

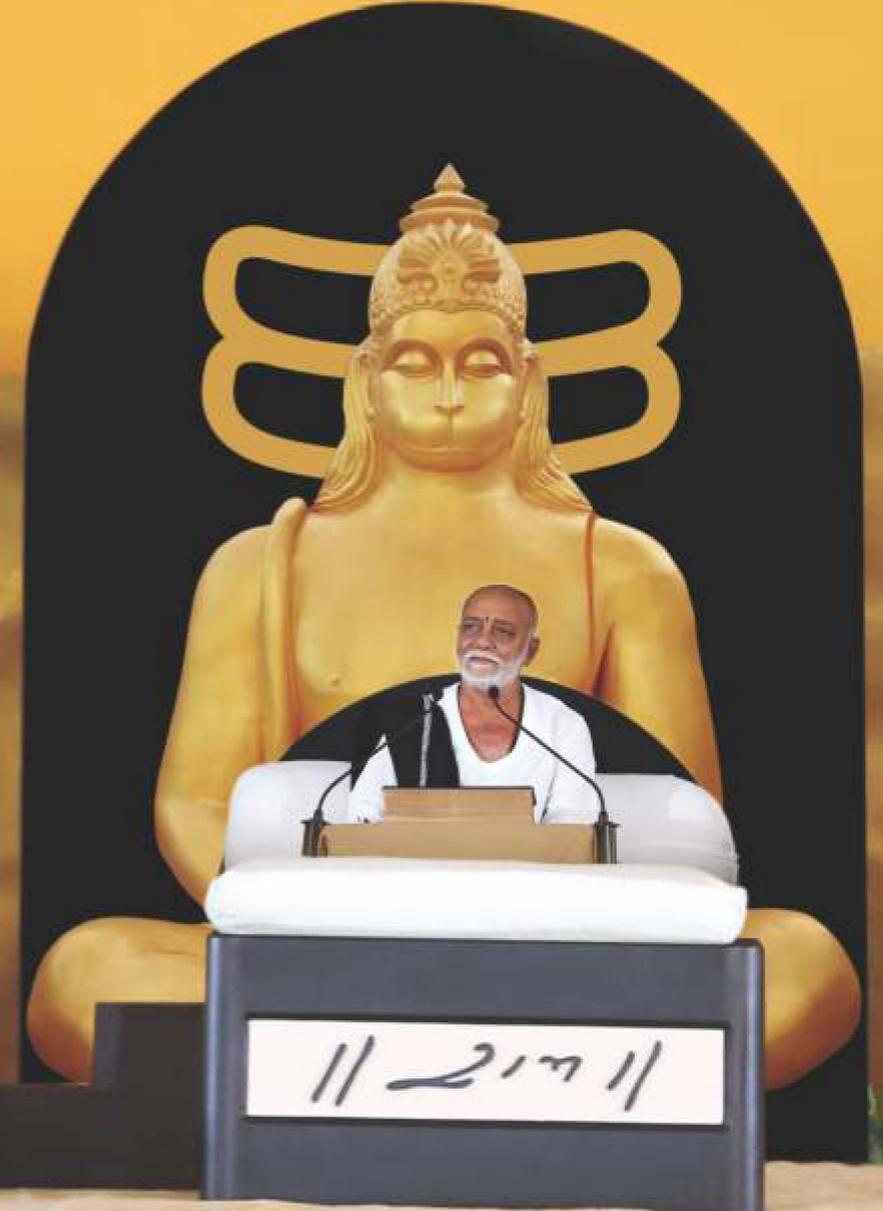
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II RAMKATHA II

MORARIBAPU

Manas-Ramdevpeer

Ramdevra (Rajasthan)



धन्य भरत जय राम गोसाईं। कहत देव हरषत बरिआईं।।
करुनामय रघुनाथ गोसाईं। बेगि पाइअहिं पीर पराईं।।



II JAI SIYARAM II



II RAM KATHA II

Manas-Ramdevpeer

MORARIBAPU

Ramdevra (Rajasthan)

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PREM PIYALA

From 5/11/2016 to 13/11/2016, Morari Bapu had the 'Ramkatha' 'Manas-Ramdevpeer' at the holy place of Sri Ramdev Baba, 'Ramdevra' in Rajasthan.

