas Piyush' etc. There are many meanings of the word 'Raj'. Even the Sanskrit dictionary gives varied meanings. 'Raj' in a sense is supposed to be synonymous with the Divine. If the 'Rajghat' is Kailash then the Divine seated there is Lord Shiva. 'Raj' also means a minister. Or, it also means a secret. Paarsa Jaipuri's couplet says –

Ulljhano mein khud ulljhi  
kar raha gaye who badnaseeb,  
Jo teri ulljhi hui latton ko sulljhanney gaye|

Another meaning of 'Raj' is also darkness. If you take it to mean politics then even in there, there is a sort of darkness and hardly any light. Another meaning of 'Raj' is camphor which stands for the 'Aarti'. Even the moon, as well as the thief is also 'Raj'. One more meaning could be the master or a wealthy person or Seth. 'Raj' means charm or embellishment. 'Rajmaan Rajeshwari' was used as an exhortation. 'Raj' also meant the one who used to please the people or charming. 'Raj' was another name of king 'Prithu'. Thus we see that there are varied meaning of the word 'Raj'. Now 'Ghat' means the face, the lines on the face are also called as ghat, wrinkles, and the village folk in Saurashtra use a thin fabric or an 'Odhani' to cover their face, this is also called 'Ghat'. When you cut through the mountains to make roads that too is known as 'Ghat'. When the utensils are made out of clay or wood then the instrument used to make it is also referred to as 'Ghat'. Opportunity or the fulfilling of a wish is another meaning. To block the way is also known as 'Ghat'. The tax collected on the embankments is also called 'Ghat'. Those who supervise the hill roads are also called 'Ghats'. In the pilgrim centers to forcefully catch hold of the pilgrims and put a mark

on their forehead is also known as 'Ghat'. When after the 'Aarti' is done to circulate it all around and collect money it is also called 'Ghat'. So, these are a few different meanings of these two words.

The bibliographers have indicated eight different forms of a king. The moon, sun, fire, air, Indra, Kubera, Varuna and Yama. The scholars say that the social ethics that have come from the moon is referred as the 'Saamniti' in political parlance. The one from the 'Kubera' is called the 'Daamniti'. From 'Indra', the 'Bhedaniti'. From 'Yama' has come the 'Dandaniti'. These are the Pauranic interpretations but in the Vedic tradition, 'Yama' is supposed to be very gentle of pleasant. 'Yama' is a gentleman, always eager to welcome his guests. He is not at all fierce. In the political affairs there comes 'Damanshadanda', that's all. But don't be afraid of 'Yamraj'. There are stories that scare us. But in fact, he is very kind.

So, we were discussing a few pertinent points about this 'Katha' at the 'Rajghat'. Now let us take up a little bit of the main text as well. Lord Shiva was narrating very delightful and interesting 'Katha' to Sati so that her pain of the separation from Him could lessen. The 'Bhagwad Katha' is the means to reduce our pain and miseries or to eradicate them. But the 'Katha' of the Saints, eliminates our doubts or misgivings. That is why, in

*The 'Ghat' at 'Kailash' is known as the 'Gyaanghat'. The saints also call it the 'Rajghat'. Gandhi Babu has raised it to an enormous level but those who are responsible should work to uphold its sanctity and purity thereby further raising it higher. We shall have to study the sutras given by Babu in the light of the 'Kailash'. Like, every year we have the re-consecration ceremony of the temples, similarly there has to be one for the 'Rajghat' also. One aspect or part of this re-consecration or re-dedication ceremony is this 'Ramkatha'. This in my opinion is the foundation because it is blessed by 'Kailash'. It is a new interpretation of the 'Patotsava' ceremony. Today's youth has to have a new view or a new school of thought.*

our sacred tradition, the 'Katha' of a 'Vaishnava' is supposed to be far greater than the 'Katha' of Vishnu. Sati's sorrow or pain should be eradicated, that is why Lord Shiva began narrating the sacred texts to her. At that time, Daksha was anointed with the title of 'Prajapati Nayak' and in order to show down Lord Shiva, he decided to perform a 'Yagna'. Sati, hearing about this event at her father's place wanted to go in spite of her not being invited for it. Lord Shiva tried to dissuade her from going. But, somehow she did not listen and insisted to go. The Lord sends her along with two of His main 'Ganas' and enters the 'Yagyashala'. All the 'Devas' were seated there, excepting the Holy Trinity of Bramha, Vishnu and Mahesh. Seeing this, she could not bear this insult of her Lord and addresses the gathering in a very fierce tone. She curses them and destroys herself in the fire of her yoga or in other words jumps in to the sacrificial fire. There was commotion and pandemonium all around.

In her next birth, Sati is born to the King Himalaya and Maina as their daughter. Mere dry empty intelligence got burnt in the fire and the purified unalloyed faith was born out of the steadiness or the solidity of the mountain Himalaya as Parwati. The beautiful girl child started growing. The 'Manas' very clearly states that when this girl child was born to king Himalaya, day by day his prosperity began to grow. There should be no differentiation between the male and the girl child. Today, I read in the newspapers that the Supreme Court has passed a judgment that if in a household, the daughter is elder, then, she will assume the powers of the head of the family. I welcome this decision and am very glad for it. The daughter is indeed great in all respects. The daughters or the women should be respected. There is huge controversy raging all over our country about certain restrictions imposed on the practice of worship at different places of worship. My clear cut thinking is that the women too must have equal rights of worship as compared to men. If you have a daughter born in the family, please rejoice and celebrate. Seven great virtues come into your home in the form of your daughter. The biggest boon Himalaya got was that the moment faith was born to him as his daughter, the saints, sages, ascetics, and awakened beings began to come uninvited. Sri Narada too paid the king a visit. He was requested by the king to perform the baptism of his daughter. Reading her palm, he spoke about her attributes and some aberrations. He said that the daughter must

perform severe austerities and if she does so, all that I have just explained will come to pass and she will get Lord Shiva as her husband. The daughter grows and goes into to the forest to perform severe penance. On the other side, Lord Shiva was into a deep Samadhi. Seeing the love and the austerities of Shiva, Lord Rama appears before Him and requests Him to marry Parwati. Lord Shiva very graciously accepts the request.

Lord Shiva is holding His trident along with the pellet drum in His hand, astride the bull. A deerskin adorns his waist and is accompanied by his 'Ganas' like the ghosts, goblins and spirits. The marriage party of the Lord departs for the Himalayan kingdom. Lord Shiva is welcomed. The Queen Maina comes to perform the 'Aarti', but seeing His fierce form faints. There was pandemonium all around and Sri Narada along with the 'Saptarishis' enters. The Saint explains the truth about Parwati, that in the form of your daughter, you have been blessed by the 'Mother of the universe'. She is the primordial Divine Mother herself. And Lord Shiva, the Divine Himself is at your doorstep. Bhawani and Shiva are one and are the eternal husband and wife. I would like to interpret it in this way that we are unaware that the primordial 'Shakti' or the divine energy is within us and the Divine is in front of us till such time as a Sadguru in the form or Narada does not come and unveils the reality, we remain ignorant and in darkness. A new wave of respect and love spread across the entire Himalaya kingdom and the Divine union was consummated and the eternal couple was united in the sacred matrimony. Lord Shiva and Mata Parwati come to their eternal abode of Kailash.

Time passes by and in due course, Lord Kartikeya or Murugan for the Southerners was born. He is the embodiment of human pursuits (Purushartha). He is very powerful and becomes the General for the Devas. He liberates the fierce demon Tarakasur. Once upon a time, Lord Shiva was seated under the eternal and well known Banyan tree atop the Mount Kailasha and He was in a very pleasant mood. Sensing an opportunity, Ma Bhawani approaches the Lord and she is seated respectfully on the left side of the Lord. She raises a few questions to Him. In reply to her questions, she wanted to hear the 'Ramkatha'. Hearing this, Lord Shiva was verily pleased and thanked her profusely for asking such important questions which were for the salvation of the mankind. The Lord starts the narration of the 'Ramkatha' to Ma Parwati.



Baap, Thakur Ramkrishna Paramahansa had once said that Vivekananda is one of the 'Saptarishis', who has come down to earth. I am not saying this under any emotional fervor. I accept with utmost joy that truly, he was one of the Rishi's from the seven constellations. In the nineteenth and the twentieth century, all the seven great 'Rishis' have come down to the earth. Who has come in which form, this discussion we shall do at a later date. My internal faculties confirm the fact that Gandhi Bapu also is also one of these seven Rishi's to have descended upon earth. I do not want to force you to accept what I say, but this is my conviction. This twenty first century also is a youngster now, sixteen years old. Sixteen years is a very important age to be in. There are sixteen 'Kalas' or skills. In this period of the last two centuries, Swami Vivekananda as well as Gandhi Bapu, are the incarnations of these great eternal sages of our constellation. Gandhi Bapu is the incarnation of Agastya Muni.

Gandhi Agastya sat sagar ne pee gayo|

The great poet saint 'Dula Bhaya Kaag' might have written this and he knows best. In the twenty first century, the entire world has decided to name a 'Star' after Gandhi. This is a commendable move; please do not take him back to the skies as the world today needs him more. Let him be amongst us. The late Majboor Sahib says –

Aasman par teri hasti, zameen par meri hasti|  
Ya toh tu thoda jhuk ya thoda mujhey upar utha|

How is it possible to meet in between? Where am I and where are you. In this state, meeting is a difficult proposition.

It is good that we make statues and pictures of Gandhi and then send him back. Gandhi should become a part of our behavior, our way of life, according to the changing times maybe certain reformation or changes may be done with understanding and not out of force or change for the sake of change. By this I am sure, he will be very happy. He is not like us that he will get upset on petty issues. The one, who will get angry, is not Gandhi. At times, I also do not totally agree to all what Gandhi Bapu says. It is my own



individuality and my personal understanding. During the 'Bardoli' civil disobedience movement, Sardar Patel did something in a jest. Many great leaders were assembled there. Vedhchi's Jugatram Kaka came to meet Bapu. A villager had seen the picture of Bapu in the newspaper and used to carry it in his pocket and move about. He was a poor villager and had walked a very long distance from his village to meet Bapu, but how the hell could he even get to see him? He was asked to meet Jugatram Kaka but he had already left. Finally, he could get hold of Kaka and he went to Bapu and informed him that a poor villager has come all the way just to meet you. Can you see him? Bapu said that first give him some food and then call him in. Bapu and Sardar were sitting together and having an important discussion. He was called and when he came in, he enquired who Bapu is? Sardar jokingly replied, 'I am Bapu'. On hearing this, he turned back to leave passing a very heart touching comment that to with a bit of sarcasm in his tone, 'You cannot be Gandhi. The one who says I,I can never be Bapu'. There was no trace of 'I' left in Bapu. Even if we can practice five of his principles in our life, I am sure that it will very rewarding and beneficial for all of us.

Now let us try to understand the significance of the 'Kumbhaja' element or reality. There were different schools of thought regarding it. One was liberation and the other was creation. During Lord Rama's exile, He consulted three sages. At 'Teertharaj Prayag' he consulted Sri Bharadwaji Maharaj about the way forward. My dear youngsters seek directions from the one who is not steeped in selfishness but from the one who knows the path of the highest truth or spiritual knowledge.

Bhardwaj muni basahin Prayaaga|  
Tinhahin Rama pada ati anuraaga||  
Taapasa sama dama daya nidhaana|  
Parmaaratha patha parama sujana||

The attributes mentioned above are necessary in the person from whom you seek the directions in life or else you may be lost. Ask an impassioned person. Who has compassion in his eyes, love in his heart and who speaks the truth, ask such a person. Ask the one who does penance (Tapaswi). Penance for me for the present times is to accept praise or abuse smilingly, without letting it affect us. Today, we need not go to the forest to do any penance. A mother-in-law accepts the scornful

words or the appeasement of her daughter-in-law smilingly is penance. Someone might have hurt us but to forgive and forget is in my opinion a penance. By practicing this in life to inwardly chant the divine name is penance. Such a person will be able to guide or suggest the right direction. 'Sama' means peace. On seeing him you can make out that he is at peace with himself and does not get disturbed. The one who is disturbed is unhappy. Whose nature is peaceful and the internal faculties accept his peaceful nature. One is, God. Then is the awakened being.

Shantam shashwatamaprameyamanagham  
Nirvaana shanti pradam,  
Bramha Shambhu Phanindravevya manisham  
Vedanta vedyam vibhum||  
Raamakhyam Jagdeeshwaram Surgurum  
Mayamanushyam Harim  
Vandeham Karunakaram Raghuvaram  
Bhoopal Chudamannim||

The one, who is serene and who by nature is calm and peaceful. 'Yama'; the one who has controlled his senses by reasoning it out with them and out of loving care has tried to still his scattered energy. It is not to be blinded but to have equanimity in life. Sri Rama has indicated to us that Sri Bharadwaji is a sage who is knowledgeable about the path or welfare and highest good. Rama does not ask that where should He go? Instead, He asked that which path He should take? Then the Lord goes to Sri Valmiki ashram –

Baalmiki mann ananda bhaari|  
Mangala murti nayan nihaari||

After taking rest for the night, the next day He asks that where should He stay? Where, no birds and animals nor the sages and seers residing in the forest are disturbed. Valmiki Rishi is the right person to guide in this respect. Fourteen places were indicated by the learned sage who holds a great spiritual importance. But before replying, he counter questions that first tell me that, where is such a place in the creation devoid of your presence? You are omnipresent. But as you have asked me I would reply thus;

Jinha ke shrawana samudra samaana|  
Katha Tumhaari subhaga sari nana||

The person whose ears are always engrossed in listening to the divine glories, The Lord resides there. From there, Sri Rama comes to

the Kumbhaja ashram and asks to learn the mantra by which He can create and liberate. The great sage tells the Lord that from here, you kindly go to 'Panchwati', on the banks of the 'Godaavari' river and from there this campaign will proceed further and also be successful. The evil has to be extricated or the world has to be liberated from the clutches of evil and the creation of the 'Ramrajya' had to be done.

Gandhi Bapu's two thoughts also run side by side. He had to remove the untouchability and unemployment. He wanted to take out his people from superstitions and misconceptions. He wanted to create a plan for the development of the villages. To establish the 'Ramrajya' in his land. He was desirous of creating a society who believed in simple living and high thinking. Let us perform the 'Shraddha' to this great soul by inculcating simplicity in our way of life, to give up all vices, not to treat anyone as lowly or an untouchable and trying to provide a meaningful occupation for those who are unemployed or live a life of depravity. Gandhi Bapu's mission in life was to recreate certain things and abolish the outdated and unacceptable practices in the society. I say this as a sutra for our lives. This thinking came to me which has the Gandhian philosophy embedded into it because Gandhi is performing the deeds done by Muni 'Agastya'.

It is said that this great sage, drank the entire ocean in just three hands full. Similarly, Gandhi Bapu also, drank the ocean of the British rule in just a few gulps. The Vindhyachal of the dictatorship or autocracy was spreading. To stop this, Gandhi Bapu came as the incarnation of Muni 'Agastya' and does the inhuman or great task of ridding his country from the clutches of the oppressive British rule. He wanted the foreigners to go back but with respect and friendship. The so called wrong ideologies which were spreading in those days were stopped by this great soul. Gandhiji constructed the 'Ghat' for his motherland. To give a new perspective or to create a supportive environment is what 'Rajghat' is.

The great personalities, remain unnoticed in their times. Sometimes it takes fifty years or even a century goes by before their work is noticed and their greatness is realized. Gandhi is one such personality in my opinion. When we were small, we used to be taught in Gujarati, 'Pardesi bhokhya

toppawalana tola uttrya'. A person went from India to London and outside the airport he saw an Englishman or a fair skinned person polishing shoes on the pavement. He enquired that how much he needs to pay for his shoe shine. Ten pounds was the answer. He only had ten pounds with him, yet he placed his foot on the shoe stand and waited for it to be polished. In the meantime, another Indian came who knew this person and was aware that he does not have much money. When he asked the first person, he replied that for so many years, they have trampled us under their boots, so I am now paying them back. Many great personalities used to bow down to Bapu, but he never had a sense of pride. If you ask me, Gandhi was born as an 'Avatar' on this earth. So in this manner, seated at the 'Rajghat' we are trying to assimilate the philosophy of Gandhi Bapu, the Father of our nation in the light of the 'Ramcharitmanas'.

We have seen that 'Ghat' has got very many different meanings. One meaning is to construct a 'Ghat' or in other words give it a special form. Like the jeweler makes a special diamond or a piece of exquisite jewelry, similarly this 'Rajghat' of Bapu is also giving us a new polished outlook. I would like to share with you that how many people worked towards making a 'Ghat' of Gandhiji? In other words, the contribution of all those who worked in the transformation of M.K. Gandhi to Mahatma Gandhi. In the making of the Mahatma, the person also grows. His birthplace is Porbander. His mother was Putlibai. There is an Acharya who gives the life mantra. Porbandar gave the 'Ghat'. Whenever I happen to visit Porbander, I make it a point to visit Gandhi Bapu's birthplace and Sudama Mandir. I go to Bhaishri's Sandipani ashram to have a cup of tea with him. The place which gives birth to great personalities, if full of vibrant energy. Birthplace is Saurashtra, Hindusthan but his work field or sphere of influence is the entire world. Second, the mother is very important and is also great. Mehul had written, 'That eternal rest which even the Himalaya cannot give, can be got in the mother's lap'. Parwaaz Sahib has written a couplet –

Haari hai maut Ma ki duaon ke saamney,  
Mein doobaney chala hoon toh dariya utar gaya|  
Duniya mein sabse badh ke dawa Ma ka haath hai,  
Jab choo liya mujhko toh har ghao bhar gaya|  
'Janani janmabhoomischa swargaadapi gariyasi'|

In the creation of a man, his mother and his birthplace have a very significant role to play. The four sides or the 'Ghats' and the role of five very significant people in creating the personality called Gandhi. Let us not forget 'Rambha', who gave Gandhi the Rama Mantra. She was his nurse but played the role of his Guru. The four sides or the 'Ghats' are in the four directions and their contributors as well. In the centre is the lamp or the lighted flame, which burns constantly. One side is Gopalkrishna Gokhale. Three are foreigners and one Indian. Gandhiji had said that for him, Gokhale was like the flow of the Ganges. I can bathe in it. Today, I have brought Gandhi down from the skies. In the normal worldly behavior it is said, 'Shatham prati shaathyam', knavery towards the enemy or behaving the way they behave with you. But Gokhale said, 'Shatham pratyaaapi satyam'. Even with the enemy or a wicked person behave with good faith and truthfulness. Gandhiji caught this as the mantra for his life. Youngsters, I know it is very difficult to digest. To be gentle or composed in front of perfidiousness is very difficult. The 'Manas' says –

Shatha san binaya kutil san preeti|  
Sahaj kripana san sundar neeti||

So Baap, Sri Rama says in pleading or gentlemanly behavior with a rogue does not help. But Gandhi Babu accepted just the opposite and that is, 'Shatham pratyaaapi satyam'. Let us forget its literal meaning for a moment. Let us try to understand the meaning from the book of life instead of the dictionary. The Lord can never be negative. What the Lord is saying that in front of a rogue or in his company will be the test of your humility or modesty. This will enable the rogue to get transformed. The Gopis of Vrindavan say, 'Kutala kuntalam', if there is saintliness in you then with your gentle behavior even a wicked person and the one who is steeped in attachment with the worldly objects, you can try to wean him away from his attachments. Arjuna was deep into attachments of all sorts in the beginning, but the Lord tried to wean him away by giving him the true knowledge and said, 'Ati lobhi san bairaga', meaning that one who is greed personified, slowly mould him with the values of detachment. 'Ati' or excess is an extreme form of energy, so to try and mould it with the opposite energy might work. The one who is

very angry, please talk to him about peace and imperturbability because he needs it the most. 'Ati kaami san Hari katha'. The one, who is engrossed in sense pleasures, needs to be slowly weaned out of it by the 'Katha'. This 'Katha' which I am singing, i.e. Goswamiji himself too was steeped into sense pleasures in the beginning of his life. When he completed writing this sacred text, he wrote –

Kaamihi naari piyaari jimi  
lobhihi priya jimi daam|  
Timi Raghunath nirantara  
priya laagahu mohi Rama||

Let us try to help the 'Kaami' become a 'Rami'. We need a doctor, where there is a disease or when we are unwell. The Sadguru is the greatest 'Baid' or doctor. Jesus went and served the women who were outcasts or downtrodden. If you sow a seed in the soil which is barren or salty then it won't sprout, but if it can be made fertile. Similarly, the one who is mean or stonehearted, if he can be made to have compassion and love, then this is a true magic. A flautist or say a musician went to a village. A trader was sitting in his shop. He stood there in front of the shop and played a very melodious tune for a while. The greedy Seth did not want to give him anything. The trader's wife was inside. He went in and got a piece of sandal wood (Sambela), and giving it to the flautist said;

Polu che te vaagyutema  
kari te shee kaarigari?  
Saambelu vagaaddey toh hun  
jaannu ke tu shaano che|

The one who can empty the dirt or trash from within that is what a real charisma is. Let us learn to look at things with a positive mind set. Gokhale says, 'Shatham pratyaaapi satyam'. This man has really done some great work for mankind. The second person who was responsible in molding Gandhi was Tolstoy. Gandhiji has mentioned about his influence on his life. The third person was Ruskin. He had done great work in molding Gandhi's life. Ruskin was a European. The fourth is Mahatma Thara. He was an American who fought against slavery, Andrew Thara. The government would collect taxes from the people and sell liquor. They would exploit the people. The people in power used to live in splendor and opulence and spend their time in enjoyment. Seeing all this colossal waste, Thara revolted and said that I shall not pay any taxes. You exploit the poor and waste their hard

earned money in your enjoyment. There was strength and a power in his words. Thara was imprisoned. One of his friends went to see him. He asked him, 'How come you are here?' He replied, 'How come you are outside?' Come in to save your country. Thara was the teacher of the disobedience movement to Babu. There is a difference between the two as well. Gandhi Babu carried out all his campaigns but with decency and humility. Till the end Gandhi Babu never took the path of violence but Thara would not adhere to it strictly. There was a similarity in their approach as well as a bit of a difference too. Gandhi strictly followed the adherence of non-violence till the end. But undoubtedly, Thara had influenced Gandhi Babu greatly.