Bapu elaborated on the intrinsic meaning of 'Ram, Dev and Peer' that constitute the word 'Ramdevpeer'. He gave this sutra that 'Ram is truth, Dev is love and Peer is compassion'. Also he expressed that 'Ramdevpeer Baba' served as Ram, as the Dev He practiced continuous remembrance and as Peer He realized the Almighty.

Bapu said that the various 'Parchas' given by Baba during His life and the twenty four 'Farmaans' given by Him at the time of the 'Samadhi' which are relevant in this twenty first century and are very practical will be discussed by him. He is not interested in mere miracles. The daily Sun-rise is a miracle. The blossoming of the flower or the gurgling flow of the river is the greatest 'Parcha'. A person loving one another is also a 'Parcha'. What is spoken by the faithful of course has its own importance. What is impossible for an 'Avatar'? He can do anything and everything.

'Ramdevpeer' gave eyesight to the blind, gave life to the dead, legs to the lame and speech to the deaf & dumb. These are all 'Parchas', no doubt. He can do it, of course. The centre in Jaipur provides artificial limbs to people today then why can't 'Ramdev Baba' not do it? If today's science or technology can do it, then He is the 'Peer' after all. I feel that today after six hundred years, we must understand it as those who are depressed or have given up all hope; He instills a sense of hope and motivates them.

Bapu compared the essential elements of the creation with the five important ingredients in the making of the 'Peer'. One, where there is no 'Purdah' is a 'Peer'. Where there is no deceit, hypocrisy, fraud falsehood or show-off is the 'Peer'. Where there is the cup of love, He is the 'Peer'. Where there is the 'Parcha' or clear cut proof is the 'Peer'. By 'Parcha' means to show or reveal the reality as it is. When our inner voice confirms His divinity and He does not treat anyone as small or lowly, then He is the 'Peer'. One who can remain totally detached in spite of getting any laurels or name or fame, is the 'Peer'.

Further expounding on the 'Peer' Bapu said that He sacrifices for us and performs penance for our sake. For me, all my soldiers who are protecting my motherland in Kashmir, Chinese border, Rajasthan, Kutch-Gujarat or anywhere else are the 'Peer' for me. The 'Peer' does not have any specific uniform but he lives a much realized life.

Through the 'Manas-Ramdevpeer' 'Ramkatha', the 'Vyaaspeetha' presented the 'Jeevan Charitra' of 'Ramdev Baba' for all of us. Side by side, the inherent meaning of 'Ram, Dev and Peer' in the 'Manas' was also explained by Bapu.

-Nitin Vadgama

Manas-Ramdevpeer : 1

The 'Peer' does not have a set uniform;
and 'Peeratva' is a realized way of living

Dhannya Bharat jai Rama gossain|Kahat deva harshat bariaai||

Karunamaya Raghunath gossain|Begi paaiihin peer paraai||

Baap! I just arrived here a short while ago and first of all went for the 'Darshan' of 'Ramdev Baba'. First I would like to offer my obeisance's to this holy land. I had a lovely 'Darshan'. To that 'Samadhi' and all the other conscious 'Samadhis', I offer my 'Pranams' from the 'Vyaaspeetha'. All the respected saints who are here to grace the occasion along with the family members of Sri Ramdevpeer and following that lineage the present personality occupying the position as the present head of this 'Ramdeora Samadhisthan', I very humbly offer my 'Pranams'. I pay my respects to the honourable personalities present here from different walks of life. All of you, my dear brothers and sisters, our dear Madan Bhaiya and his entire family who have been instrumental in organizing this 'Katha', only and only as a 'Nimitta' and to all those who are able to see or hear this 'Katha' all over the world with the help of this great boon given to us by science, I offer my 'Pranams' from the 'Vyaaspeetha'.