Gokhale, Tolstoy, Ruskin and Thara they were the four creators of the four sides of Babu's personality. Next we see the burning flame in the centre. Now what is this flame? This is Srimad Rajchandra. Babu has written about him separately in his life story. He was from a small village close to Morbi in Gujarat. He was a great ascetic following the Jain tradition and Baou looked up to him as his Guru. He did severe penance and practiced certain strict disciplines thereby undergoing physical hardships. But he was a diamond merchant. When Gandhi Babu at one point lost faith in the Hindu way of thought and started tilting towards Christianity, it was Srimad who stopped him from doing so and got him back onto the mainstream of Hinduism. When Babu went to him, he explained the eternal 'Sanatana Dharma' and also spoke about the Jain philosophy. Therefore, I shall call him the flame of this 'Samadhi'. He enlightened Babu. Whatever is eternal, kindly never negate it. This sutra was caught by Gandhi Babu and he went on to say that truth and non-violence are the eternal paths. He spoke of seven lighted lamps. Gandhi caught the light of all of them and incorporated them in life for enlightenment. Srimad Rajchandra is that eternal lamp. They exchanged a lot of letters between them. Three or four are very famous, kindly read them.

I have done three 'Kathas' on Mahatma. The first was 'Manas – Mahatma' at Sabarmati. 'Manas – Mahatma 2' at Dandi in Gujarat and the third 'Manas – Mahatma 3', just outside the precincts of the 'Rajghat.' You did not give me the entry then but I kept on knocking at the door and today finally, we are seated in your lap. I had

resolved that I would be doing three in this series and that by the divine grace was fulfilled. By the grace of my Guru, I always pick a subject and try to talk on it in the light of the 'Ramcharitmanas', but let me tell you that Rajneeshji is truly an amazing person. The deliberation and thinking went on for full five years. He wanted to have this 'Katha' at any cost and his courage and humility is indeed commendable. We got the permission for 'The all faiths prayer' and I am indeed very happy and blessed for it. This is Gandhi Babu's all faiths prayer. Everybody prays in their own way. This is my prayer and at least the work was done. Baap, These are the discussions for equality of all religions or faiths along with the all faiths prayer. This is that place or 'Ghat', where there is no differentiation of color, cast, or creed, or religion. This is not a religious gathering. Everybody accepted this idea gladly and I am really pleased and thankful for the same. So this is the 'Manas – Rajghat'.

Pannighat param manohar nana|  
Tahaan na purush karahi asanana||

Gandhi Babu would only learn from great people or an elder only that was not the case. He would learn from small-small children also. Take the truth or noble, from wherever you may get it. Babu was very adherent to rules and discipline. People who were with him would get tired or fed up with his strictness. Eat only this much and that too only at such and such a time, etc, etc. A couple came to meet Babu along with their small child. The mother told the child, 'Look. He is Gandhi Babu'. The child replied, 'No. He is not Babu. He is a mad man. He is absolutely mad'. Babu asked the child as to why did he think that he was mad? The child replied, 'We are sitting here and you are busy eating alone.' On hearing these innocent words of the child, tears welled up in Babu's eyes. From the very moment, he decided that when anyone comes to see me, first offer him food. Accept truth from wherever you get it. Keep the doors and windows open. During the 'Dandi march' Babu used to walk very fast. The people accompanying him literally had to run to catch up his pace. We can learn so much from Babu's life. To attain peace and rest (Vishram) in life, Babu's life carries a very profound message. Babu had said, 'My life itself is my message'.

Now, let us proceed towards the 'Ramjanma Katha'. Yesterday, we saw that Lord

Mahadeva is seated in a very relaxed manner, under the well known Banyan Tree at 'Kailash.' Sensing an opportune moment, Ma Bhawani walks up to Him and enquires about the 'Ramkatha'. Lord Shiva was very pleased with her question and thanked her profusely for asking Him such a beautiful and a very beneficent question. He said, 'Hey daughter of the Himachal. There is none other more charitable than you.' The one who becomes instrumental in the flow of the Ganges like 'Bhagwadkatha' is indeed very charitable and obliging. 'Rama is the Divine Himself, Devi. He has assumed a human form from His formless state. The all encompassing or all pervasive God has taken a human form. The father of the entire creation has become the son of king Dasarath. The Divine, or the formless one, walks without legs and speaks without a tongue. Without hands, He does everything. And, He moves without feet. He sees without eyes. Devi. It is very difficult to attribute a specific cause of His incarnation. But still, I shall narrate just a few for your understanding'. The 'Manas' talks about five reasons why the Divine had to come taking the human form. The first reason given by Lord Shiva is that the guards or the Lord at 'Vaikuntha', Jay and Vijay, were cursed by the 'Sanatkumars' to become a devil and be born as Ravana and Kumbhakarana. To liberate them, the Lord had to come as Rama. The second is the curse given by Sati Vrinda. The third is that Sri Narada once cursed the Lord and to keep the word of His devotee, He had to come in a human form. The fourth reason is that Manu and Shatarupa did severe penance and prayed to the Divine to come as their son and the Lord promised that He would do so in Ayodhya. The last reason explained by Lord Shiva was the curse of the Brahmins given to the king 'Pratapbhanu'.

In the 'Manas', before the birth of the Lord, the birth of Ravana has been explained. Before the Sunrise, there is the darkness of the night. Tulsiji, first writes about how the demons came into being and then goes on to write about the Divine advent in the Surya dynasty. Ravana, Kumbhakarana and Vibheeshana, perform severe penance to appease Pitamaha Bramha. They are able to obtain great boons from him. After gaining inordinate power by the boons, he started to exploit and torture the mankind. The earth trembled under the onslaught of this treachery and taking the form of a cow, goes and

seeks the refuge of the sages and the seers and wept. They then decide to go to the Devas and seek help. From there, they all decide to go and seek the counsel of the Grandsire Bramha. He too expresses his helplessness in this regard. Lord Shiva opined that only the Divine can help and can only be revealed by love. All of them collectively begin praying to the Divine for help. Vinobhaji propagated the idea of collective prayer or collective austerities. All of them called on the Almighty. On hearing the prayer, a celestial voice assured them and asked them to be patient. I, along with all my divine potencies will incarnate on earth. There are three sutras for God realization. The first is that we must do the necessary efforts towards God realization. The earth, sages, Devas etc, collectively did sincere efforts of prayer. But there is a limit to the efforts that one can perform. Then you need to pray. Similarly, the prayer too has its own limitation. After the prayer was over, the Grandsire instructs everybody to give up their sense pleasures, come down in the form of monkeys and bears and patiently await the Divine advent. If we can take these three steps then it will lead us to the fourth and that is the incarnation of the Divine. My dear brothers and sisters, first we should work diligently in the right earnest. Then we need to pray. After that, we need to wait patiently for the Divine to incarnate.

Now, Goswamiji, takes us all to the pious Ayodhya, on the banks of the holy Sarayu river. It was the reign of the Raghu dynasty. The present king, Sri Dasarathji was seated on the throne of Ayodhya. He is the embodiment of the three 'Kandas' of the Vedas. Namely, the 'Gyaankanda, Upaasanakanda and the Karmakanda, all into one. His queens used to lead a very pious life. The king used to love his queens and the Queens used to respect the king. I repeat this each and every time that if we want to be blessed with the children like Rama, Bharat, Lakshmana and Shatrughna, we must learn these two sutras for a happy married life. The man should love his wife, and she should respect her husband, just to satisfy his male ego. Having such a healthy relationship, they should jointly be devoted to the Lord. Just practice these three, very simple and practical sutras. But the irony is that even such small things, we cannot do. After listening to the 'Ramkatha', if we can do this much then we shall be blessed with Rama in our lives, peaceful rest and a blissful joy.

Goswamiji says that king Dasarathji had such a beautiful and a happy life. But the king was bothered with the fact that he had no issues. King Dasarathji has given a beautiful sutra for all of us that when you are surrounded by griefs then go and knock the door of your Guru. Today, the seat of power is going to the 'Gurudwaar' with humility. By this, three things happen. One. When we are lost in the darkness of the world, the Guru becomes the torch bearer or the guiding light. Then we can see the world, though the Guru's eyes. So, the king goes to his preceptor. Shringi Rishi is called for and a 'Putrakameshthi Yagna' is performed. The ablutions are poured with faith and devotion. As the last offerings were being poured, the 'Yagna Narayana' appears holding the urn containing the sacred Prasad 'Kheer' and hands it over to Guru Vashishtha, to be distributed amongst the three queens. The king distributes the Prasad to his queens. Half was given to Mata Kaushalya. The balance one fourth was given to Mata Kaikayei and the remaining one fourth was further divided into two and given to Mata Sumitra by Mata Kaushalya and Kaikayei respectively. All the three of them ate the sacred divine Prasad and started to feel the effects of pregnancy.

Days and weeks passed by. The hour of the Divine to appear was at hand. All the five constituents of the almanac became favorable. It is the ninth day of the bright fortnight. The spring season and the month of Chaitra as per the Hindu calendar and the constellation of the 'Abhijit' were adorning the skies at noon. That was the auspicious hour of the Divine incarnation. The celestial deities were overjoyed. The saints are experiencing the divine bliss. They all gathered and began praying awaiting the Divine's arrival. After offering their prayers to the Lord, they returned to their eternal abodes the One who is present in the entire creation, or the entire creation resides in Him, the Almighty Lord appeared in front of Mata Kaushalya, in His four armed form. I have heard from the saints that Mata Kaushalya turns away and says that Lord. You have come, welcome. But you have not kept your word. You had promised that you shall be born like a newborn baby, but here you have come as my father and not as a small baby. You have come as Narayana and not as Nara. On hearing these loving and sweet words, the Lord asks the mother to teach Him how to become a human newborn. And we all can take pride of the fact that the mother of this land can

teach the Divine how to become human. She asks Him to first of all become two handed and not four. In fact, today we all seek a two armed God who is more like us. Then she asks Him to become small just like a newborn baby, and the Lord turns into a newborn. Then He asks that is everything in order now? She says, No. A newborn baby cries but you are talking like elders, so you must cry first. On hearing this, the Lord as a newborn baby in the lap of Mata Kaushalya, began crying. Hearing this baby cry, the other queens run towards the quarters of Mata Kaushalya in utter dismay. The handmaids go and inform the king about the birth of the child. Hearing this, the king is immersed in divine bliss. He started wondering that has the One & Only God come to me as my son? Is He truly that or is it some sort of a delusion? Please go and inform Gurudeva immediately. Other than him, nobody else can remove this doubt. Guru Vashishtha arrives and confirms the fact that the Divine Himself has come as a child to him. On hearing this, the king's joy knew no bounds and he ordered that let the entire kingdom rejoice on the advent of the Divine. From this 'Vyaaspeetha' at the 'Rajghat' next to Babu's awakened and charged Samadhi, I offer my greetings of the 'Ramjanma' to you and the entire world.

*There are many meanings of the word 'Ghat'. One meaning is to give a special or a particular form. Like cutting and polishing a diamond stone or a piece of exquisite jewelry. Similarly, we have to give a new meaning of a form to Babu's 'Rajghat'. How many people contributed towards molding or helping M.K. Gandhi become a Mahatma? His birthplace is Porbander. His mother was Putlibai. So Porbandar was the first contributor. Whenever I happen to go to Porbander, I make it point to go to Babu's birthplace and to Sudama Mandir to pay my respects. To have a cup of tea, I go to Bhaishri's Sandipani Ashram. Where the great personalities are born or live, such places are filled with a vibrant energy that blesses us and fills us up.*

## *Kathā-Darśana*

- ♦ Rama is the embodiment of dialogue. Kindly do not defile Him by senseless arguments.
- ♦ Don't just see Rama in the idol of the temple, try to see Him in the plants or flowers also.
- ♦ The Guru has the explanation or the reconciliation. We get peace and rest at his abode.
- ♦ The 'Sadhu' according to the time and space, for the peace in the world may revolt but he will never be offensive towards anyone.
- ♦ Where the great souls are born or stay, such places are full of consciousness and vibrant energy.
- ♦ When the traditions become dead or outdated, they pollute the minds of the people.
- ♦ The one who is devoid of understanding will be angry.
- ♦ The one who is disturbed from within can never be peaceful.
- ♦ Without the 'Hari-Bhajan', even the social work can become egoistic.
- ♦ When you chant the divine name no procedure or methodology is necessary excepting total faith.
- ♦ When there is an initiation ceremony, a set procedure needs to be followed. In guiding or helping someone, you do not need to follow any procedure.
- ♦ The people can only be united with a thread of love.
- ♦ From wherever you get good or noble, please welcome and accept it.
- ♦ Man should be new and fresh every day. There should be new or fresh ideas daily.
- ♦ Many people are willing to leave the 'Desha' but cannot leave their 'Dweshā'.
- ♦ The world can try and disrobe you but cannot strip you naked.
- ♦ The leader of the nation should be an ascetic as well as vibrant.
- ♦ Let your fabric be 'Khadi' and lifestyle be simple, take these 'Mantras'.
- ♦ Gandhi's truth was of words, thought and practice.
- ♦ If we can eliminate our misconceptions then Gandhi is universally acceptable.
- ♦ The world needs unity or the bridging of the gulfs of differences today.





## Gandhiji's 'Ghat' of his mind was very clean and pure

Manas-Rajghat : VI

Baap, There are very many queries. I shall try and take them as per my understanding and as per the time permitting during the course of our discussion. The Sarayu River is flowing through Ayodhya. On the banks of this holy river a number of embankments have been constructed. One of them is known as the 'Gajaghat'. This also means the 'Ashwaghat'. In other words it is meant for those who are meek, cannot speak or express their feelings. On the same side, there is another enclosure, especially meant for the women folk. There is another where the water pots are filled for drinking. So, there are various types of such embankments all along the banks of the river. We are discussing here about the 'Rajghat', were there is non-discrimination amongst the people and everybody is allowed to bathe. There are a few 'Ghats' in our lives as well. Let us discuss about them. Let us discuss about which four 'Ghats' are there within us. They are well known but are based on our internal organs. On the Sarayu River, the embankments are external and visible. There are four internal embankments within all of us but some of them are clean, some are not so clean and some are dirty. But still, we are a bit careless about them. These four 'Ghats' within all of us are the mind, intellect, chitta and the ego. The mind is formless and there is no blueprint or idol of it. What is the form of the mind? How does one picturize the intellect? How can we depict the brain? Though, in the anatomy of the body, one can scan the brain. But how can we picturize the intellect? The chitta also does not have any shape or form. And the ego is present in our psyche but can we draw an outline of our ego? Even if we want to, it is near to impossible to be able to draw out a specific form of the ego. Should the eyes be open? Should we cast away our hands and stomp our feet? But what will be the true image of the ego? Let us now try and understand Gandhi Bapu's, mind, intellect, chitta and the ego or pride in comparison to ours? In today's world, nearly most of these internal 'Ghats' in my opinion are dirty. The cleanliness drive or (Swachhata Abhiyaan) is very much needed to cleanse the Dharma, wealth, Kama and liberation (Dharma, artha, kaam and moksha). And these internal embankments can't be cleaned with a broom from the outside. It is impossible. It is a difficult proposition. When you meditate or do 'Dhyaana', it enables internal cleansing. It is tough. Two days ago I was asked that do I practice meditation? My answer was that by the grace of my Guru, I try and be careful or watchful. See good, do good. Today, there is a question that did Gandhi Bapu get angry? His anger if at all was for the good or beneficial for the mankind as a whole. 'Do I get angry?' 'We all have some or the other shortcomings in all of us. Why do you consider me to be a superhuman or complete in all respects?



Manas-Rajghat : 40

Ya toh qubool kar meri kamzoriyon ke saath,  
Ya phir mujhey chod de meri tanhaayion ke saath|  
Laazim nahi ke har koi ho kaamyab hee,  
Jeena bhi seekh leejiye nakaamiyon ke saath|  
- Dixit Dinkauri

There are some shortcomings in human beings. There was this rumor going around that Bapu does not get angry, or irritated or aggressive. All those who lived with him knew it well. After all to live with him was like living on top of an erupting volcano. Once, he was taking a morning walk along with some children. He used to enjoy their company and was very affectionate towards them. While walking, one of the kids asked Bapu that to hurt anyone emotionally, will it be considered as violence. To hurt anyone, by your mind or thoughts, words or action is undoubtedly violence, was Bapu's reply. Then the kids asked that why does at times he calls them and hugs them? Bapu Said, 'you naughty little children and pressed their hand'. The kids from that moment started shouting that Bapu got angry and ran repeating it loudly. Gandhi Bapu was a strict disciplinarian and was quite rigid with his principles. Everything used to be done according to numbers. The worst part is that Bapu's maximum strictness was with Kasturba. How great was she, just imagine. Once a poetess had written about who was responsible in making Tulsi into 'Tulsidas'? And she reminded the world to thank 'Ratnavali' who was the great woman behind this transformation. The word 'Kasturi' means musk. It is found in the naval. The personality of Kasturba exuded this divine fragrance. Bapu was a bit strict but his behavior with those close to him also..... To live with him was very difficult. But when his transformation into Mahatma began, he did not despise the strictness. I am saying this from the 'Vyaaspeetha' and that too with total responsibility that Gandhi Bapu's mind was very pure and clean. Wherever he felt that there was any blemish or he had done anything, he immediately accepted that and even wrote about it that yes he has used such and such thing. He says, 'You will be surprised to learn that there is nothing in the world that I have not touched'. Gandhi Bapu was an all rounded person or if I may say that he had the stone from each 'Ghat' in his personality. I don't read too many books. Or, I am also not that keen to read. It is not that I am averse to reading but do so very seldom and thankfully, my memory is good and I can remember what I have read. Very few people are so frank and open in writing about themselves. To write openly, without concealing anything is very difficult. Today's youth

might not be in agreement with his views completely because his views are a bit strong and maybe harsh to some extent. He experimented with truth and self control. It is very difficult to understand him. Whatever he did, he did fearlessly. The embankment of his mind must have been very pure and clean. He used to clean everything himself, be it his room, his toilet, clothes, things etc. He must have also done a very thorough cleaning of his mind to ensure its purity. The glory of the 'Rama Naam' is scattered all over. Whether it is Raamnaam or Harinaam, it is one and the same. The divine name does not let the impurity to enter within us and gradually cleanses us as well. 'Rama' is universal. Why should we restrict it to only one religion? I don't understand that why are people scared to utter the 'Raamnaam'? Because, are they afraid that they will be labeled as communal? How can a fearful country ever be free? The text, which teaches us humanity, human relations, or can be treated as our introduction, how can it be deemed to be communal? There are very many debts that we all have to clear. When shall we be able to repay them? My grandfather taught me the 'Ramcharitmanas'. I am indeed very wealthy because of it. I have been blessed by this boon. I am moving around with the last or the ultimate text in my hands. Many more texts can come in the future who knows. But as of now, I feel that it is 'The only One'. I am very fortunate and I don't say with any pride but with utmost respect and humility. There is a great message to be taken from this Samadhi. If not today then maybe fifty years later, the world might awaken to it. It takes a bit of a time to understand certain things. A message will go all around. This courage and strength will be applauded and respected.

For governance, or to run the affairs of the government, the rulers or the leaders have to keep these three things in mind. The 'Ramcharitmanas' very clearly talks about the 'Raj Dharma'. It is question of the security of the entire world, leave alone India. Alas. The UN could realize this fact and pay heed to these principles which are universal in nature. Vinobhaji was an enlightened being and his soul was attuned to this entire world. He had pronounced, 'Jai Jagat'. The Vedas say, 'Sarve bhawantu sukhinaha sarve santu niramaya'. 'Jai Bharat' or 'Jai Hind' is good from the national point of view. The Indian thought cannot be so narrow or constricted. In the end the Indian mind expanded and declared, 'Jai Jagat'. The 'Ramcharitmanas' was

Manas-Rajghat : 41

much more advanced than this also where it declared 'Jai jeeva'. The entire creation of animate and in-animate matter was taken into consideration very minutely. At some place it is obvious and at another it is discreet. So, In Gandhi Babu there is no trace of politics, instead he professed or imbibed the love for his Motherland. That is why; he is worshipped as the 'Father of the nation'. Jaiprakash Narayan was hailed as the 'Loknayak'. The 'Manas' says that the first and foremost duty of the king or the ruler is to protect the earth and to look after it. If this discussion will not take place at the 'Rajghat' then where else should it be spoken about? Each country has its own 'Capital', like we have Delhi. It is different even for each state. Similarly, in the spiritual world also, it is different. The capital of the totally surrendered disciples is the sole refuge of their Master of the 'Buddha Purush'. The 'Raj Dharma' professed by the 'Manas' is to look after the citizens while following the precepts of the 'Raj Dharma'. It states very clearly;

Bharat binaya aadar suniya  
kariya bichaaru bahori|  
Karab sadhumat lokmat  
nripamaya nigama nichori||

The teachings of these three or their guidance must be adhered to. In other words, learn from these three and look after those three. First, for the protection of the earth, the views of the Saints should be taken. The difficulty arose when the public opinion came in between. This negated the opinions of the Saints. The public opinion was taken on the basis of a bottle of wine or it was bought.

Why did Babu like the word 'Ramrajya'? Because, here the very first tenet was the opinion of the sages or seers (Sadhumat). This was the guidance given without being vocal about it or in silence. The one who is quiet or (Maun) is 'Muni'.

Tumha muni maatu sachiva sikha maani|  
Paalehu puhumi praja rajdhaani||

Hey Baap, Take care of the mother earth with the guidance from the ascetics or the Fakirs. Because, they will say 'Vasudhaiva kutumbhakam'. We Indians should have the pride or our nation. Whoever is the ascetic or the 'Sadhu', what difference does it make? Osho had once said that become a world citizen. The Vedas, declare the universality and hence do not limit us just to India but go on to declare the universal citizenship. Therefore, if you are talking about the entire world as a whole then please take the counsel from the saints or the ascetics. To look after the people,

please seek the advice of our Mother. Only the Mother can teach us how to take care of the people. The entire population of our country cannot be looked after any government but our 'Bharat Mata' can only do it. Please address 'Bharat' as Ma. Only one country calls it the by the name 'Bharat Mata' and i.e. India. If you say, America Ma. How odd does it sound? 'Russia Ma or Germany Ma'. Those who carry out genocide, how can they be referred to as Mother? After all, the Mother is the one who nurtures. The one who sacrifices herself for the sake of her children or in other words from whom, the blood, sweat, milk and the tears from her eyes flow for her progeny is none other than the Mother. 'Maatu' is just not the word used for Ma Kaushalya, but for Ma Kaikayei or Ma Sumitra as well. See the glorification of motherhood in the 'Manas'. Some ignorant people, without even bothering to study it, blame it by saying that the 'Manas' has been unjust towards women. When it is said that take care of the people asking the Mother, also means your family, your town or district, country, or the entire world. Even look after your neighbors with the love and affection of a mother. Only a mother can nurture the children. She is known by her motherly care and affection. The king should take care of his people just like the mother. The government should have a motherly approach towards its citizens. If you ask me, of course, the motherhood should be followed. The mother's heart, her eyes and her tears. If I may ask you or for that matter anybody or everybody that do you remember your mother? Everyone feels that only their mother is the best and greatest. Everybody will say that none like my mother. Such universal motherhood. Only a mother can have or command this respect or adulation. Because she is the one who cares. The 'Manas' states very clearly –

Sachiva satya shraddha priya naari|  
Maadhava sarisa meetu hitakaari||

She makes you a king, even without the coronation. When did Gandhi Babu become a king? The entire world made him the crown adorning their heads. Whose glory spread far and wide without holding any post or position, is truly eternal and permanent. Normally, the moment one loses power or position, no one bothers about them. I pray to the Divine to bless us with a noble secretary or ministers. If there are none then let us try to become noble. Let us look out for nobility in our representatives. The two qualities of a secretary are, one is truth and the second is reclusiveness.

So Baap, The 'Ramcharitmanas' gives us a universal sutra that if you want to look after the earth then please ask the ascetics. A Fakir or a 'Sadhu' lives for the welfare of the entire world or mankind. He carries the death in his palm. How to protect the people, the 'Muni' will tell you. How to look after them, ask the mother. How to take care of the capital, ask the learned secretary. If we study Gandhi Babu's 'Raj Dharma' then we will come to know of all these issues. When he went to attend the 'Round Table Conference', aboard the ship, seeing the luggage, he asked Mahadev Desai that why are you carrying so much luggage? He said that so many people have given it. Babu said that a poor Fakir is going and so much of luggage does not look good nor is needed. I represent a poor country and my people are poor. It is not at all befitting for me to carry this entire luggage. For me, just one blanket is good enough. Please return all this. My mind will not be able to bear this burden. Please distribute it amongst the needy at the next stop. I am just wearing this dhoti (Potadi). He met George the V in the same dress. Only such a great saint could have protected us and would also be the savior for the world. Such reclusiveness. I feel that Babu has worked extensively on his mind to cleanse it and to maintain its purity. If I may put it in my own words then, 'A massive storm 'Aandhi' had swept across our nation who was called 'Gandhi'. The storm of 'Inquilab'. The storm of truth. He joined all the broken pieces together, or in other words collected all the scattered tatters and fulfilled his asceticism.

The 'Rigveda' has more than ten thousand five hundred odd mantras. The last teaching therein says, spite less unity, spite less wholeness or in other words uniting one another. Let us collectively recite a Veda Mantra. Babu's spirit will be delighted.

Samaani va aakutihi samaana hridayaani vaha|  
Samaanmastu vo mano yatha vaha susahaasati||

Vinobhaji has given its interpretation. 'Aakuti' means the feelings or purpose. It is the ultimate or the last message that there can be a difference in the feeling. Either a firmfeeling or a weak feeling. Can everybody's feelings be the same? Impossible. Whether it be the feeling or the determination or purpose, both the meanings sound good. Everybody's feeling is one. Is it possible? Everyone has a different viewpoint. The water falls could be many, but the source can be one. If my purpose, and his purpose is uprightness or goodness and there is no ill feeling then it can be one. Our feeling and purpose should be one. In Gandhiji's mind, a continuous 'Swachhta Abhiyaan' was on.

That is why the mind should be away from any spite or ill feeling. 'Samaana' means one. Like saying, 'they are two but their hearts beat as one'.

'Milley sur mera tumhara,  
toh sur banney humaara'.

'Hridayaani vaha', it means that our mentality should also be same or one. Then our confederation should be one. When the four 'Ghats' of the mind, intellect, chitta and ego have to constructed and the process of the making of the Mahatma has begun then all our resolves or pledges are not for the self but for the Divine. For the good of the entire human race. The second 'Ghat' is the intellect. In the beginning the confusion is there, as to whether I should do this or that? Initially, the state was very fluid, but gradually this wandering stopped. The intellect should not be adulterous or indecisive. I feel that a few of Babu's decisions were not liked by the leaders at that time. Pandit Nehru kept on saying till the end that he was not in favor of non-violence. Even Sadar Patel used to say that it is very difficult to follow. Netaji Subhash Chandra Bose and Gandhi Babu were going to Calcutta. While they were getting off the train, the crowd started shouting, 'Mahatma Gandhi ki jai, and Gandhi Babu ki jai'. He was quietly listening to these rants. Nobody said 'Netaji's jai'. So Babu decided to fast. The people thought that there are differences between Babu and Netaji. Babu said that I am proud of Subhash Babu's courage, valor and his dedication. People are used to flattering and Babu expressed his displeasure at it. This was the right decision of the intellect. You will find so many such decisions of his in history.

Once, in our country, Lord Ganesha was drinking milk. It was really the limit of superstitions or mere ignorance if you ask me. It was truly very surprising and mysterious at the same time. The people snatched away the milk of the calves from the cow's udder. And Ganesha took it away from us. I was in Africa at that time and was informed over the phone. I was travelling in the car when I heard that in India, Ganeshji is drinking milk. I said, 'Chimanbhai. Aapnney je Talgajardama Ganesh sthapyaya chey, te peewey toh hun maaneesh. Tyan Ganesh doodh na peendhu? Mhaaro Ganesh beejana doodh na peewey.' Then I got another call that my Ganesha did not drink. At that time Saurabh Shah had written that at times millions of people may say but that can be untrue and what one person says can be the truth. The decision of Babu's intellect. But the condition is that our intellect

should become that of a Mahatma and should stop from being unsteady, or wandering helter skelter.

The 'Swachhata Abhiyaan' for the intellect should be three fold. 'Yagna, or sacrifice, Daan or charity and Tapas or penance'. The first mantra of the Vedas starts with the Fire God. There is a lot of merit and importance of 'Yagna' but it should purify our minds. A pious 'Yagna' will be 'Swaha, swaha.' Adulation or 'Wah, wah' sullies the intellect whereas the 'Swaha' purifies it. Even, the thinking or the intellect of the pundits and the scholars can be cleansed by it.

Janaksuta jaga janani Jaanki|  
Atisaya priya Karunanidhaan ki||

By the divine grace of Ma Jaanki, our intellect or the 'Buddhi' can be purified. Sacrifice, charity and penance was done by Janakraj, he got Jaanki only after performing the 'Yagna'. 'Jaanki' is the core essence of the sacrifice or 'Yagna'. That is why; we have the word, 'Kanyaadaan'. 'Kanyaadaan' is in other words 'Jaankidaan'. Who else is a 'Tapaswini' or a 'Japaswini' like Ma Jaanki? She passed through fire, stayed in thatched huts, just see her dedication and sacrifice for her husband. So Babu used to purify his intellect by performing sacrifice, charity and penance. Babu got many sacrifices done. He got the 'Bhoodaan Yagna' done in the country. He inspired the performance of a collective sacrifice or the 'Yagna'. He started the health camps. Vinobhaji had said that to snatch or forcibly take away the land from the landowners is not the solution. He professed the charitable distribution of land to the landless. Vinobhaji came to many villages in Saurashtra. He distributed the land parcels to the poor, backward and the dalits of the villages. Now the time has come when the Yagna should be enjoined with labor, land, and healthcare. The villages of our country were touched by Gandhi Babu's 'Bhu-Yagna'. By way of charity, he gave everything which finally culminated into our independence. This was beautifully sung thus;

De di hummein aazadi bina khadaga bina dhal,  
Saabarmati ke sant tunhey kar diya kamaal|

That is how; this great man purified everything and ultimately gave up everything. Who can compare with him in penance? So, his method of purification teaches us to perform sacrifices, be charitable and do penance or practice austerities. They are the important ingredients to purify our internal organs. 'Saadhan-Shuddhi' has been discussed by Goswamiji in the 'Ramcharitmanas'. Even Gandhi Babu stressed on it. The Gita tells us five means, i.e. 'Karan, adhishtaan, karta, etc'.

Benediction, time etc are all necessary. When we are face to face with Sri Rama, all sins are washed away. Many people ask this question that when 'Surpanakha' went in front of the Lord in the 'Panchawati', why did she not get liberation. The sins should be destroyed and the self-realization should dawn upon the person. The reason is that her means were not pure. If she would have gone in her original form then it would have been a different story. She went with conceit. If you steal a blanket and cover yourself with it, you may be able to ward off the cold but your fear will not go. If you buy it then both will be eradicated. This is what is called 'Saadhan – Shuddhi'. The youth of my country, I abhor you all that please see that your means are clean. Even if you earn less, doesn't matter.

Zyaada ki nahi laalach humko  
thodey mein guzara hota hai|  
Hum uss desh ke wasi hain  
jiss desh mein Ganga bahati hai|

The Ganges does not flow in Delhi, but the Yamuna flows here. There too we need to have cleanliness or the means of purification. Rajneeshji had come to see me. A few days ago he had said that he would try and maintain the purity and cleanliness or these precincts. May the Divine bless him and empower him to be able to do so. So, Surpanakha could not attain liberation, but the poor boatman could get it because his means were pure. So Babu, Gandhi Babu, continually cleansed his mind and intellect. Now his 'Chitta' or psyche. Just observe the power of his concentration and single pointed devotion. It is unparalleled. Osho, initially used to be a bit critical of Gandhi Babu but later on he said that he had once observed Gandhi Babu when he was eating. When he was eating, 'He Was only eating'. His mind would not wander here or there. Whatever he would do, he would do it with total concentration and devotion. When he used to spin his wheel, it would appear as if he was immersed in deep meditation.

The full attention and concentration of the mental faculties is most essential. His power of concentration was worth studying. The last one is the point of ego. One is the personal ego of man and the other is the universal ego, which is embodied by Shiva. We are ordinary mortals, but Gandhi Babu's ego was 'Shivoham' and not 'Jeevoham' like us. Jeevoham is that I am so and so, I will do this, I am strong and powerful, etc, etc. There has to be 'Chidanandaroopaha Shivoham Shivoham'. When we are seated in 'Shivoham', we do good to ourselves as well to all others. When we are in the

mode of 'Jeevoham' or selfish then we only think of our own benefit even by harming others. In the law of 'Karma', you cannot escape from it. As you do, so you reap. When five people are sitting on a gambling table then one of them is just there to serve tea, coffee, water etc and is not gambling. But if there is a raid then all the five are caught. If a thorn pricks you in the feet, your eyes cry. The eyes cry because it had seen the thorn. They informed the brain but yet its advice went unheeded. Everything, or for that matter the entire creation is interlinked. The law of 'Karma' is absolutely firm and unchangeable. One has to bear the consequences of one's actions. Like we have seen that those who become a part of the particular action, in a sense become a party to it and bear the consequences. The ego of man is insignificant. Our Narsih Mehta sings in a 'Prabhatiya';

Hun karun, hun karun aeja agyaanta,  
Shakatno bhaar jaem shwaan taanney|

The puny ego is the nature of man but the universal ego is the ego of this creation and that is embodied by Shiva. Allow me to say that Gandhi Babu's ego was universal and not of the self. His pronouncements were meant for the entire human race. These were the four internal 'Ghats' of Gandhiji which were helpful in his becoming a Mahatma. Learning from this, let us also try to do as much cleansing as what we can. Let us not unnecessarily claim that we have become totally pure but I personally feel that the 'Raamnaam' alone will purify our mind, intellect and enable the concentration of our energies for the greater good. 'Raamnaam' will rid us of our puny ego.

Today I have this query in the form of an open letter to the sons and grandsons of Gandhi Babu's family. Let us not go into it. In the lap of a lady of our family was Gandhi Babu's head. At 5.13 the bullets were fired and he died. I would like to say that there is a controversy about his last words, whether they were 'Hey Rama' or just 'Rama'. I as a member of that family would like to say that his last words were 'Rama'. This 'Hey' was inserted later. Whatever it may be, at least it was 'Raamnaam'. Gandhi's 'Rama' was not of a narrow mind, instead he was universal. What difference does it make in 'Rama, or Sri Rama or Raghupati Raaghav Raja Rama'? At least there is no 'Haraam'. Keep 'Rama' in any form as you like, it makes no difference. Please don't make it a subject of a debate or an argument. I don't want to go any further on this issue. Be initiated in the name of 'Rama' which was always on

the lips of Babu. Why go into a post-mortem? Rama is a symbol of unity. When they left Ayodhya, they were three but when they returned they were so many. 'Rama' is the symbol of a healthy dialogue and resolution of disputes. He unites the world. There should be no dispute with His name. Many people come to me and ask that the Kirtan you do is of the Rama, who is the son of Sri Dasarath or the point of meditation of the Yogis? He may not be your Rama, but undoubtedly, He is my 'Rama'. So, the 'Raamnaam' is not constricted in any way.

So, Rama is an embodiment of dialogue. Please don't drag him into any dispute or argument. Now, after briefly discussing the internal four 'Ghats' under the discussion of 'Manas – Rajghat', let us now move on to the main text in the remaining time at our disposal. Yesterday, we all celebrated the 'Ramjanma'. Tulsiji says that after a little while, Mata Kaikayee also gave birth to a son and Mata Sumitra had twins. The joy was quadrupled and the festivities continued for a month as if one day was equal to a month without any night. There are various interpretations for this allegory. When Rama comes into our lives then the darkness is wiped out completely, and for births we are blessed with the Divine light. In this exalted state of divinity, there is no place for the darkness of delusion or attachment. In the state of joyful bliss, we lose the track of time. All the four brothers

*I am saying this from the 'Vyaaspeetha' and that too with full responsibility that Gandhi Babu's 'Ghat' of the mind is very pure and clean. Wherever, he saw a blot or had done anything, he very openly declared that he has taken such or such a thing or has consumed this. He was a strict disciplinarian. He has experimented with truth and abstinence. It is difficult to understand him. Whatever he did, he did it fearlessly and with conviction. I am sure his mind would have been absolutely pure. He used to clean his own room, toilets, clothes, things, surroundings, till such time as he could do it very conveniently. Similarly, he must have regularly and very carefully cleansed and purified his mental faculties also.*

started growing and the auspicious moment of naming the Princes was at hand. The king invited his preceptor, Gurudeva Vashishtha for the same. Looking at the eldest one in the lap of Mata Kaushalya, the learned Guru said, 'Hey Rajan. The eldest of the four, of dark hue, in the lap of Mata Kaushalya will be the source of peace and eternal rest and quietude for the entire creation, I would name Him Rama. The 'Raamnaam' is eternal. That which gives us peace or fills us up with bliss and provides us with a sense of rejuvenation is 'Rama'. Rama is not just the name of an individual. Wherever we feel overwhelmed our experience of an inner sense of a blissful joy or contentment that is 'Rama'. Meeting a person gives us joy, or listening to a piece of music, or reading a book, anything that fills your heart with this feeling is 'Rama'. The one, who is similar to Rama in his looks and who shall fulfill and nurture everyone, the one in the lap of Mata Kaikayei, I name him Bharat. There are two definitions of Bharat. It is the same as Love or renunciation. Only Love has the capacity to nourish or fulfill us. Sacrifice or recantation fulfills the world. The two sons of Mata Sumitra, the youngest one will be the remover of enmity or whose name will remove the feeling of enmity from our minds will be called Shatrughana. The one, who is the store house of all that is good or noble, the eternal devotee of Rama, the forbearer of this creation and the sustainer of the world and most benevolent one, I name him Lakshmana.' I go on repeating it that 'Rama' is the 'Maha Mantra'. Those who chant or believe in 'Rama' should follow the attributes of the other three brothers in their lives. Sri Bharat does not exploit, instead he nourishes or fulfills everybody. 'Rama' is not the means; He is goal or the aim. Bharat nourishes. So the devotee of 'Rama' should be nourishing for the world. Secondly, those who chant the 'Raamnaam' must give up any enmity that they may be having towards anybody. It does not mean to harm anyone but the eradication of enmity within us. No harm to the enemy, but removal of enmity or any other negativity that we may harbor within us. Be supportive for as many as you can. Become the bearer or sustainer for the world. If you can't make a hospital, at least you can support by giving medicines. If you can't build schools or colleges, you can pay the fees for the needy, or buy them books, provide food or lodging facility to those who can't afford it. These in my opinion are the characteristics of 'Lakshmana' in us.