Though the 'Deepawali' is already over and the 'New Year' has begun for all of us. Today is the fifth day or the 'Laabh Panchami'. I had already greeted everyone in advance from 'Katra' but once again, I offer my greetings for this auspicious day of 'Laabh Panchami' and wish you all a very 'Happy New Year'. In particular, the airstrip where the aircraft landed, specially, I would like to wish all those brave soldiers who were posted there and were on duty, I offer my 'Pranams'.



I was thinking that what subject should we take up for our discussion, but I am unable to decide. Maybe, by tomorrow we should be able to decide about our principal topic of discussion. Right now, I have just recited the 'Chaupaayi' that came to my mind. But after sitting here, maybe my 'Sadguru Bhagwan' is indicating to me that I should speak on 'Manas – Ramdevpeer'. Because, in the 'Manas', the name 'Rama' of the Almighty has come many a times. We see that in different contexts and many instances the suffix 'Dev' has been used. In the entire text i.e. 'The Ramcharitmanas' the word 'Peer' has appeared eighteen times. I shall try and take up two such lines in conjunction tomorrow. One, which I could remember we have already taken it now. Therefore, this 'Katha' will be called 'Manas – Ramdevpeer'. 'Manas' means the 'Ramcharitmanas', i.e. my heart; now who is the 'Ramdevpeer' in my heart? Who is the 'Ramdevpeer' in your heart? I would like to discuss this in detail, seated at this sacred place.

Six hundred and fifty centuries ago, this 'Baba Ramdevpeer', whose 'Samadhi' is situated here is supposed to be an incarnation of Sri 'Dwarikadheesha'. I think that this is a 'Universal Pilgrimage centre'. Though, all of us have spoiled this beautiful world. The 'Teerthas' have been dirtied. The air is polluted. Even the earth is polluted. The water has been polluted. By misusing the fire element, we have even polluted it. We have polluted the sky also. Nearly, twenty four elements have been polluted by our interference. Otherwise, in my opinion or as per the thought of 'Talgajarda', this entire world is a 'Pilgrim centre'. But Baap. We have not seen the entire world but I am speaking from the feeling or my personal realization. The sun, the moon, the sky, the stars or for that matter this entire universe is a 'Teertha'. But we all roam around on this earth and it is closer to us because we reside here and no doubt, it is a 'Teertha'. The 'Earth' has been referred to the cow or 'Gau' in our scriptures. 'Go' means our sense organs and 'Go' also means the earth. The 'Cow' for that matter is a 'Teertha'. So, the 'Earth' is also a 'Teertha'. But we have spoiled or sullied it to a very large extent. If we come a bit closer, this country of ours, India is also a 'Teertha'. 'Saarrey Jahan se achha Hindostan humaara'. We all have been

around in this 'Teertha'. There are so many different states in India and each one of them carries their individual piety or importance as the 'Teertha'.

Today, since I am speaking in Rajasthan, there is no intention of singing its praises. But with a bit of partiality I will say that this holy land of Rajasthan has given us perseverant saints like Meera and others, brave and courageous like Maharana Pratap etc and 'Peers' meaning 'Ramdevpeer'. That is why; in my opinion Rajasthan is a 'Teertha'. And that too 'Ramdeora', the 'Teertha' where we all are at present seems to be very close to my heart. Closer to it where I am sitting is my 'Ramcharitmanas'. This sacred text came into existence on the day of 'Ramnavami' in the 'Samvat 1631'. Like Sri Rama incarnated on the day of 'Ramnavami', similarly the 'Ramcharitmanas' too was born or was created on the auspicious day of 'Ramnavami'. That is why my Tulsi has said;

Jehi din Rama janama shruti gaavahin|
Teeratha sakala tahaan chali aavahin||

Wherever there is a 'Ramkatha', all the holy 'Teerthas' are present there. By this logic, all the 'Teerthas' are here at 'Ramdeora' for these nine days. To be here in this holy 'Teertha' on this auspicious day of the 'Laabhpanchami' is indeed a great fortune (Laabh) for all of us. 'Ko laabhaha?' In the 'Bhaagwatji' within the 'Uddhava Samvaad' this question crops up, 'Ko laabhaha?' 'Laabhau bhaktiruttama'. There is no other fortune than the service of a great personality. 'Ramdevpeer Baba' is truly a great personality and He is revered by the faithful. Therefore, this day of 'Laabhpanchami' has turned out to be very auspicious for all of us.