The four brothers were initiated by giving the sacred thread or the 'Yagyopaveeta Sanskar' was performed. They went to the Guru Ashram to study and gain knowledge. In a very short time, they mastered all the different streams of knowledge. They started to follow all that they had learnt in their day to day lives. Daily, early in the morning, they used to seek the blessings of the mother, father, Guru, and all the elders. After a while, Sri Vishwamitraji Maharaj comes to Ayodhya and demands for Sri Rama and Sri Lakhana. In the beginning, the King denied but on the intervention of the Guru, he relents. The trio then proceed towards the 'Siddhasram'. On the way, 'Taadaka' the mother of the demons is liberated. The two brothers protect the 'Yagna' of the Maharishi by liberating Subahu and flinging Mareecha far away. They stayed there for some time. Sri Vishwamitra said that he could accomplish his 'Yagna' but two 'Yagnas' are yet to be fulfilled. One is the salvation of Ahilya and the other is the 'Dhanush Yagya' at Mithila. The two brothers set out with Sri Vishwamitraji and in the way, they reach the Gautama Ashram. The Lord enquires about the stone like figure lying there. The benevolent Rishi of my land replies, 'Raaghav. She is the wife of Gautama Rishi, who by the virtue of a curse has turned into a stone'. The Rishi favors Ahilya and says that she is not so because of her sin. Her consciousness has become inert like a stone and is awaiting your grace. She was used and abused. Indra, the culprit ran away forsaking her and Rishi Gautama cursed her and went away. She just seeks a speck of dust or your divine lotus feet. In the Valmiki Ramayana, Sri Rama touches Ahilya but in Tulsiji's text, on the request of a sage, the Lord just had to shower a wee bit of His grace. Rama is a redeemer as well as an acceptor. How does He accept? He changed the thinking of Maharishi Gautama and accepted her right then and there. That too with love and respect. Ahilya is a great assurance for the world. Wait patiently and look out for the opportune moment to arrive. Ahilya was atoning or expiating her folly. The benevolent Lord came up to her, bare footed and had to uplift her. From there, the Lord reaches the banks of the holy Ganges. They take a holy bath and after offering ablutions proceed towards Janakpuri. Maharaja Janaka hears about their arrival and personally comes to welcome them. They are made to stay at the 'Sundarsadan'. They all had their lunch and took some rest. You too, kindly have your lunch and if you are fortunate enough, rest a while.



Baap, At this holy and sacred place the 'Rajghat, seated closed to the universally respected Gandhi Bapu's living Samadhi and offering our humble respects to it, I also offer my 'Pranams' at the feet of Respected Maharajshri from 'Ramannreti' who has blessed us with his divine presence. Let us now proceed with passionate devotion (Raag-Anuraag), but bereft of any malice, taking the help of the words and music, in the discussion of the various sutras from the very dear and inspirational text of Gandhi Bapu, the 'Ramcharitmanas', we are all participating in an 'All faiths prayer' meeting for nine days. Therein, all the respected and honorable people present here, the people from different walks of life and to one and all I offer my humble 'Adaab. Salaam. Pranams. Jai Siya Rama.' Some of you just said that Bapu. Kindly speak in Urdu. You will have to teach me Sahib. If you are busy or have any other engagement, you are free to leave, but before you go, I would just like to say this much –

Waize mohataram iss kadar aap ka  
Badaakhanney mein aana buri baat hai|  
Abb aahee gaye hain toh thodi pee leejiye,  
Bin piye laut jaana buri baat hai|

Just listen to one or two 'Chaupayis' before you leave. I am fortunate that I get such opportunities to sit at the feet of so many elderly and respected people. You shower me with your love and respect that is your greatness. I with utmost humility, offer my 'Pranams' to one and all.

We shall be discussing our main topic for discussion the 'Manas-Rajghat' according to the views and thoughts of Gandhi Bapu in the light of the 'Ramcharitmanas'. What Vinobhaji advocated and the word has been taken out of the Vedas that in the world, there should be a 'Vishwa-Maanush'. How small or pygmies are we? We are divided in God knows how many different parts. Without any exaggeration and if I go by the inner voice of my conscience, I have no hesitation in saying the Gandhi Bapu is undoubtedly the



'Vishwa-Maanush' or the 'World Citizen'. Vinobhaji even declared that Goswami Tulsidasji was also a 'Vishwa- Maanush'. In the same vein, he had declared Mohammad Paighamber Sahib also as the 'Vishwa-Maanush'. Further, he added Acharya Adi Jagadguru Shankar too as the 'Vishwa-Maanav'. Today the world needs one such personality. Sant Gyaaneshwar Maharaj from Maharashtra, though he wrote his text the 'Gyaaneshwari' in Marathi but when the time for its dedication came, he said that I offer this text of mine to the 'Vishwatman' or the 'Soul of the universe'. There was not a single, shallow thought in these great personalities of our land. These narrow minded walls have divided us and scattered us all around. Jagadguru Tukaram also spoke in Marathi but when was asked as to what was his address? Where do you stay? His reply was, 'Swadeshey Bhuvanatrayam'. I am living in this 'Tribhuvan' or in other words this cosmos is my address. Now let us study the definition of the 'Vishwa- Maanush'. Let me take the support of what we see in Gandhiji's philosophy, and from the philosophy of Lord Rama. Or for that matter, what is observed in Hanuman, Lord Krishna, the great Sufis and Fakirs, the awakened or enlightened beings, whom I refer as the 'Buddha Purush' or the great world personalities, all speak in the same light. According to my understanding, in this 'Rajghat' I can see four 'Ghats'. Gandhi Babu's one 'Ghat' was being free from desires 'Nihasprihi'. In the 'Bhagwadgita', it is termed as the 'Anasakti Yoga'. We have got very few such 'vishwa maanush'. May the Almighty Allah bless us that we can have more such people in our midst? Today, one of my Muslim listeners has written that 'Babu. I am also one of your Muslim flowers. I come just to hear two things from you. Sometimes, in between you say "Hey Hari", I really love that and when at times you say "Allah jaaney", then I really get very thrilled and excited'. For your information my dear, there is no difference in my 'Hey Hari or Ya Allah'.

Khulso – mohabbat ki khushboo se tarr hai,  
Challey aaiye ye addebbon ka ghar hai|  
Alag hee maza hai fakiri ka apna,  
Na paaney ki chinta na knonney ka dar hai|  
-Dixit Dinkauri

I speak naturally without any particular effort whatsoever. At times, I address you as 'Yaaron', sometimes I say 'Sahib', or at another I call you 'Baap'.

So, if we try to make out a list of the qualities of a 'Vishwa-Maanush' from Gandhi Babu's philosophy, the list will become very exhaustive but we want to pick up just four from them then the first in my opinion will be being free of any sort of desire. When George the V was sitting in front of him, Churchill was feeling a bit awkward because it was against the normal protocol. Gandhiji was dressed in his usual small dhoti, and a piece of cloth on his shoulder. Afterwards, a small child asked him that don't you have a shirt? If you don't have one then I shall ask my mother to stitch one for you. To which Babu replied, 'Thank you my son. How many shirts will your mother stitch? I shall need four hundred million shirts. So many people in my land have no clothes to wear. If your mother can give me so many pieces of garment, I will readily wear one'. Such great renunciation, and in front of an emperor this internal detachment or reclusiveness and being unaffected by the outward pomp and show of grandeur, only Babu could do. This quality of his nature helped in being declared as the 'Vishwa-Maanush'. Today, Sharma Sahib, who has just returned from Kashmir, remembered that the second of October, the birthday or 'Janmajayanti' of Gandhi Babu has been declared as the 'Non-violence day' by the UN. This proves my point for sure that he is the 'Vishwa-Maanush'. I repeat once again that in my opinion, Gandhi Babu was one of the 'Saptarishis' who had come down to the earth for the emancipation of mankind. And he has not gone anywhere. Like it was said from here that he is not a devotee of anybody, similarly, I also say that I am not a Guru and I have no disciples. There is a sher of Majboor Sahib –

Na koi guru, na koi chela,  
Meley mein akeyla aur akeyley mein mela|  
Jagadguru has taught us the same thing;  
Na mey mrityushanka na mey jaatibhedaha  
Pita naiva mey naiva mata na janma|  
Na bandhur na mitram guror naiva shishyaha  
Chidaananda roopaha Shivoham. Shivoham.

This does not mean in any way that this is trying to oppose our traditional values, but we are not fit or eligible to be a Guru. How great was the renunciation of this Fakir? What indifference or lack of any desire. In some very natural and simple vows or austerities, Babu was enjoined. Second, Gandhi Babu is a very energetic farmer. Our late Prime Minister, Lal Bahadur Shastriji, his birthday

also happens to be the second of October; he had coined these two slogans, 'Jai Jawan, Jai Kisaan'. But for Gandhi Babu, I would like to combine the two words into one. Like it was being said from here a while ago that Gandhiji is such a personality, on whom, daily something or the other is written. So many books are being written about him. Out of this entire resource available, whatever little I can read, hear, and understand, I would like to say something. The second aspect of Gandhi being a 'Vishwa-Maanush' is that he is a very young and an energetic farmer of this world, leave alone just India. Vinobhaji has done some great description of 'Rishi' and 'Rushabh'. Both are very common words and as per the Sanskrit language the main root is one. But the 'Rushabh' means the ox and the 'Rishi' is the farmer, who walks behind the oxen. So, Gandhi is that young and energetic farmer. And Vinobhaji went to the extent to declare that in my land, I need a 'Khsatriya farmer, Vaishya farmer, Brahmin farmer, a sevak farmer as well the adivasi farmer. Forget the physical attributes and age for the time being. 'Yuvaasyaat sadhu, yuvaasyaatadhyapakaha'. Sadhu is never old. Leave the age aside. His thoughts or thinking should never be old.

Whenever, I thought about Gandhi Babu or heard about him, I always saw him in the light of a 'Jawan Kisan'. This according to me and with my own responsibility I reiterate the point which for me is the second criterion of his being the world citizen. The third is that Gandhi is the science which is filled with compassion. Gandhiji has declared seven social sins or evils. In this list, one is that is the scientific advancement which does not have any compassion or consideration for the fellow men is a social evil. This goes to prove his concern for the mankind. In him, we got a compassionate scientist. He was not a scientist of inert matter he was the scientist of the true nature of man or the explorer of man's spread or his mental faculties and their sport. That is why I call him a compassionate scientist. All his experiments, even his autobiography is called 'My experiments with truth'. I too, often repeat during my 'Kathas' that this 'Ramkatha' is not a religious congregation or a 'Dharmashala', instead it is a laboratory, where my subject of experiment is the human mind. I am experimenting irrespective of faith or beliefs. I do not have any mission. Sharma Sahib, it your

greatness and your generosity that you have a lakh of volunteers under you. If you lead them, they are prepared to follow you. This is your greatness but if you take these thoughts of the 'Vishwa-Maanush' with you, then my 'Vyaaspeetha' is willing to walk with you. 'Sangachhadhwam, samvadaddhwam..'. I do not have any organization or a confederation of my own. Can I sing a line from a film?

Saathi haath bahdhaana.....

This is in accordance with the doctrine of the Vedas. The 'Dharma' should be dancing and singing. Taking everybody along, the country and the world should move ahead. I have made this assertion innumerable times that my 'Katha' is not of any particular religion. At least come once to this gathering, only then you will know what it is? Here, there is acceptance for all. We are not following and outdated dead tradition here, we believe in the new vibrant flowing tradition (Prawaahi Parampara). I am not a follower of any rigid traditions. I often say that if we bathe in the Ganges, our sins are washed away; this is matter of our faith. The 'Gangajal' can wash your clothes but the same water if it solidifies into ice; it will tear your clothes. If the traditions become inert then it pollutes the mind of the people. So the traditions should always be flowing or vibrant.

There are quite a few queries and questions. It has been asked in one, 'You are singing paeans of Gandhi Babu based on his philosophy. Does that mean that he had no shortcomings?' I have never said so. Neither has Gandhi ever said that he was totally perfect. Just read his autobiography my dear. But when I am trying to worship or salute someone, then I will always see his good qualities and those which are in accordance to my thinking. Why should I bother to look here and there? Even I am too small a person to be able to touch upon all the aspects of such a great personality. Let us be happy with the good we get. From wherever we can get it. After all Babu is a 'Vishwa-Maanush'. If some of his views are not in line of our thinking then he is not be blamed for that. Let us look at ourselves first. We have not been able to understand him. My Guru has taught me and also Tulsiji says –

Sri Guru charana saroja ruja  
Nija mann mukur sudhaari|  
Barnahu Raghubara bimala jasu  
Jo daayaku phala chaari||

Here, it says that I am proceeding to describe the pure and pristine glory of the Lord. There are two meanings to this. One, that all the glories of the Lord are pure, without an iota of any doubt. But when He comes to the earth for a specific purpose and enacts His Divine play, then even He becomes a subject of controversies. Tulsiji says that he is not at all interested to go into why was Mata Sita abdicated for the second time? Why was she made to stand in test by fire? Why did the Lord kill Vaali by deceit? My Tulsi has taught me that let us look at the virtuous and the spotless glories of the Divine. Because I sing Tulsi does not mean that I am in total agreement of each and everything he says. I am free and have my own views, which I must keep in mind. My dear brothers and sisters, please keep your windows open. 'Aano bhadra kritawaha'. From wherever you get good and noble, whether from Islam, or the 'Sanaatana Dharma', or from Christ, Jain, Buddha, Sikh etc, just keep the windows of your mind open.

Raashid kissey sunaun gali mein teri ghazal,  
Unnkey makaan ka koi dareecha khula na tha|

We have been divided into different paths or provinces, languages, casts, different countries, religions and so on. The 'Vishwa-Maanush' is being cut into pieces in the name of these petty differences. This is the thought of Mahamuni Vinobha. It is not bad to be religious, but to consider the other's religion as poor or lowly, is a great sin. There cannot be a better definition of sin in my opinion. The society is being fragmented by these narrow walls. Sahib. The diversity we see in the world can be seen in our own country. That is why; India can be called as a mini world on its own.

So, in Gandhi Babu, we see the 'Vishwa-Maanush' as well as the 'Jawaan Kisaan'. He embodies the scientist who is awakened to the sensations or feelings of the mankind. Who experiences the delight of his own thought (Chidvilaas). He collected the good and noble from everywhere. He respected and welcomed all. And also declared that he is proud to be a Hindu. This was his fearless proclamation. Each one of us should take pride in our individuality. But let us keep our windows open. I would like to pray to all the listeners that you are hearing the 'Ramkatha' so please don't be narrow minded. If you become constricted in your approach, then it will reflect upon me or it could become a blame for this holy 'Katha'. My listeners should not be narrow minded.

Our tradition is 'Ekam Sadd.' The same truth has been seen from different angles but we are trying to enclose it into our narrow walls of thinking. Our divinity has been divided by us into mine and yours because of the differences of language, or religion, or beliefs or regions, etc. Even today there are such great souls amongst us who believe in the principles of Babu, and irrespective of their faith or beliefs, are working tirelessly to live by his principles. That is why this 'Katha' is there. We try to follow as much as we can so that the values are flowing and practical and there is no rigidity or dead wood in it.

Gandhi Babu reveled in his own thought and constantly evolved his thought process that is why; he is the 'Vishwa-Maanush' in my opinion. By his blessings, this is my prayer or worship towards him. I don't want to burden you with anything. Gandhi is a scientist aware of the sensations and feelings of the mankind. How many experiments has he carried out in his life? Experiments on health, education, eradication of unemployment, village empowerment, and cottage and village industries, 'Sarvodaya' experiment, and so on. In other words his entire life was an epicenter of different experiments for the benefit of his country and its people. He studiously passed through each one of them and evolving in the process into a Mahatma. The fourth is the truth and non-violence. He said that my religion is truth and the path that will lead me to it is non-violence. This adherence to truth and non-violence helps him in becoming a 'Vishwa-Maanush'. Nawaz Deobandi Sahib's Sher –

Maza dekha meeyan sach bolney ka?  
Jidhar tu hai, udhar koi nahin.

The follower of the path of truth is all by himself and in his aloneness he has the crowd. This entire creation stands in attendance to him or becomes his servant. Because he embodies truth.

Yesterday, there was an interview with a newspaper. They asked me, 'Babu. Is it possible to follow the path of truth?' I said that we can't make this claim. But after all Babu Is 'BAPU'. Who can even go close to him? We can't be the 'Harishchandras'. But I would say that we must try and abide by the truth as much as possible. There should be truth in thinking, truth in speech and truth in action. This is the 'Tripunda' of Lord Shiva. Gandhi Babu's truth comprised all these three areas

in his life. It can surely be an effort towards the benefit of the world or can be beneficial like the benefactor Shiva. In our family life, in the society, we should live a truthful life as far as possible. Let us try and lead a truthful life. Truth is very simple. We make it difficult and harsh. People say that the truth is bitter. I don't agree. Truth is always sweet.

Satyam bruyaat, priyam bruyaat|

This has been our proclamation. So the pinnacle of Gandhi Babu's stature as a 'Vishwa-Maanush' is truth and non-violence. Suppose, eleven things have been served in your plate, if you can't eat all but even if you can eat four properly, you shall be full. In the same way, from the very many difficult vows followed by Gandhi Babu, even if we can by the grace of our Guru, Shaastra and the elders try and move closer to the truth by following even one, I feel that we can experience peace and be fearless.

Therefore, there is absolutely no doubt in proclaiming Gandhi Babu as the 'World Citizen'. This 'Ramkatha' is being sung as our 'All faiths prayer'. In the beginning, I even felt a bit uneasy that why does Babu collect so many people? But the true great enlightened ones remain quiet and offer their blessings and good wishes. The people can be united with love. This is our 'All Faiths Prayer' at Babu's Samadhi. It is bereft of any attachment or malice. Bhagwan Patanjali in his 'Yoga Sutras' has defined this attachment or malice amongst the 'Five maladies (Kleshas) that afflict the human mind. They are troublesome for us. People leave 'Desha, upadesha or sandesha but cannot give up dwesha'. Gandhi Babu was completely without any malice or ill feelings within his heart. He did not harbor any enmity and was quietly disposed even with those opposed to him. Whatever he had to say, he would say it fearlessly but with humility. For the ordinary material minded like us –

Vesha leedho vairaagno,  
desha rahi gayo duurji,  
Upar vesh aacho banyo,  
maahi moha bharpuurji|  
Tyaag na takkey viraag vina,  
kariye koti upaayaji,  
Antar uundi ichha rahey,  
te kem kareney tajaayaji|

I pray for my listeners including myself that may the Divine (Allah) bless us that we may be able to wash away the malice within us. It is very

dangerous. It even damages the relationship between the Guru and his disciple.

Let me take up the main text now. Sri Rama and Lakhnanlaji reach Mithila along with Mahamuni Vishwamitra. They were accommodated at the 'Sundarsadan'. After having their lunch they took some rest. In the evening, the youngsters of Mithila wanted to befriend the two Princes. Sri Lakhnan represents the 'Jeeva'. Sensing this, he requests the Lord that can we go around town and in turn meet the people there? When the common man cannot reach up to the VIPs then it becomes the duty of these VIPs to go and meet even the last person. Gandhi has taught us to do this. Vinobhaji used to say that we have had personalities as tall and great like the Himalayas but the poor small man, strained his neck in looking up to them and that resulted in 'Neck Pain'. Neither did these people come down, nor did they make any arrangements for the common man to go up to them. That poor or deprived man, the last man is standing with love and respect yet he is unable to go up to meet them. I feel that somehow, the feeling of un-touchability has got so deep rooted that we are still unable to come out of it.

In my village, Talgajarda, we have a 'Ramji Mandir' there. I go there every day for the 'Darshan'. A 'Harijan' of my village was standing outside and doing the 'Darshan'. I am sharing this with you that maybe; it can be useful. I go to their houses, and eat with them. I follow this routine everyday in my village. I make out a list and follow it one by one and go and have the 'Roti' with my 'Gangajal'. If a Muslim household is there, I even go to their homes and eat. Whether a 'Dalit' or for that matter, anybody and everybody. It is a well known fact by now. So, I asked that person to come inside the temple, but he refused with utmost humility. Till this day, can you imagine that this feeling still has not gone out from their minds? He did not come inside. From that day, I too don't go inside the sanctum sanctorum and stand outside and do my 'Darshan'. Even the last person needs to be respected and honored. This topic of the 'Ramcharitmanas', emboldens the thought of Gandhi Babu in this regard. At the request of Sri Lakhnan, the Lord seeks the permission from the Gurudeva to go around the town. The Divine here is saying that even the 'Dharma Guru' should come forward and allow the meeting of the last person.

And the true 'Dharma Guru' has never differentiated between men. Tathagata Buddha asked water from a 'Dalit' girl. The girl told Him about her cast. Buddha replied, 'I want water, not your cast'. Once again, let the Buddha Thought be established in my land. Let all the temples or places of worship throw open their doors for the last person. Our leaders, Dharma Gurus and for that matter each one of us have to work in removing this gap between man and God. I feel that this topic is very pertinent in this respect and is very vital. God wants to come out of his temple. He wants to open the doors.

Mangal mandir kholo, Dayamaya.  
Mangal mandir kholo.  
Jeevan vana ati veggey vataavyun,  
dwaar uubho shishu bholo.  
-Narsingh Rao Dewatia

The Divine wants that the dead ideals of the Dharma, should not come in the way of His reaching the last person of the society. The second interpretation which I have heard from the saints is that Rama wants to tell us that see the world, enjoy but see through my eyes. See the world but with the eyes of an awakened being, whose vision is without any attachment or malice. Sri Vishwamitra gladly agreed. The youth take hold of their hands and show them around. Jesus had said, 'The one who is innocent like a child shall only be allowed to enter my Father's house'. Here Sri Rama tries to show us this innocence, far sightedness, transparency and through and through vision. He is visiting each and every household. He pleased one and all. The elders of the town came out to see but could not get closer to Him. They just watched. I have heard this from the saints that the elderly represent the 'Gyaanis' or the knowledgeable people. The so called Pandits can only see Him but cannot get close to Him. Osho had once said that I teach 'Death'. I would like to say, that I teach you, how to cry? If you want to be cleansed inwardly then listen to the 'Ramkatha'. It is an internal bath. Keep the temples clean. Sri Rama enchanted 'Ayodyhya' with his virtues, 'Mithila' with His beauty or form and won over 'Lanka' with His courage. He made good use of His Virtues, beauty and courage (Sheel, roopa, bala). Then they saw the 'Rangabhumi' which was place of the 'Dhanush Jagya'. They returned and narrated each and everything to 'Gurudeva'. Then they had their food, discussed and then took rest.

The next day, early morning, the two brothers go out to collect flowers for their Guru's worship from the 'Pushpavatika'. At the same time, Jaankiji along with her eight bridesmaids comes for the 'Gauri Poojan' on instructions from her mother. There is a beautiful pond in the garden. And a temple dedicated to the Divine Mother is situated right there. The mothers of my country should teach their daughters and instruct them to perform the 'Gauri Pooja' from time to time. By this the girls can get 'Raghuvara'. The boys of my country should be instructed by the 'Guru' to go into the garden to pick flowers for the divine worship. If on the direction of the Mothers and from the guidance of the Guru, the girls and boys go the garden for such noble and pious deeds then there can be an auspicious beginning. One of the bridesmaid's stayed back, busy looking at the beautiful flowers. This means, that when you go to the temple then also look at the beauty of the nature around. This beauty around is the grandeur of the Divine Mother herself. This beautiful nature is just the manifestation of the Divine Mother. So don't pluck the flowers, just pick them. The maiden is evolved and tries to see the Divine hand in the beauty around her. Just then, she spots Sri Rama picking flowers behind the bushes. She recognizes Him. She thought that she must immediately get Siyaju to have this Divine glimpse. The one who has seen can only show. She runs and tells Sitaji what she had seen.

Yesterday, I was asked, 'If the Lord tells you to ask for a boon then what would you ask?' I would tell Him that if He needs something, then He could ask this 'Bawa'. In fact, I would not ask for anything. You may say, 'Why'? My answer to that is that He has not held back in giving me anything then why should I beg? What has He not given without our asking?

Badey bhaag maanush tanu paawa||  
Sur durlabh saba granthanhi gaawa||

There is no other planet like the earth presently. To be born on earth. And that too, in India. In India, in 'Kaathiwaad' and that too in a 'Sadhu' family. To top it all, I am singing the 'Ramcharitmanas'. I do not want anything after this. What have I not got? It is not my pride but it is the joy of having all this without asking. If the Almighty is thinking of something much greater for our good and we try to put in our insignificant little request then He might have to alter His wish and

accede to our request. Let us not force the Lord to rethink. He will always think of our larger good. 'Yatha yogyam tatha kuru'. If at all you want to ask Him then ask, 'Nija anuroopa and subhagavara'. As Jaankiji was getting ready for the 'Gauri Poojan', the friend who had seen the Lord drags her to see Him saying that we can come and perform the worship a little later. She is leading Sitaji towards Sri Rama, this means that always keep the one who knows in front. There are many 'Sutras' scattered all around here. Guru is the one who has attained Him. The bangles, waistband and the anklets on Siyaju's person are tinkling as she walks. The bangles are the symbol of surrender. The anklets are the symbol of good behavior and the waist band signifies austerity. The devotee's austerities, total unconditional surrender and good behavior are such ornaments or attributes that will compel the Divine to look at us.

Sri Rama says that seeing the divine beauty of Sitaji His pure mind is experiencing some disturbance. Seeing the beautiful form of devotion, the Lord feels attracted towards it. It should be so. Sri Lakhana adorns the Lord with beautiful flowers. At that moment Jaankiji arrives with the maiden as her Guru in tow. She sees the Lord as such for the first time. She is the daughter of the earth so her seeing was also with a lot of respect and modesty. Taking in the Divine form of the Lord through her eyes right into her heart, she closes her eyes as if, she has locked Him within. Sri Rama too drew her picture on the blank and neat and clean canvas of His heart. Tulsiji, does not indicate that these two pairs of eyes met but symbolically and very allegorically, he explains the divine union in a beautiful, enchanting poetry. When the bridesmaid sees Jaankiji filled with emotion and as if in a deep trance awakens her, Again, performing the role of the Guru to perfection, i.e. when the disciple is overwhelmed with emotion, the Guru must hold him and help him to get over that state. This is the duty of an able Master. Jaankiji, came out of her state of divine emotion and they all moved on in their respective directions. On her way back, with an excuse of seeing the birds or flowers or the waterfalls she just tries to get the Divine glimpse. Don't just see Sri Rama in the temple alone, but try to visualize Him all around you. In the rising Sun, singing of the birds, beauty of the flowers, etc. Such great and very important Sutras have been given in this topic by Goswamiji. The temple has its own

glory. Jaankiji performs the worship and prays to Ma Gauri along with all the bridesmaids. This prayer is worth learning and being sung by the young daughters and sisters of my land. I do not want to offer any allurements here, but it will be helpful, no doubt.

Jai jai Giribararaj kishori||  
Jai Mahesh mukha Chandra chakori||

The idol of Ma Bhawaani, was moved by Jaankiji's devotional fervor and it smiled, spoke and dropped the garland from around the neck as the 'Prasad'. If we have love and devotion in our hearts, then this is a possibility with us also. It is not surprising at all. Well, the intellect might argue or not accept it but certain things are beyond the grasp of our puny intellects and relate to the domain of faith. I would say that it is quite possible and if it does not happen, then it is a bit surprising. An entire 'Chhanda' has been sung by Ma Bhawaani, blessing Jaankiji and assuring her that she will surely get, the dark hued figure, seated in her heart. She experienced signs of good omens and returned back. She narrated everything to her mother. Here, the two brothers returned with the flowers for the worship and were blessed by Gurudeva. The next day was the day of the 'Dhanush Jagya' Kings and rulers from far and wide had all gathered for the same. Sri Vishwamitraji Maharaj is requested to come to the arena along with the two Princes. We shall take up the 'Dhanushbhanga' tomorrow.

*What was explained in detail by Vinobhaji, Bhagwan Veda has given us a word which has been picked up by him and he said that the world has to have a 'Vishwa-Maanush'. How tiny, pygmy like are we? We are divided in god knows how many parts? Without any exaggeration and going by the voice of my inner conscience, I would say that in this age and time, the 'Vishwa-Maanush' is Gandhi Bapu. Vinobhaji went on to add a few names to this list. He said that Tulsidasji Maharaj, Mahatma Mohammad Paighambar, and Jagadguru Shankaracharya, too form a part of this elite list.*



## In order to beautify each and every 'Ghat' of our lives, saintliness is most essential

Baap, Tulsidasji made four 'Ghats' in the 'Manas-Sarovar' of the 'Manas' but did not give them any specific names. But the saints named the side of Mount Kailash as the 'Gyaanghat', where Lord Shiva is narrating the 'Katha' to Mata Parwati. Where, Sri Yagyavalkaji Maharaj is narrating to Sri Bharadwajji, it is called the 'Karmaghat'. Where Baba Bhusundi is narrating to Garuda, it is called the 'Upaasana Ghat' and where Goswamiji himself is speaking to his mind, it is called the 'Ghat of Deenta or Sharnaagati'. Tulsidasji has given the name of three of them very clearly. The name which we have taken up for our discussion in this 'Katha' is called the 'Rajghat'. 'Rajghat saba bidhi sundar bara'. The second name that Goswamiji gives us is the 'Ramghat'.

Ramghat kaha keenha pranaamu|  
Bha manu maganu milley janu Ramu||

The most delightful thing is that whatever names Tulsiji gives, saintliness is attached to it. And wherever there is saintliness attached, its glories have to be sung. Here, because we are talking about the 'Rajghat', it does not mean that any politics is being discussed. Though, the 'Raj Dharma' defined by Tulsiji is being studied very objectively and dispassionately. Here there is no place for any political discussion but yes, the raj dharma is being discussed. This 'Rajghat' is very glorious because here lays the consciousness of an awakened saint. When a Saint is present in any form then it becomes 'Saba bidhi sundar'. It is not possible for anything to be beautiful from all angles. Is it possible for anybody in the world to be happy from all aspects? Say we have a lot of wealth, we have all the things we require or dream of having, we even have spiritual leanings, son-family, wife, and all the traditions are being followed but after all this, we lack in good health. The 'Ramkatha' is beautiful from each and every angle. This becomes so when saintliness is attached to it or where there is 'Sadhuta'. And where there is saintliness, automatically, promiscuity or non-discrimination comes in.

So, in Tulsiji's 'Rajghat', saintliness is attached to it. And at the 'Ramghat', the Saint Bharat has a bath. Bharatlalji, when he was going to 'Chitrakoot' with the people, then he bathes at the 'Ramghat'. Tulsiji says that while bathing at the 'Ramghat', Sri Bharat felt as if he has met Sri Rama there. There is the memory of the



saint attached to it. There is a third 'Ghat', which is very famous and has a deep rooted relation with Goswamiji.

Chitakoot ke ghat parr bhayi santan ki bheera|  
Tulsidas chandan ghissey tilak deta Raghubeera||

Here, there is a big crowd of saints. Let us pray that even the 'Ghat' of our life is touched by a saint. The nation today badly needs saintly people. We may not be 'Sadhu' in our outward form and after all it is beyond our capacity to give up everything and go and live in the forest. But at least, in our thinking or métier can be saintly like Bapu. And the important thing is that our thinking must be saintly. If we want all the 'Ghats' of our life to be beautiful then it is most important to imbibe saintliness in our nature or thinking. Bhaarat should become a 'Dharma Guru', everybody wants it, and even we want it. Whether we become the 'Dharma Guru' to the world or not, is not so important to me, but we must be able to be proud of the fact that we become i.e. our country becomes the 'Sadguru', of the entire world. This land of ours, gives such priceless and rare jewels from time to time in whom the world can see saintliness and respect them.

There is a question, 'What is the definition of a saint?' I would like to look at Gandhi Bapu and give the definition. I don't need to refer to any other text but I would like to refer to the 'Gandhi Text'. Gandhi is a sacred text unto himself. The 'Manas' is filled with the definitions of the saint.

Khath bikaar jit anagha akaama|  
Achala akinchana suchi sukhadhaama||  
Amit bodha aneeha mitbhogi|  
Satyasaar kabi kobida jogi||

At the 'Pampa Sarovar', Sri Narada asks the Lord to explain the attributes of a saint. It is a very big treatise. After the 'Ramrajya' was established, all the brothers went to the park and Sri Bharat asks the Lord that kindly tell me a few characteristics of a saint, there also Sri Rama explains certain important attributes of the saint. But when He was talking in front of Narada, He stressed upon the fact that please listen carefully, those attributes that attracts me to them and in fact I become their slave or come under their control. We find innumerable treatises in the sacred texts. I keep on saying a few which could be taken as the essence of so many different texts. Here, the dress is not important; he can be suited-booted or even in a half pant. Our Maandada Bhatt of Bhaavnagar, who has been a supporter and follower of the Gandhian philosophy, wore a half pant all through his life. No uniform or a dress code

is necessary but of course the dress, has its own glory and importance.

Putting it in my own words and a very simple general attribute according to me is that one who has no intention of becoming a 'Mahant' is a 'Saint'. If he is forced to accept it, it is a different story. That too he may accept, when he feels, that the incumbent would in any way vitiate the pure and noble traditions. Though, Jagadguru Shankar has used both the words, 'Saint and Mahanta', in a very pure way. Second, the Saint is one, who has no end. In the 'Gita' the Lord says, 'Na mey bhaktaha prannasyati'. My devotee cannot be destroyed. There is no end of the saintliness. The Lord Himself says that the attributes of the saint are endless. He says that even the 'Shesha and Saraswati' are unable to sing or fathom the greatness of the saint.

Paanchikaana hoya,  
hoy nahi kadi santa na dhagla,  
Santa sahunney mukti venchhey,  
nahi vaagha nahin dagla|  
Durlabh ae darwasha ke jena  
kaal saachavey paggla.

-Ramesh Parekh

A 'Sadhu' is one who is not interested to give you a 'Kanthi', instead will catch you by your throat and feed you the 'Amrit' right up to the throat. He will continually bless you and shower you with his grace. Each individual must have the freedom to choose his religion. There should be no force or coercion in it.

A priest from Switzerland came to meet Gandhi Bapu. He said that he is missionary and goes to different places to spread the teachings of the Bible. You are respected and well known all over. You are very popular because you are a 'Khisti'. Gandhiji replied that he is not a 'Khisti' but he is a 'Sanatana Dharmavalambi'. But he said that your work is that of a 'Khisti'. Bapu said that each and every religion has good and noble ideas. And in my Hindu Dharma, I find very many good thoughts. I am blessed by the good and noble ideas contained in my Dharma, and since all the religions have some goodness in them, it in no way means that wherever I see the similarities, I should try and enforce my ideologies on them. Bapu was very outspoken and was very clear in his thinking. Yes, at one point in time, he did think of accepting Christianity as his religion, but Srimad Rajchandra stopped him from doing so. Gandhi Bapu was truly a saint who had equal respect for all the religions and faiths. And he said it with a lot of emphasis that he is proud to be a Hindu. And the irony is that those who follow his

footsteps are afraid to accept that they are Hindus because that will upset or tarnish their image of being non-communal. Can these afraid or cowards can ever help or serve the country? Sometimes, small people occupy big positions.

The third characteristic of a saint in my opinion is the one who does not raise any confusion or is not stubborn. Yes, Bapu was very insistent and rigid about truth. Vinobhaji had said that when the rigidity goes beyond a limit, it does become a bit harsh and difficult. Along with being a 'Satyaagrahi' let us learn to become 'Satyagraahi'. Please take truth or accept it from wherever you may get it. I have been going around for the past so many years with my 'Ramayana'. During this journey of mine, I have noticed that many people in my country are the worshippers of truth; they speak the truth but are not ready to accept the truth of others. There, their ego comes in the way. Please take, truth, love and compassion form where ever you can get it and at any cost. Bapu's 'Satyaagraha' was for his soul purification. There were very many aspersions cast upon him that because of his rigidity, people had to fall in line and he became a subject of criticism in quite a few quarters.

My dear youngsters, please place your truth with humility and respect that this is what you feel, but please do not be rigid about it. 'Mam satyam'. In my opinion, it becomes akin to a war. I have got a candle, now this is my truth. You have a lamp that is your truth. But the Sun above, is a universal truth. In this manner, Bapu's dream of the 'Ramrajya' can become a reality. So, we should not unnecessarily get into an argument about anything, whether it is your principles or your vows. If your truth is correct, the matter ends. The one, who is fresh, energetic, new and full of life and verve, is a saint in my opinion. Vinobhaji has said that he would be new every day, so please don't rely on me.

I was asked that why do you sing the same old thing again and again? I said that for me, my 'Manas' is new every day. I don't say this just for the sake of saying but for me, the 'Manas' presents newer meanings to me every day. Why do you listen to the same thing again and again? This is the proof of the fact that 'Ramkatha' is new every day. The singer will get tired or bored singing the same thing again and again. But when we sing the same 'Chaupaayis' it is not so. Because, the lines of the 'Manas', overwhelms us and well up our eyes. Why do these lines compel me to speak more and more? And after speaking on them, it forces the speaker to sit quietly alone in the room sobbing. What is there

in it? That is why; Gandhi Bapu had said that there is no other text more benevolent than the 'Ramcharitmanas'. It is new everyday. Therefore, a saint is new, fresh and vibrant every day or for that matter every moment. There are two more words, one is 'Sadhu' and the other is 'Bhagat'. In fact, all the three of them are synonymous. What do you mean by 'Sadhu'? If I reply seeing Gandhi Bapu then one who is simple is a 'Sadhu'. In a 'Sadhu', 'Saadgi and bandagi' (Simplicity and prayer) go hand in hand continuously. Simplicity in these four things. Firstly, his food is very simple. Second, whose words are very simple? Third, his attire is very simple and the fourth, whose behavior or nature is very simple.

We all can do this. My work is not to initiate (Deeksha), but to show a direction (Disha). There is a method for initiation. In showing the direction or in guidance no methodology is needed. Yes, the ones who are asking should be confident that they will not be misled by the one who is helping them. To chant the 'Raamnaam', you only need a firm faith, there is no procedure involved in it.

Mantra jaap muma dridha biswaasa|  
Pancham bhajan so beda prakasa||

Manuben Gandhi had once asked me that had I seen tears in Gandhi Bapu's eyes. You will not see Bapu cry very often. But, he was the ocean of compassion. This conversation with Manuben was nearly fifty years ago. Some facts get imprinted on our minds. So she was telling me that once Bapu was sitting all alone in his 'Kutiya' at 'Sevagram'. This scene was in itself a bit scary. Just imagine, if you see Bapu sitting alone and crying, what will happen? Yes, I remember, even when 'Ba' passed away, he had cried. In one of his 'Padyatras', there was leper. Bapu used to walk very fast. The leper could barely walk for a short distance and his legs started aching and the feet were bleeding. The others went ahead and this poor fellow was left behind. At their stop, the arrangement for the meals was underway. The moment Bapu learnt about this poor man's state, leaving his food aside he ran to the spot where he was and tearing his cloth into shreds, he bandaged the wounds of this leper. The poor man burst into tears. This was Gandhi Bapu's worship. This was his 'Narayan Pooja' in the form of the 'Nar Pooja'. That man kept on looking at him. How great and compassionate was this 'Vishwa-Maanush'?

So, at that time, Manuben entered Bapu's 'Kutiya' for some work. And Bapu was after all a Fakir, Sahib. He had his own unique way of sitting.

With his head lowered down in his arms, tears were flowing down. Manuben did not have the courage to go and ask him. She went to 'Ba'. 'Ba' and Manuben both come to Bapu's 'Kutir'. Bapu didn't realize that they were there. At that time, there was a lot of conflict or scimmages going on in the country. Over and above that, the misunderstandings in between those who used to be close to him and opposition. Bapu was pained by all this. 'Ba' asked Bapu that you are a very strong willed person, what is the matter? He replied that seeing this conflict and disturbance all around he is afraid that it should not in any way, shaken his faith in the 'Raamnaam'.

Mantra jaap muma dridha biswaasa|

When you are repeating the divine name, there is no method or rules and regulations, what is important is our firm belief or faith. He was worried of the fact that for any reason if his faith is shaken in the 'Raamnaam', the freedom of his people might get delayed. Such was his faith. There is no methodology in it. Soordasji says –

Bharoso, dridha inha charanani kero,  
inha charanani kero bharoso,  
Sri Vallabh nakha Chandra chata binu  
saba jaga maahi andhero....

I remember it very correctly that I have started saying this from the Sikkim Katha and keep on repeating it especially for the youngsters. I would not ask you to carry a rosary in your hand all the time like me, because you have to study, go to work, and enjoy life. Please do and do as much as you want to but at night, after you have finished with everything else that had to be done and are lying in bed and not yet asleep, just for that wee bit also I pray that at that moment, whomsoever you believe in, whatever be that name, it makes no difference, just remember Him/her. Even for a few minutes is good enough. 'Harinaam' Baap, I have no other demand from you. You do daily worship, or apply 'Tilak' etc, I have no such demands. Just for five minutes, take the Divine name. Baap, You will see how beautiful will be your morning. I have always maintained that it could be any name, it makes no difference. Do whatever you feel good with. Even if you say, 'Ma, or Allah, or Jesus, all are one and the same. I welcome all. I request the youth of my land to do this little bit of 'Bhajan'. Enjoy the taste of your food (Bhojan) but enjoy your prayer or chanting or repetition (Bhajan) even more. Just by doing this much, sometime, if by the divine grace, you get deeply engrossed into it and tears of love roll down your cheeks, that's it my dear. Think that your crop of love has matured.

Please beware. Without the divine name, even the social service you do will become, overbearing. If you don't want to do this, no problem, but at least I hope, we all can remember the divine with love. I was asked in the interview that you remain so busy, how and when do you take out time? I said, I have the entire night at my disposal. Then they asked me, when do you sleep? I replied, when I feel sleepy, I go off to sleep. The night belongs to the spiritual aspirants and the day is for the workers.

My dear, brothers and sisters, believe me, if you can remember the Divine with love and devotion, you will instantly get recharged or will be energized. Arjuna says, 'Smrutirlabdha'. The moment the remembrance or the memory came, the problems evaporated. So, the 'Sadhu' is one whose life is very simple (Sada). Or so to say, one whose life, food, attire, words, behavior, all are simple. Whose life is an open book in front of the world? Gandhiji had said that his life itself is his message to the world. There is no conceit. It is, as it is. The medieval saints expressed their feelings very openly in front of the society.

Mo sama kaun kutila khala kaami|  
Aeva re ammey aeva re,

tammey kaho cho valli tewa re,  
Bhagati karta bhrashtha thayeeshun,  
toh karshun Damodarni sewa re|

One whose life is like soap, he is a 'Sadhu'. It will rub down but clean the cloth.

Maarrey saaboo re thaawu ne dhowun jeevan,  
Maanveena dhowa mel re....

'Kama' is necessary for the growth of the world. Anger, if it is judiciously used to caution the person then is excusable. Thinking about the future, if one does a bit of accumulation, it is understandable. If on getting a position of importance, one might feel proud or elated, let's even consider it to be acceptable. These come in the category of the 'Shadvikaar' as explained in the scriptures. Now, a 'Sadhu' will not do three out of this list. He is not jealous of anybody. He does not criticize anyone. And he does not harbor any ill feeling towards anybody. The other three are a bit essential. 'Kama' is necessary for the world and if it was not so then after having burnt it, Lord Shiva would not have re-instated it by blessing 'Rati', and would not have installed it as the heart-born. Because without 'Kama', the world would become standstill. A bit of anger could be used for cautioning someone, and then it too is acceptable. Bapu was a believer in renunciation but we are worldly minded people and need to accumulate a bit

for the welfare of the family. Gandhi Babu's faith was incomparable. I try to think and reason with myself that is jealousy needed in any form? What is the need of being critical of one another? Can the world not function without being critical? Is enmity of hatred or ill feeling in any way is necessary? 'Sadhu' is one who is devoid of all these three. Believe me; the world will become very beautiful without these three. If you want to test, try and test a 'Sadhu'. If he does not have these three, then please don't delay in falling at his feet. And once you have touched or held the divine feet, please don't leave it. Gandhi Babu made this 'Bhajan' of Narsih Mehta popular in the entire world.

Sakala lokma sahunney vandey,

Ninda na karrey keni re.....

The Vedas have declared—

Saptamaryada kavayastastu|

Vedas say that everyone needs to keep in mind these seven limits or measures. The Vedas have not been very explicit about it. The 'Saayanacharya' has given a very beautiful commentary on it. Now what are the seven limits? The first is that abstain from taking alcohol. Don't gamble. Never try to insult a lady. Don't fight or quarrel. Don't indulge in criticizing or defaming anyone. This life is a spiritual practice. You don't need to practice any 'Praanaayam' here. They are just very clear cut simple sutras. When I look at these 'Sutras', I can see them in my 'Manas'.

Vinobhaji defined 'Dama' as home. Every household must have seven jewels. First, the house should have a courtyard where the children can play, and you can tie your cows. Morning-evening, you can hear the tinkle of the bells tied to their necks. If this happens, then you don't need to perform any 'Aarti'. Second, every family should have an easy access to medicines. Just see the amount or to what extent have the Vedas gone for our good? Each and everyone should get such a life giving herb (Sanjeevani) that the feeling of death or decadence is removed. Man should feel enlivened or re-energized. Gandhi Babu started the practice of 'Nisarga-treatment'. This is a gift from India. Third, each and everyone should get proper clothing. People can buy enough clothing for self and their families. Gandhiji said that 'Khaadi' is not just a fabric, it is a thought. Food even if less can be managed but proper clothing is a must. Fourth, proper education must be available to all. I feel that they all form a part of Gandhi Babu's program. The Ganges comes down from the Vedas. Gandhi Babu radicalized the entire education system.

I can talk about this a little bit because I have worked on it. I have studied in a Gandhian Institution. Now, no one allows me to do any labor and plus I have lost practice too but I have done quite a bit of labor during my youth. Some amount of labor is necessary. If people see me carrying anything, they forcibly take it away from my hands for I should not take any strain or burden. Please do not give more than necessary comforts to a 'Sadhu'. Let me tell you that 'Sadhu' is very important and valuable for the world. Please be careful and exercise a certain amount of restraint when you deal or in your behavior towards the 'Sadhu'. The most important thing is that kindly don't treat the 'Sadhu' as a means or an instrument. I would like to repeat Babu's word once again, 'Saadhan-Shuddhi'. The fifth is that the people should have adequate implements for working. Like a farmer should have proper bullock carts or the plough, a potter should have a strong potter's wheel, and a blacksmith should have a proper anvil and so on. Sixth, the Vedas say that everyone should get a proper and adequate entertainment. There is no suppression or prohibition in here on enjoyment. But it should be healthy and wholesome. Whether you sing, or dance, watch or any other form of entertainment. These days, so much of trash is being put into the innocent minds. For example, if you are at home and the fan is on full speed and if you are feeling cold, then you will reduce the speed or stop it, similarly, when you are watching anything and you get a feeling that this is going to disturb or pollute my mind then please turn it off. Even small children these days have the mobiles in their hands and God knows what they keep on doing with it. We have made small six-seven year olds into youth or say adults. Just by watching TV or any such things either on the computer or the internet, the seven years old mentally has become a seventy year old. We shall need to control somewhere.

Today, a person has written that he has been hearing the 'Katha' for the last three days and has stopped drinking. His parents had got him here. He used to come to drop them and pick them back. One day, they just asked me to sit for a few minutes. I sat for a while but I don't know what happened and now have been hearing regularly for the last three days. Somehow, I don't get that taste in the alcohol like what I used to get earlier. Nothing can be achieved by force, but love can create a revolution. Good and healthy entertainment is necessary. I would even go a step further and tell the youth that any good film, a beautiful dance performance,

musical soiree, any healthy discussion, or for that matter, anything that helps in our development and growth is not objectionable. Watch a play, but let it be inspiring for you, that at some point, your life too can be a subject of a play. Even I at times feel that I should go and watch a film. The Divine is 'Rasa-Roopa'. 'Rasovaisaha'. But please be careful that your equanimity or thoroughness must not be disturbed. Song and dance is a part of our culture. Sri Krishna danced. The Gopis danced. Lord Shiva danced. Allow me to say that even my Rama danced but He had His own dignity.

Naachahin nija pratibimba nihaari|

The Rama Avatar was the rehearsal and the Krishna Avatar was the stage show.

Yesterday, in Delhi, there was the 'Jashnebahar Mushaira'. It has been happening from the last eighteen years. The participants are from India, Pakistan, Canada, and from the Middle Eastern countries. Some 'Shayars' from Pakistan were there along with our Ambassador in Pakistan, who had also graced the occasion. Maybe, even by such exchanges, the friendship between the two neighbors can be established. And Wasim Sahib said repeatedly that the governments in power have been doing what they have to but without any tangible result. I have had this wish (Manorath) for a very long time that I have to go there with my 'Manas'. Whenever, Allah wills it. The newspaper journalist, who had come to interview me, has given a very good suggestion that Babu. Why don't you do your 'Katha' no. 786 in Pakistan? I immediately caught his suggestion. I repeat, from wherever we can get truth, let us take it. If Pakistan calls me then I would surely go there or else would like to go to 'Karbala'. Or if my Muslim brethren collectively organize a 'Katha' then I would run barefooted for the same, I promise. Gather the courage and come forward. I shall not put you in an awkward position by asking you to perform the 'Aarti'. You will be free to observe the tenets of your religion. It is not compulsory that you should perform the 'Aarti, or perform the Pothi Pujan'. But at least come forward and collectively organize it. Let there be a bridge built to unite the two communities. There were some efforts done at 'Rajkot'. I was speaking at a Dargaah. All my Muslim brethren and the Maulana were there. They all have love and respect towards me. They had come forward and asked for the 'Katha' and I immediately agreed. I have thrown the ball, catch it. But for some reason it did not materialize. Because, there might be some compulsions. But, I am ready.

I had gone to the 'Dargaah' close to Maannawadar. An incident took place there. Let me tell you, what love can do? I went to the 'Dargaah' and offered my respects. First, they came to me for inviting me to attend a function. I promised them that I would surely come. I requested them to have food before they leave. They said that we will eat later; first we would like to go to the 'Ramji Mandir' at Talgajarda for the 'Darshan'. This is a true incident I am sharing with you all. I went to the Mosque after six months. Before me, they went to the 'Ramji Mandir' and offered their respects there. So, I went to attend their function and spoke a few words there. Then the 'Maulana' showed me a picture in which he was seen as performing the abhishek at a Shiva temple during the auspicious month of Shraawan. Just see. What is impossible for love?

Gandhi Babu had tried to unite everybody. Let us also take a few steps towards unity. That which unites is Dharma that which disintegrates, cannot be Dharma. That is out and out 'Adharma' or falsehood. Wasim Sahib even mentioned it there. There is Muslim of my village, 'Natthalal'. His Muslim name is different. Some people were going for 'Hajj'. I asked 'Nattha Bhai' that you are not going? Tears welled up his eyes. He said, 'Babu. I would like to but I can't afford to.' I said that if we

*The country badly needs ascetic minded people. Maybe, we are not a 'Sadhu' by our attire and it is not our capacity to give up everything and go and live in the forest. But we can at least try and imbibe the qualities of an ascetic within us like Gandhi Babu. The importance is our nature becoming like that of an ascetic. If we want to beautify each and every 'Ghat' of our life, then we need to imbibe the qualities of the 'Sadhu' within us. India should become a 'Dharma Guru', everybody wants that and even we would love it. Whether India becomes a 'Dharma Guru' or not, I am not so worried about that but India should be proud that it is the 'Sadguru'. India is the 'Sadguru' of the world. Bharat Mata keeps on producing such rare gems in which the world can see the saintliness.*

can be of any assistance? He got very excited and said that it would be great. But the date for enrollment is already over. According to the number of applicants, it was a very long list. It might take two or three years by the time my turn comes. Then I enquired that is there any special arrangement? He said that he would enquire and get back, but it will be a bit expensive. I said that you and your wife, both of you can go, don't worry. Then all the Muslim brothers came to me. They said, 'Bapu. We want to give him a special send off. Maulana Sahib also came and said that we have been told that you have arranged for his pilgrimage. Then I said that I am not sending him. My Hanuman is sending him to Rahman. When Hanuman will send to Rehman and in turn Rehman will send to Hanuman then only there will be total unity and we can hope for a united India. No difference anywhere, but it requires courage.

The world today is in need of a 'Setubandha'. People are getting disintegrated. If I talk about myself, it is not good. At Mahuva there was a very big 'Taqreer' or a meeting. The Maulanas were there. They said that their seat has to be kept higher. I said that I have no issues with it at all. I can even sit down on the floor. And when my turn to speak will come, I can speak standing from a side. They said that Morari Bapu, if you allow us to offer Namaaz in your Ramji Mandir, then some unity can be established. When my turn to speak came, I acknowledged the proposal and said, 'Maulana Sahib. In practice, at night our Thakur takes rest but Talgajarda is my village, Ramji Mandir is also ours and Rama is also mine. Whenever I want to wake Him up or put Him to sleep, He will not mind. And if the God does not listen to our request then what sort of a God is he? Let the meeting be over, and then let us all go. I shall get the temple opened and you all very comfortably offer your Namaaz. I now want to make a request to you also, Maulana Sahib. First you can do as you please. But tomorrow, when the time for your Namaaz comes, all of us shall come with our cymbals and drums and shall sing 'Sri Rama Jai Jai Rama' in the Mosque?' I am yet to receive a reply to my request. The talk is there, but because we lack courage, it does not move forward. But this needs to be done, whenever the moment comes. No one is to blame for this. Gandhi Bapu was the 'Vishwa-Maanush', a saint, Saabarmati's saint.

So, we are all participating in an all faiths prayer in his memory. Let us take up the main text now. Lord Shiva is the universal ego and the symbol

of this was his famous 'Pinaak' bow. When we can break or destroy the ego, then devotion or 'Bhakti' in the form of 'Jaanki' offers the 'Jaimala'. So many kings had assembled there to try their hand but could not. The problem was that each one of them thought that only he should be able to break it or else no one else should be able to break it. The situation in our country today is somewhat similar to this. The country can get Ma Jaanki as the embodiment of peace only when we can forget our personal interests and dissolve our puny egos. Finally, Lord Rama broke the bow in a fraction of a moment. Parashuramji arrives on the scene. Realizing the Lord's nature and influence and divinity, he departs for finishing his austerities. The marriage party arrives from Ayodhya and Pitamaha Bramha decides the auspicious day for the wedding to be solemnized. The fifth day of the bright fortnight of the month of Margasheersha, and early part of the evening was chosen to be the moment when Sri Rama will take Ma Jaanki as His eternal bride. The groom's party arrives and they are welcomed following all the different traditions. The eight bridesmaids bring Ma Jaanki to the ceremonial area resplendent with her divine beauty. Her hand is given in the hands of the Lord along with the recitation of the Veda Mantras. The marriage ceremony is solemnized. The Devas shower petals on the Divine couple. Then, the other daughter of Sri Janaka and the two daughters of his younger brother Kushketu are married to the three brothers simultaneously at the same time. All the four are married. The moment of the daughter's departure, leaving their father's house comes. The departure of Ma Jaanki, shatters king Janaka. Maharaja Dasarath reaches Ayodhya with his sons. The mothers welcome the marriage party back and gradually, one by one the guests began to leave. Finally, Sri Vishwamitraji Maharaj is leaving and the entire family assembles to bid him good-bye.

Naath sakal sampada tumhari|  
Mein sevaka sameta suta naari||

Hey learned Sage. All this wealth is yours. I along with my entire family am just a mere servant. Lord. You have gives us more than we deserve. I am a king and it does not befall upon me to ask. Yet, I beg that you are an ascetic. I do not want to disturb in your austerities, but whenever you find time in between and you think of us, please come and bless us. With your blessings and your 'Darshan', our virtues will grow. Just see the total detachment of the 'Sadhu'. As he had come, so he returned. At this point the 'Balkanda' concludes.



Baap, With 'Manas – Rajghat', being our focus, we are circumambulating the 'Samadhi' of Bapu in these days, offering our respects by speaking and listening to the sutras of the 'Manas'. Today, when we are proceeding towards the conclusion of our discussion, I would just like to say that, the famous 'Bhajan' of Sri Narsih Mehta, which was very dear to Bapu and he accorded it so much recognition all over the world, a line from it –

Vaishnav jana toh tenney kahiye je  
peeda paraayi janney re....

'Vaishnava' is not a sectarian word. Here, the 'Vaishnav' means a gentleman, a saintly person, those who have known something or are interested in knowing something. The usage of 'Vaishnav' is being done with a very gigantic view like that of the sky or a broadminded view. 'Vaishnav' is more exhaustive than Vishnu. Though, Vishnu stands for all comprehensive. But I feel that the 'Vaishnav' is far more comprehensive than Vishnu. So, the 'Vaishnav' is one, who understands, 'Peeda paraayi jaanney', so what was this suffering that Gandhi Bapu knew? Was it some personal suffering he is talking about? Here the word is 'Peeda paraayi'. I think that his idea of using this word must have been after reaching a position or a certain height in his life, his own suffering was insignificant in front of the suffering of others. And the suffering of others had become his own. Only when we can feel the pain of others, we are actually empathetic. The suffering of the family, the society, the nation, or of the entire world at large had become his personal pain. Gandhi Bapu had seen the suffering of 'Dharma' in the world. At one time, the 'Yogeshwar Bhagwan' had experienced this pain. That is why, he declared –

Yada yada hee dharmasya glaanirbhavati Bhaarata|



Maybe, Gandhi Babu starting from a small family of his country to the entire nation and the poverty of the entire world disturbed him and was eager to find a solution for this problem. Gandhi Babu in the beginning of his life was disturbed with the surging passion within and he has expressed it very openly in his memoirs. He was most troubled or pained at the plight of his countrymen and their freedom was foremost on his mind which then became an example for the entire world to follow. Therefore, in other words we can summarize his pain as pertaining to all the four pursuits of human endeavor namely, dharma, artha, kama and moksha.

I see this 'Rajghat' from two angles. One, it is the 'Ghat' where Mahatma Gandhi went on his journey towards liberation. And secondly, I view it as the 'Ghat' for the new creation or where a new light of nation building shall emerge from here. And Tulsiji feels that the discussion about the 'Ghat' should only happen at three places. Even we all aware and mostly all the discussions take place at 'Haat, baat and ghat'. So this 'Rajghat' is the 'Ghat' of liberation and creation. And why shouldn't there be the discussion of 'Raamnaam' here. In fact, there can only be the discussion on 'Rama' here and the 'Haraam' cannot even enter in this place.

In my opinion 'Rama' is the truth, the love and the compassion. That is why, we all have gathered here for the last nine days. Gandhi had felt the pain of the 'Dharma' because of the so called 'Dharmics' were doing everything against what was 'Dharma'. People were forced to convert either by allurements or forcibly out of fear. Some radical fundamentalists were doing mass murders in the name of 'Dharma'. Some others were cheating or deceiving the simple poor people by propagating superstitions, miracles or in blind faith. Some were doing business in the name of 'Dharma'. Just now, our dear Rajneesh Bhैया was expressing his feelings and sharing some thoughts about Babu, wherein he mentioned that Gandhi Babu was firmly entrenched in his belief of the 'Sanaatan Dharma' but was not bound or shackled by any sort of rigidity in relation to it. He was an advocate of equality of all religions. Following in his footsteps, we are also having an all faiths prayer at this 'Samadhi'. Babu was not bound to any particular path of religion but took pride in his being a Hindu.

Today morning only, I was reading a 'Pada' of Kabir Sahib which was in accordance with my thinking and so I tore the page and got it to share it with you. These lines of Kabir elucidate the attributes of a 'Vishwa-Maanush'.

Na mein dharmi, na mein adharmi,  
na mein jati na kaami hun|  
Na mein kahata, na mein sunta,  
na mein sewak swami hun|  
Na mein bandha, na mein mukta,  
na mein verata, na raagi hun|  
Na kaahu se nyaara hua,  
na kaahu ke sangi hun|

This is in line with Gandhi Babu's thinking. He was open to the pain of all the faiths, but he did not enclose himself or get bogged down. One meaning of Dharma is nature. I have repeated this number of times from the 'Vyaaspeetha', that the general experience of the worldly people like us is that there are particular centres of our pain. One point of pain is that we can't tolerate the influence or progress of another person. This is point of heartburn for us. The second point of our pain is insufficiency or destitution. We see that some people are sufficiently possessed with what we lack. This becomes a point of pain for us. The third point of pain which troubles most of us is that in spite of our not having any ill feeling towards the other person, but that person for no valid reason harbors some ill feelings towards us. So the third point of pain becomes grudge. These points of our pain can be identified and we can surely find out the cure for them too. But I feel, the biggest point of our pain is our own nature. This pain of the nature, in other words is the pain of dharma. Dharma is the nature or we can also call it the 'Swadharna'. Gandhi Babu was empathetic towards the suffering of each and everyone. Like the pain of the poor people of my land, or the pain of the rich or wealthy, or the pain of those who are shackled or those who are free in way, he was awakened to the suffering of each and every person. I think that in order to understand or feel the suffering, he travelled the length and breadth of our country. He saw the poverty of this country and the untouchability being practiced in the name of religion. Tyranny unleashed on the poor innocent people was inexplicable. If I may say so, the animals were at times treated better than man by the so called

guardians of religion. Babu understood and felt this pain. In short, he felt the pain of dharma. And I am very happy that so many Mahatmas in the country, who are attuned to the universal thought along with the national pride, who are working towards uniting the different people in the world, irrespective of the fact whether they are ascetics or householders are living or taking Babu's legacy forward.

Babu, felt the pain of 'Artha' as well. We have affluence in our society. They can spend as per their will without any restrictions. It is no big deal. But earlier, the country did experience the pangs of poverty. I am not talking about those who are dissatisfied with whatever they have, that is a different matter altogether. Wife and the neighbor, or for that matter even our neighboring country, have the same nature. You give the wife as much, yet she is unsatisfied. Similarly, you may present as many proofs but still they won't agree because they don't want to. Let me say something as I plan to leave. Once, Gurudeva Ravindranath Tagore was facing some difficulty on account of money. Both were working in different directions, one a poet and the other, a social servant. One was a very simple ordinary man and the other an aristocratic romantic. But they both kept in touch with each other through the exchange of letters. Tagore was nearly seventy five then. So many years ago and paucity of funds at 'Shantiniketan'. The great poet was having difficulty in arranging for funds. When he was helpless, Gurudeva wrote a letter to Babu at 'Sevagram'. Tagore was well aware that Babu is a Fakir in every which way. He wrote, 'Babu. I am faced with some financial hardships. At this age of seventy five, though it is against my nature, but I am worried that this institution should not close down for paucity of funds. Can you help me out in some way by requesting someone on my behalf?' Babu read the letter and gave a very short and a sweet reply. Tagore's eightieth birthday was round the corner. Tagore sent his humble 'Pranams to Babu. Acknowledging it, Babu replied, 'Today you have completed four 'vicennials' (time span of twenty years or beesi). Now move towards completing five and making a century'. Immediately, Tagore wrote back, 'I am tired while completing four and to complete five shall become unbearable for me. Please bless me.' The letter came to Babu and 'Peeda

paraayi janney re'. Babu knew and felt the pain of the smallest to the biggest. Babu replying to Tagore's previous letter wrote, 'Gurudeva. You know very well that I am a poor person and by nature do not hoard anything. I am sorry, but I have a lot of respect for your institution and yet I have certain constraints as well. Since you have asked me, I will try my level best but please give me some time'. Tagore felt reassured and at the same time was a bit worried. Sahib. Within a month he got a letter along with a draft of sixty thousand Rupees. You can imagine the value of this amount in those days. This elderly white bearded bard had tears in his eyes.

Gandhiji, knew and understood the pain of money. He understood the dharma's pain also. Now, let me say that he even felt the pain of 'Kama' as well. After receiving something or achieving a little success, the hankering to get more and more, this greed was understood by Babu very well. In the same vein, the biggest pain that bothered him was the pain of the liberation. He wanted his people and the world to breathe freely. The world should not suffer the pangs of slavery. Everyone should be free.

So Baap, In this way, Babu felt the pain for all the four channels of human pursuits (Purushartha). Here, 'Moksha' would mean liberation or freedom. That is why I feel that Babu had imbibed the values of this line of Narsihji 'Peeda paraayi jaanney re'. I had once said in Baroda that this 'Viashnavajan' is the 'Bhagwadgita' of the 'Vaishnavas' like us. There are eighteen sutras in this great piece of immense spiritual importance. As per my understanding this 'Vaishnava janna toh tenney kahiye je peeda paraayi jaanney re....', is the concise version of the 'Vaishnavi Geeta'. Gandhi Babu tried his level best to entrench this 'Pada' into the heart and blood stream of each and every Indian.

The Indians know these four things about Gandhi Babu very well. His spectacles are well known the world over. He used to wear a very ordinary pair of spectacles. Maybe, in those days, only those types would have been available plus the cheapest. He had studied in Britain. He did his barrister-ship in South Africa. He was from a reasonably well to do family so could have afforded a better pair also. But the one he used, I think is

popular as 'Gandhi Specs' all over. The second is that time piece, which would be hanging from his waist. The third was his pair of slippers and the fourth was his stick. Gandhi Babu's spectacles could clearly see those very close, as well as those far away. In fact it used to show all at equidistance. Now from where did he get it made? I would say that he got it from Narsihji's 'Pada'. 'Samadrishthi ne trishna tyagi'. Gandhi Babu used to practice 'Samdarshan', i.e. seeing everyone alike. Gandhiji used to observe things very minutely, whether it was near or far. We can expound of this as much as we want. My 'Vyaaspeetha' feels that his glasses are the symbol of this 'Samdarshan'. Those who read the 'Bhagwadgita' daily and try to practice its teachings in life, have understood the Divine as 'Sama', but how many can practice it their lives? If there are certain compulsions for the sake of discipline or orderly arrangements then it is a different matter but there should be no complexity or differentiation. The Divine or 'Bramha' is said to

be 'Sama' and Gandhiji's glasses represented this facet of divinity.

Next is his time piece. This represents the thorough and the right understanding depending on the time and place. The watch represents the time. We must have a track of the time as well as the times we are living in. There again, he could have kept an expensive watch, but he used a very inexpensive one. After all he was barrister Sahib. He used to earn in pounds or dollars. He had a decent practice. Yet he did not believe in any ostentatious behavior. Maybe, he did not feel like wearing a wrist watch and since he used to wear unstitched clothes, there was no pocket, so he used to hang it from his waist. But for me, the watch hanging from his waist signifies his self discipline or restraint. When your times are good, practice moderation or sobriety and during bad times have patience. Always keep in mind the waistline. We just consider the waist to be a part of our body. In the spiritual world, the waist stands for the abstinence or restraint. It also represents patience as well as valor. It stands for the



right understanding as well as the requisite amount of patience. One deliberates with himself that he should understand it in this way or he should use it in this way. If you bless me then with your good wishes I could try and live like this. Parwaaz Sahib. I have brought one of your poems with me today. You have written this for 'Babu', that is your greatness, but I think that it is more suitable for Gandhi Babu.

Sabb bhar raha khayaal mein takiya fakir ka|  
Dinn bhar sunaunga mein kissa fakir ka|

The 'Frontier Gandhi' Abdul Gaffar Khan Sahib had said that one night he couldn't sleep. I kept on seeing Babu's 'Kutiya' at 'Sevagram'. And then he thought that while watching the 'Kutiya' at night, his experience, he would like to share it with everyone, the next day. 'Parwaaz Sahib. From where did you get it? What was its origin from where it flowed into you? It is a very beautiful 'Sher' my dear friends, kindly listen attentively. The state of the nation, the position of the poor people of the country, the state of the last person of the society, in spite of all this heart wrenching situation all around, the mental state of the Fakir who is immersed in prayer. So, what does the poet say?

Aayega lekar baap dawa bhokh ki zaroor|  
Baitha hai intezaar mein bachha Fakir ka|

At that difficult hour, even the children of our country must have felt that the Father of the nation will surely find a cure for our hunger and depravity. Why do we address him as the 'Father of the nation'?

Baap, Certain things or facts have been proven absolutely correct in Babu's life. If we look at it from this angle, then Babu's watch indicates a proper understanding in good times and rock like patience during an hour of crisis. This is the symbol of seeing time correctly. So, this 'Ghat' or if I may say so, that this 'Premghat' of my 'Vyaaspeetha' sees Babu's watch in this light. His slippers teach us to walk on the path of truth and non-violence. The slippers symbolize walking on the right path. And finally his stick; if I would quote Gunwant Bhai's words here then the stick was not to hurt anybody nor was it for self defense. This stick gives us a great message. It tells us that without being critical learn to be humble and prostrate at the feet (Dandawat). 'Sakala lokma sahuney vande'. When one prostrates lying flat on the floor just like the stick,

then it is called the 'Dandawat'. So, Babu's stick symbolizes respect towards others and not hurting them.

So Baap, Keeping Babu and his 'Rajghat' as our centre of focus, I was talking with you. Yesterday, we had concluded the 'Balkanda'. While doing the 'Mangalacharan' of the 'Ayodhyakanda', Tulsiji in the first Manta invokes Lord Shiva. I have heard this from the saints that the 'Balkanda' represents the childhood and the 'Ayodhyakanda', represents the youth. In the youth, the worship of Shiva is very essential because He is the 'Tribhuvana Guru'. My dear youth. At this time, please seek the refuge of a 'Buddha Purusha'. This will add luster and splendor during the later part of your life. Towards the dusk of your life, the 'Ramrajya' will be established. The 'Ayodhyakanda' talks about great affluence and prosperity. This is followed by the story of the Lord's exile. Because, excessive pleasure results in pain. Mata Kaikayee, who used to love Sri Rama more than her own son, demanded His exile. My dear youngsters, I repeat once again that please be very careful during your youth. Tulsiji says that the company of the tyke shall corrupt your intellect and lead you to ruin. The mother of a superlative saint like Sri Bharat can also be corrupted due to a wrong influence, then where are we? Therefore, we need to be very cautious. Sri Rama, Lakhanaalji and Ma Jaanki, left the entire kingdom in a pall of gloom and journeyed towards the forest. Ayodhya was turned into a land full of grief and desolation. The chariot driven by Sumantra along with Lord, Ma Jaanki and Sri Lakhan reaches Shringaberpur. They do their night halt their. The first leg from Ayodhya to Shringaberpur was in the chariot, further comes the boat ride to cross over and then onwards, the Lord's 'Padyatra' begins. Guharaj accompanied the Lord from here. They all reach Sri Bharadwaj ashram. Sri Rama seeks his counsel regarding which path to take, and accordingly proceeds further. Walking in the forest, they come to Sri Valmiki ashram. Valmikiji, indicates fourteen very important places where the Lord should reside. The trio arrives at 'Chitrakoot', and Goswamiji says that in fact the Lord just covers or engulfs this place.

Sumantraji, returns to Ayodhya empty handed. Maharaja Dasarath had decided that there

is no meaning in life without Rama. Repeating the divine name 'Rama' six times, the king 'Rau gaye surdhaam'. From the time, these calamities struck Ayodhya one after the other, Sri Bharat, at his maternal home became very restless. In the meantime, the messengers arrive with urgent summons from the respected Gurudeva to return back. The two brothers, reach Ayodhya. The entire kingdom is deep in sorrow or mourning. He realizing that at this hour, generally Sri Rama used to be with his mother, he runs and Mata Kaikayei greets him saying that she has asked a boon that he should become the king and Rama should spend fourteen years in exile. These words hit Sri Bharat like and thunderbolt and he was shattered. He then lets out his steam in front of his mother and runs to meet Mata Kaushalya. Guru Vashishtha comes and tries to explain and console him. The final rites of the king is performed. The court assembles for the first time in the absence of Sri Dasarath and everybody tries to explain to Sri Bharat that he should take over the reins of the kingdom. Sri Bharat says that I am not one bit for the position (Pada), but my sole aim is the Lotus feet of the Lord (Paaduka). He is not for power (Satta), instead he is for truth (Sadd). I just cannot accept the kingdom. It belongs to the Lord. I would first like to go and meet Him and I shall express my views to Him. Then whatever He says will be my duty.

Taking the entire kingdom with him, Ayodhya leaves for Chitrakoot. The journey begins. In this journey, Sri Bharat has to overcome, four obstacles. And for the followers of the truth, these four hurdles need to be crossed. The first obstacle is that if you have taken a vow, then the situation will compel you to break it. After all, Sri Bharat is a Saint and thinking that if his determination shall hurt so many people then it is better to do as they say and he sits in the chariot. If you express or show your vow to the people, they are bound to force you to give it up. Going further, Sri Bharadwajji tests him in his resolve. For a traveler of truth, the pleasures, comforts and various allurements will come to tempt you in the form of 'Riddhi-Siddhi'. Going a bit further, the Devas came to obstruct. They did not want that Sri Bharat and the Lord to meet. Sri Bharat very calmly crosses it and finally, when he was just about to

reach 'Chitrakoot', then Sri Lakhan misunderstands him and stands up in opposition. It is my firm belief that when we are very close to 'Chitrakoot' or the truth, then our near and dear ones stand up in opposition. Let me just tell you this and proceed further that if you are the traveler on the path of truth, or love, and you feel dreadfully opposed by your own family or close people then please be rest assured that you are just at the doorway or at the threshold of truth. Finally, Sri Rama and Bharat meet. Chitrakoot was turned into a place of divine love. While this was happening, Sri Janakraj arrives with the people of Mithila. All the people meet each other, Ma Jaanki meets her parents. Meetings and discussions were held but no conclusion was in sight. Sensing the awkwardness on the part of the Lord, Sri Bharat himself says –

Jehi bidhi Prabhu prasanna mann hoyi|

Karunasaagar keejiye soyi||

O'Lord. Please do whatever will make you happy or in other words we would do anything to make you happy. Please don't worry about us. The decision was taken that Sri Rama should continue in the forest and Sri Bharat should return back. Sri Bharat asks for some sort of a support and the Lord gives him His 'Paaduka'. They all return to Ayodhya. The 'Ramkatha' is in fact the 'Premakatha'. Sri Bharat enshrined the 'Paadukaji' on the throne, as if handing over the reins of the kingdom in their hands and started to run the affairs with their secret internal guidance. Gandhi Babu had picked up his 'Trusteeship' formula from here only. Then Sri Bharat approaches Sri Vashishthaji and falling down at his feet, with utmost humility says, 'Bhagwan. If you permit me then can I go and live at Nandigram as an ascetic? Because, if my Lord is in the forest, I cannot just stay in the palace. I shall do my duties and take care of the kingdom as it should be done. But I too want to lead an ascetic's life like my Lord'. The country today, needs a 'Tapaswi Raja'. The king should be ceremonious and the follower of the scriptural traditions. The governance should become a ceremony or a 'Yagna'. Sri Vashishthaji says, 'Bharat. I may be the Guru and the knower of Dharma, therefore what I say will be as per the tenets of the Dharma, but let me tell you, what you say is the core essence of Dharma'. What you are saying now is what the

Dharma should be in its true essence. But kindly seek Mata Kaushalya's permission for the same. If for any reason, she is hurt then please keep this in mind that your devotion for the Lord will not be fulfilled. If she agrees then please go ahead'. Sri Bharat comes to Mata Kaushalya and says in utmost humility, 'Ma. I want to say something. I know that my birth is only to give you pain and misery. Ma. Can I live an ascetic's life and stay at Nandigram? I shall come to see you every day. I shall fulfill my duties and responsibilities, but I can't live in the palace when my Lord is facing the hardships of the forest'. She just kept quiet and knew that to take on this blow will be very difficult for her, but if she declines then it is quite likely that Bharat will not be able to live for the fourteen years. She relents and with a heavy heart accords her consent and blesses him saying, 'May your love for the feet of the Lord succeed'. Love will always look at the pleasure or happiness of the beloved. Love can never think of the self. If it does then there is no love.

In the 'Aranyakanda' the Lord goes to Sri Atri ashram. Going further, he meets Kumbhaja Rishi and discusses the strategy for the liberation of the demonic forces. At the 'Panchawati', He and Ma Jaanki chalk out the plan to take their act or play further. Surpanakha comes and is punished for her trespass. She goes and instigates Ravana. He along with Mareecha hatches a plan to abduct Ma Sita. He brings her to Lanka and she is made to stay at the Ashok Vaatika. Sri Rama and Sri Lakhan after liberating Mareecha in the form of the golden deer, return and on not finding Ma Sita there enacted their human roles to perfection and started weeping for her and trying to roam around in her search. Jataayu, tried to stop Ravan in his tracks but was overpowered by him and lay badly wounded. He narrated the incident to the Lord and left for the heavenly abode. The Lord performs his last rites, respecting him like His father. Moving further in their search, they liberate 'kabandha'. The two brothers arrive at the Shabari Ashram. Shabari is overwhelmed on seeing the Lord and says, 'How can I possibly pray or worship you? I am the lowliest of the lowly and am totally ignorant and illiterate'. The Lord says, 'Shabari Ma. I only recognize and accept the relation of love.' And the Lord explains to her the nine tenets of devotion (Navadha Bhakti). Then He

goes to the 'Pampa Sarovar'. Sri Narada comes to meet Him there. Narada hears the attributes of a saint from the Lord and returns to the 'Bramhalok' and at this point the 'Aranyakanda' conclude.

In the 'Kishkindhakanda', Sri Rama and Sri Lakhan proceed further. They meet Sri Hanumanji and he requests the Lord to befriend Sugreeva. Sugreeva is a very materialistically minded person but the saint like Hanuman's refuge, helps him in gaining the friendship of the Divine. Vaali is liberated by Sri Rama. Sugreeva is made the king and Angad the crown prince. The Lord along with Sri Lakhan resides at the 'Pravarshana' hill for spending the 'Chaturmaas' or the rainy season there. Because of his debauchedness, Sugreeva forgets the Lord's work and is engrossed in sense pleasures. Sri Lakhan is sent to awaken him and he soon realizes his mistake. An expedition is planned for the search of Ma Jaanki. Four groups of monkeys and bears are made. Three leave in the first three directions. The last group under the leadership of Angad and comprising of Sri Jambuwan and Sri Hanuman is to go southward. In the end, Sri Hanuman bows to the Lord and collects the Divine ring as a symbol of his being the Lord's messenger. The journey for the search of 'Bhakti' begins. My dear youngsters. You all need to work hard but please do not neglect the advice of the elders. Like Sri Hanuman, touch the feet of the elderly Jambuwan and ask him for the sane counsel.

Now the 'Suderkanda' begins from here. Sri Hanuman takes a giant leap and flies like a thunderbolt towards Lanka. On the way, he encounters many obstacles, because the search for 'Bhakti' or devotion is mired with hardships. Overcoming all of them, he arrives in Lanka and meets Vibheeshana. Sri Hanuman understands the way of going into the 'Ashok Vaatika' to meet Ma Sita. Seeing her very sad and forlorn, he starts to think that what should he do to alleviate her sorrow? He drops the 'Mudrika' and on seeing it, she feels reassured but wondered as to how did it come there? Who got it? Then, sitting atop the branch, Sri Hanuman starts narrating the 'Ramkatha' to her. On hearing the divine words, her sorrow took flight and she blesses Sri Hanuman with her choicest of blessings. Seeking her permission, Sri Hanuman, eats the fruits and

uproots the trees. On hearing this destruction, Ravan sends 'Akshaya Kumar' and he is killed in combat by Hanumanji Maharaj. Then Indrajeet comes seething in rage and ties him down and takes him to the court. Ravan is very angry and wants to kill Hanuman and at that very moment Vibheeshan arrives. He advises against such a step and it is decided to set Sri Hanuman's tail on fire. Sahib. Please beware. On achieving devotion or after having the 'Darshan of Bhakti Mata' the people at large will try and burn you to destroy you. But if your 'Bhajan' is strong and matured then no power can destroy you. Sri Hanuman burns down the Lanka instead and collecting the Mother's hairpin (Chudamani) as a symbol returns back to the Lord and narrates the entire story. On hearing this, the Lord says that let us not delay any further. Please assemble our armies and let us march towards Lanka to get Mata Sita back. The Lord's army marches forward and reaches the sea shore. Here, Vibheeshana tries to reason out with Ravan to return Mata Sita respectfully to the Lord and seek His pardon. This infuriates Ravan and he kicks him out of Lanka. Vibheeshana seeks the Lord's refuge and he is accepted whole heartedly by the Lord. Sri Rama asks Vibheeshana for the way to reach Lanka. He suggests that they should appease the Lord of the seas and ask him to give way. The Lord agrees but the foolish ocean does not relent. Sri Rama asks for his bow and arrow and on seeing this, taking the form of a Brahmin, the ocean comes and surrenders at the feet of the Lord. He suggests building a bridge across the ocean. The Lord is delighted at this suggestion and the bridge is constructed. In the beginning of the 'Lankakanda' the bridge or the 'Setubandha' is built and Sri Rameshwara (Shivalinga) is installed at the holy spot. The unity, between the 'Shaivaites' and the 'Vaishnavas' was established by this process. The Lord's army crosses over onto the other side. The camp is set up atop the 'Subela Hill'. The next day, Angad is sent as an emissary of peace as a last ditch effort to avoid bloodshed. The peace mission failed and the war was inevitable. One after the other, the entire demonic army was being liberated. After a fierce war, finally, by mounting thirty one arrows, the Lord provides liberation to Ravan and merges him into Himself. Vibheeshana was crowned the King

of Lanka formally then. Ma Jaanki is informed and is brought there. Her image form was burnt in the fire and the original divine form is revealed.

The 'Pushpaka' is readied for the Lord to return back to Ayodhya. After meeting everybody on the way, the 'Vimaan' lands at 'Shrigaberpur'. The boatman (Kewat) came running to greet the Lord. The Lord asks him that what fare He can now give him as promised. He replied, 'My dear Lord. This was just an excuse to get to see you again. But if you insist on giving me something then as I had made you cross the river, you kindly take me along to Ayodhya. The Lord gladly takes him along. The Lord touched the last person of the society till the last. This is one of the fundamentals of the 'Ramrajya'.

The 'Uttarkanda' begins with Sri Hanuman going to Ayodhya to inform Sri Bharat of the Lord's return. Sri Hanuman as if becomes the savior for the grief stricken Saint. The word of the Lord's return spread like wild fire. The 'Pushpaka' lands on the banks of the Sarayu River. The Lord alights and Sri Bharat runs to meet the Lord. They both meet each other in a tight embrace and seeing them, no one could decide as to who has returned from exile. Here Tulsiji writes that the Lord left his bow and arrow aside. What does it signify? That, till such time, they were required, they were used, but for the establishment of the 'Ramrajya' or the 'Premarajya' as I call it, there is no need of weapons, instead it shall be established by the help of the sacred texts or the Holy Scriptures. The Lord took infinite forms and met each and everyone personally. He felt that Mata Kaikayei is feeling neglected and is burdened with the load of the entire blame she had to bear, so He first goes to meet her and reassure her by reinstating her back as per her original stature. He meets Mata Sumitra and finally Mata Kaushalya. At this moment everyone was immersed in a sea of emotion and deep pure divine love. The Royal throne was readied for Sri Rama's coronation. Sri Rama did not go for the power but the seat of power today came at the feet of the truth. Lord Rama, paying respects to the earth, the respected Gurus, the 'Vipravrinda, the Devas and Lord Surya, His countrymen and touching the feet of the Mothers, ascended the throne to establish the 'Premarajya' or

the rein of love. Gurudeva Vashishtha, anointed the forehead of the Lord with the 'Raj Tilak' of the 'Ramrajya'. The 'Ramrajya' was established. All the friends were sent back to their respective homes excepting Sri Hanuman.

The Lord's divine human play progressed. Once the time came, Ma Jaanki gave birth to two sons. All the three brothers had two-two sons each. Giving the name of the heirs of the Raghukula, Goswamiji concludes the 'Ramkatha' at this point. Tulsiji did not want to enter into the controversial topic of Mata Sita's second exile. Tulsiji says that he is the supporter of dialogue and did not want to even touch the disruptive or controversial elements in this pure and sacred text. This is followed by the life story of Sri Kagbhusundiji Maharaj. Bhusundiji concludes his 'Katha' at this juncture. Whether Sri Yagyavalkaji Maharaj concludes the 'Katha' in front of Sri Bharadwaji is not clear. At 'Kailash', Lord Shiva was narrating the 'Katha' to Mata Parwati. Even Lord Shiva is moving towards concluding his words and an Avatar of this age of Kali, my Goswamiji too who was addressing his own mind and the saints, is moving towards the conclusion. He says that this period of 'Kaliyuga' in this age, we will not be able to practice difficult and very many austerities. That is why; he enumerates just three things for us. They are mental recitation or the remembrance of the Lord, sing His divine glories and whenever you can find time, hear His 'Katha'. Therefore, just three things to be practiced are remembrance or calling upon the divine name, singing, and hearing. The remembrance of Sri Rama is the truth, as much as possible to remember or chant His name, singing His glories is love and hearing the 'Katha' is not possible without compassion.

Tulsiji, concludes the 'Katha' on the 'Ghat' of total unconditional surrender. Now, I am proceeding towards the conclusion of the 'Katha' from the 'Rajghat'. As I proceed towards the conclusion, I would like to express my heartfelt happiness for Rajneesh Bhaiya, who has taken a very bold and a truthful step towards fulfilling his resolve that the 'Katha' should be held at the 'Rajghat' only. And including the Government of India and all the concerned departments have extended their valuable support towards the

successful organization of this 'Katha'. Let us now move towards concluding our discussion here. All are happy. The consciousness or the spirit of this great soul must indeed be pleased that at his 'Ghat', the 'Katha' of the 'Chitrakoot Ghat' has been held. Everyone's service and contribution is truly invaluable. Being just a medium and offering their valuable contribution for this 'Katha', dear Ramabhaiya and his family are truly blessed and indeed deserve to share the good that has accumulated out of this pious exercise. And above all, your service is very commendable. Delhi does not listen to anybody. And for nine days, taking out your valuable time to come and listen shows your love towards the divine name. Such a great virtuous act, this all faiths prayer of nine days, which is so dear to Gandhi Bapu, this 'Yagna' of the unity and respect of all religions is about to conclude, and all the pious and virtuous fruit of this effort that has accumulated, let us dedicate it to the awakened spirit of world respected and dear, Gandhi Bapu at this place of his eternal rest. Bapu. Please accept our humble offerings.

*Gandhiji's spectacles see all those who are near as well as those at a certain distance as equidistant. From where did he get it? He got it from Sri Narsihji 'Pada', 'Sama drishti ne trishna tyaagi'. Gandhi Bapu observed very minutely all that was happening around him and was very observant of those that were far away. My 'Vyaaspeetha' feels that the spectacles of Gandhi Bapu are the symbol of equanimity. Those who study and read the 'Bhagwadgita' regularly understand the Divine or 'Bramha' as 'Sama' but how much can we practice in our life. The Divine is supposed to be equal or view without any discrimination. Therefore, I feel that the spectacles of Gandhi Bapu are the symbol of equanimity in the world or non-discrimination.*

## क्वचिदन्यतोऽपि

Bhikhudan Ghadhvi is a 'Vishayi' aspirant in white clothes



Morari Bapu's inspirational address at the occasion of honoring Padmashri Bhikhudan Ghadhvi

First of all, I offer my respects to the revered spirit of 'Aayima Sonalma'. A similar enlivened consciousness of respected Ma Kanku Kesarma, I offer my humble 'Pranams'. The Government of India honored him and the President himself accorded this honor of the 'Padmashri' to my very dear and respected Bhikhudan Bhai, whose family is also present here. On this joyous occasion, as the chief guest, the smiling respected Vasant Bhai, a senior officer of the government, I offer my respects to you too. I shall not take all the names individually, please excuse me for the same. Lakshaman Bhai has come from London and all

those present on the dais, I offer my 'Pranams'. 'Aayima Sonalma Education & Charitable Trust's trustees, my brothers and sisters of the 'Chaarann Samaj' that have come from Rajkot and other places, kindly accept my 'Pranams'. I sing the 'Ramayana' and my Tulsi says –

Bandau Kausalya disi praachi||  
Keerati jaasu sakala jaga maachi||

He, first of all worships Ma Kaushalya. Kaushalya is just not the mother, but she is the 'Eastern' direction. I offer my respects to this 'East' direction. Nearly, five hundred years ago, Mata Kaushalya was referred as the East direction. Then 'Bhagat Bapu' said,

Uggamna ordawaalli, bhaja tanney bheliyavalli..

Sahib. Where does this bridge come and join? Mata Kaushalya is the glory of the East. Where is Kaushalya, where is Ayodhya and where is the Kaushal kingdom? Where is 'Maddhalla'? Who incarnates where, no one knows. I offer my 'Pranams' to 'Aayi Sonalma' and seek her blessings. 'Jai Mataji' to all of you and would like to speak a few words.

I never take back the words spoken by me. Ma had always said so. There was big 'Chaarann gathering' at Kanku Kesarma's place. I reached there. I had said at that time that I am favorably inclined towards you, I am and I repeat again and again, I am. Bhikhudananda Bhai is the centre for it. It is an important event. In our country, with what reference they use the word 'centre', it is their look out. Our wish is that it should be so. In the field of literature, certainly, the good days are coming. Not only good but very good times are coming and we all can see it.

Please pay attention to my words. I shall clarify later on. May be, you will be jolted in the beginning. Vasant Bhai, the white robed Bhikhudananda Bhai for me, is a 'Vishayi Sadhak'. I shall clarify my statement later. Please don't misunderstand. Why did I say 'Vishayi'? But along with it the word aspirant has been used. There is a specific reason for this usage. Recently, we had the 'Kumbha' at Ujjain. Khetshi knows about it because he was with me there. Every day, we used to go to meet the saints and sadhus, and touch their feet. It was a truly blessed experience. One 'Jagadguru' said this. Bhikhudan Bhai, I was sitting on the ground in front of him and he stopped me from doing so. He said, 'Bapu. You sit on the Vyaaspeetha'. To which I said that there is no 'Vyaaspeetha' now. At this point he said that 'Those who sit on the Vyaaspeetha, don't sit here and there. If there is anybody, who is seated above the 'Vyaaspeetha' then she is Ma'. Sahib. These are the words of the Jagadguru. We can feel proud and delighted about it and interpret it in a very classical or as per the sacred precepts, but when the Jagadguru speaks, his words are not spoken just like

that and he speaks with responsibility. When we hear such words then we can feel and gauge the glory of the mother. Being the son of such a mother, we have been blessed with so many boons and seeing them the world asks for some from them. By your poetry, thought, creation, singing, musical prowess and your living please give to us as well. Why do I have any partiality? In Jheebasahib's eyes I am like a lotus. The lotus is non-attached. Where am I attached to anyone? In the 'Srimadbhaagwat', Bhagwan Kapila says to Ma Devahuti, Ma.

Prasanga majaram paashamaatmanaha  
kavayo viduhu|

Sa eva sadhushu krito  
mokshadwaaram apaavratam||

To have fondness, or being attached or to be with or keep someone close to you all the time, is such a sweet and eternal bond which cannot be broken by the 'Siddhas' as well. If a Sadhu gets bound with such a bond then for him 'Mokshdwaaramapaavratam'. If the Sadhu is unattached then why do I share this affection towards Bhikhudan Bhai and the world? Straight line of the heir, Bhai. Vasant Bhai gave a very appropriate suggestion that if we don't remember Hemu Bhai on this occasion and at this place then it will not be correct. I am making it very clear that in the 'Narada Bhakti Sutra' it is said that if you have certain feelings towards someone then your feeling should be 'Guna rahitam kaamana rahitam, prati kshana varddhamaanam avichhinnam suukshmataram anubhavaroopam'. I have a feeling of respect towards the lotus feet devoid of any attributes. I don't look at the good or bad traits in the person. Don't I have eyes? But my seeing is plain, without any sort of discrimination. I speak in same way with everyone. The word is my spiritual practice. And it is for all of us. Why doesn't your tongue also do like this? Many people come and say that they remember the number of lines. I say that it is fine, go on repeating it. But to sing them you will need the tongue of a 'Chaarann'. I tell this to everyone. This Khetshi says, 'Bapu. When you are in the Katha that is the best possible rest. After coming back to 'Talgajarda', there is queue of those

who want to make you hear something or the other.' But where can you get that tongue? That is with the 'Chaarann' only. And let me tell you, this tongue is never sullied or ort.

Ee chey kalljugni aendhanni,  
Je di chaatak peeshey aentha paanni...

Today, the tongue of Bhikhudan Bhai has been honored. This is the respect of the tongue of the 'Chaarann'. In it there is a living 'Jogamaaya'. Here the words have and the speech has been honored. We are very happy. For such respected feet, 'Gunarahitam', devoid of any good or bad is my simple attraction. I do not have so much of time to look into a person's shortcomings. Why should I waste my time? Therefore, my attachment is unconditional. I have a non-expectant respect. If you write our 'Doha' then you will be beaten up. Where will you go? I have no expectations whatsoever. I have no expectations from anyone. When I see a 'Chaarann', I feel very happy. Vasant Bhai, the first thought which comes to my mind is that will this daughter make a 'Roti' for me? And when I ask for a 'Roti' she gives me a 'Sukhadi'. This is song from the 'Sugam Sangeet';

Hun toh khobo maangu ne dayi de dariyo...

So, my feelings are non-expecting. As a 'Sadhu' my feelings are growing every moment.

The feeling is there today and not there tomorrow. It does not happen like this, Sahib. If it is so then it is a mere mockery. Even after you have attained 'Samadhi' the feeling should remain intact. Only then it is 'Bhaava'. 'Gunarahitam, kaamanarahitam, prati khsannvardhamaanam and avichhinnam'. Which should never break? It should be continuous like the flow of oil (Tailadhaaravat). Vasant Bhai. When I see new and fresh intelligence I feel very happy. Just see the beautiful young and fresh faces in front of me. Those who have worked tirelessly at the root of all this, the mothers of the entire 'Chaarann' community, from 'Aayi Sonalma to Bhikhudan Bhai' all those who have contributed for this, their contribution has been invaluable. So Baap. 'Avichhinnam', I keep such feelings towards all. That is why I say that I am partial and shall always be so. The Government of India has honored Bhikhudan Bhai and offered this award. When I refer to him as the Vishayi Sadhak, I don't say it in the literal sense. There are two meanings here, first is that when I hear him, and then whatever be the subject you want him to speak; he will never deviate from it. Sahib. This has been my experience. When he is speaking amidst the ascetics, he will not start talking about 'Rana Pratap'. He will sing Bhagatbapu's lines –

Sadhu amney indhannu layi banaawo....

He won't change the topic. He will stick to his point or the subject. It is in no way meaning a worldly or a materially minded aspirant. So, in one way, when I call him 'Vishayi' it means who follows the subject till the last. The good speaker will never deviate from his principal subject. Most importantly, he is a devotee or an aspirant. He has a lot of devotion towards the 'Ramayana', the 'Raamnaam', on the 'Sunderkanda'. If he is alone, he can't stay without the 'Ramayana'. This is his spiritual practice. That is why I used the word 'Vishayi Sadhak'. Unfortunately, there are so many speakers, who leave or divert the subject and talk.

The second reason why I call him 'Vishayi' is that we have five senses like 'Shabda, roopa, rasa, sparsha and gandha'. He has the subject of words with him or in others words he is a 'Shabda vishayi'. He touches us with his words. Therefore, I feel the word is the biggest 'Vishaya'. And that too, pronounced by the 'Chaarann'. So, he is firm on his 'Vishaya'. His words touch us and we feel good about it. I was talking to Bhikhudan Bhai. If I ask Keerti to sing the same song or I ask Raj to say it or Bihari Bhai too says the same thing, it will not be the same, because he is the worshipper of the word. That is why my usage 'Shabda Vishayi'. After the word comes the touch, (Sparsha). Just now he will make us roll in laughter and a few minutes later, tears will well up in our eyes. We feel the goose pimples and get overwhelmed. This means that the worshipper of the word has the capacity to touch or stir our emotions. Next is the form or 'Roopa'. He will start with a topic, sing a folk song, explain its meaning or dramatizes the situation, makes us laugh and while explaining the context he creates the form in front of us. This aspect of the five senses is quite difficult. To create the form requires a lot of practice and deftness in the art. Say in Mumbai's town hall or any other auditorium 'Vadhvaan's' Bachhbhai Ghadhvi is talking about Rana Pratap and during the explanations, creates such an atmosphere, that you start feeling the he is making the famous 'Chetak' gallop and the audience are

spell bound and start feeling as if any moment the horse would jump on them. Our Bhikhudan Bhai too is blessed with this art. His voice is very melodious and filled with 'Rasa'. It has the mixture of the words, form, touch and rasa, everything. Some people say that they don't know how to talk or can't find a subject to talk. What would they do? You need to know, what and how to talk.

Rutt aavey na bolliye toh haiyya phaata maran....

What sort of an aspirant are you who do not know how to talk? Some speak very elegantly and in a much disciplined manner. I feel that now the words have come to an end. Let's leave it here. If the fifty two have got over then speak out of them. When I listen to you then my approach in hearing is not that of an examiner. The one who has failed thrice, how can he even think of being an examiner? But I try and observe as attentively as I can.

Akkhaye aa paddney avalokiyun...

Akha says that he has not written this 'Pada'. Neither read it. Nor can I sing. I try and study it. Here it is a straight pioneering on viewing minutely. My viewing should continue to be filled with the 'Rasa', or it would become dry. The entire audience get spell bound and give a standing ovation. The amount of claps or admiration you give to the poet during a musical conference, it encourages him more and more. Is it that his he lacks in self confidence? The applause cannot be borrowed. It comes automatically from within. But all this goes on. If there is no clapping or encouragement then at times the poet gets depressed.

There should an atmosphere filled with 'Rasa'. And allow me to say that even this 'Rasa' element is also there in him. The four senses that we have seen are word, form, rasa and the touch. And finally the sense of smell or 'Gandha'. This is ultimate test of the speaker. At seventy years of age I have understood one thing that our word will be successful that day, when the words become fragrant. When an ascetic or a sage is speaking and you feel that incense is burned in the room, and the



entire room is filled with that fragrance. Sahib. Nizamuddin Auliya had this divine gift in his words. Delhi would be filled with the fragrance of 'Lobaan' when he would speak. When he would utter a word, it would appear to be scented. This is ultimate of speech or words. So, such a devotee of all the five senses has been honored by Delhi, and he is present amidst us then we express our gratitude and respect towards him. I feel that we are not honoring Bhikhudan Bhai, instead we are honoring ourselves here.

Bhikhudan Bhai very humbly stated that this is not his award but it is an award to the entire 'Chaarann' community. This is not mere an etiquette of speaking. Many people say that I give everything to them. When we honor someone, I request them that kindly do not return the small amount of cash that accompanies the award. Please accept it and take it with you. Many insist that they would return it, but why? Even those who are giving it to you with respect have got it from somewhere. Therefore kindly accept it. Why are you returning it? Then they say that they are adding some amount from their side and returning. Arrey. Please leave adding into it my dear. I am not saying it especially to you. Be careful. Don't give it back. Please think that after you, those who will be honored, about them. Just think of them. In fact you are committing violence by behaving in this manner. Maybe, those who will be honored later may need it. You might not agree but I feel that it is being impolite and also a bit gross. This liberty is not given to the dais. Well, certain uncouth people might think it fashionable to do so. When I see this honor then as a 'Sadhu' I feel delighted. Bhikhudan Bhai is one such aspirant or a devotee. If he would have been a siddha, he would not have remained amongst us. He would not sit with us and have tea and snacks. What do we have to do with such a 'Siddha'? We need a cup of tea every two hours. We need to have 'Gaanthiya'. But if the 'Siddhai' or the accomplishments come in way, and then what good are they? An absolute 'Vishayi' would literally mean that the one who is deeply engrossed

in the world, but along with this worldly life and he acts as if he has devotion for music, words, etc then you shall feel nauseated and would not like to sit there –

Jann ko paas na jay,  
ukcardo aadho karrey,  
Aenna gann te di gawaaya je di  
kannhann paakkey kaagda|

Sing his words on that day or make good use of it. Change the direction. Once, Bhikhudan Bhai was honored at the Bahauddin College. At that time I had said that this man is aware of the value as well the fragrance. For a seller of 'Ittra', he himself can't get the sweet fragrance of his own perfume. The cobbler does not get the smell of the leather. But we can feel it or smell it. When he applies the rose, Heena or the Khus Ittra, we can get the different smells. We all know it that what could the price of this particular 'Ittra'. But the one who knows the value as well as the smell is a true aspirant. Such an aspirant or a 'Sadhak' has been honored by the Government of India and we all have merrily joined in the celebration. I was telling Bhikhudan Bhai that how much running about he is doing. Today, you honor is being recognized everywhere. Everyone wants to pay their respects to you in their own way. To become popular and well respected all over is a tough thing to handle. It is only possible with the grace of the mother. 'Aayima's blessings are with you. Kankuma has come to bless you. She says that she does not know how to speak. She had said such beautiful words at the 'Kaagdham'. Whenever the need has risen, Ma has spoken. I made a humble request to her to speak. Ma had showered her blessings on all of us. She has a lot of love and respect for me and I feel very blessed for the same. Let me just mention this one thing in the end and leave. I shall just go straight.

Buss yahi mera andaaz purrey  
zamanney ko bahut khalta hai|  
Kyonki mera charaag hawaanon  
ke khilaaf kyon jalta hai?





'Rajghat' is the 'Ghat' for creation and liberation.