For quite some time, this thought was there in my mind that if we get an opportunity then we can recite the 'Ramkatha' at 'Ramdeora' close to the eternal resting place of 'Ramdev Baba'. And today, on the day of 'Laabhpanchami' this long standing wish is getting fulfilled. Our Madan Bhैया was very insistent that he should be given the opportunity to organize this 'Katha'. Today, at 'Ramdeora' we all are blessed with this good fortune and it is a matter of great happiness for me. When I was quite small, at our village when people used to come and narrate this ballad, I used to hear it with attention. These days in our Gujarat, we

have quite a few 'Ramamandals'. They enact the divine play of 'Ramdevpeer' during the night time with a lot of faithful devotion. In Gujarat and particularly in Saurashtra 'Kalidas Pandit Bapa and Mohandas Bapu, Jassadaan brought out a text 'Tuvraayana' and many speakers talk on it for nine days and different texts on it have been published. I have seen one such text wherein the entire 'Leela' has been written in 'Chaupaayis and Chhandas'. 'Ramdevpeer Bapa's Navaratri' celebrations also take place. This wish was there for a while that when will 'Ramdevji' call me and 'Ramdevpeer' heard it and today we are here at this land of the 'Peer'.

'Ramdevpeer Baba' has fulfilled twenty four 'Parchas' and at the time of His 'Samadhi', He has given us twenty four 'Farmaans' or directions. Whatever comes to my mind, I shall try and discuss it with you. They are very relevant in this twenty first century and are very practical also. I am not interested in just miracles. For me, the rising of the Sun every morning is in itself nothing short of a miracle. The blossoming of the flowers every day is a proof or 'Parcha' in my opinion. The gurgling flow of the river is a great 'Parcha'. A person loving one another isn't it a 'Parcha'? Embracing each other with humility is also a 'Parcha'. Whatever is said by the faithfuls is also great, no doubt. What is impossible for a great personality? They can do anything and everything. Before coming here when I was sitting, a person gave me a note saying that since you are going there, kindly 'Leelluddo ghoddlo samjhaajo'. The horse on which 'Ramdevpeer Baba' used to sit; it could be the name of that horse. 'Leelo' means green. The 'Shabdakosh' defines the mind as the horse. The human mind is akin to a horse. The mind is unsteady and all the characteristics of a horse apply to the mind. One whose mind is full of pure greenery, 'Ramapeer' will come and sit there.

So, I liked this subject about the twenty four 'Parchas' in today's context. In the 'Bhajans' and in His own words these twenty four 'Farmaans' are so simple that even the ordinary people can follow them. These twenty four commands or 'Farmaans' seem to be the sutras attributed to the twenty four 'Avatars'. This needs to be explored further. Some small and insignificant miracles can even be performed by the

science today but this 'Divine Light' which incarnated here took the step to eradicate untouchability. He removed the differences of cast, blind faith and religion. Have you ever thought on this point that why did 'Ramdev Baba' come to 'Ajmal Rai'? 'Ajmal Raja bhakti karrey'. 'Ajmal' means 'Aja' or God who is not born but is eternal. 'Mal' means dirt. At whose place did 'Ramdev Baba' decide to come? Whose mind is free from all impurities. The priest of Sri 'Dwarikadheesh' had just made this statement to avoid him by saying that the person who can enter the depths of the oceans can see God. God dwells in the ocean. Maharaja Ajmal Rai asks the priest that has anyone gone before me? He replied, 'Yes. One 'Pipaji' has gone'. Again, it was said in jest. But 'Ajmal Rai' held on to the veracity of the statement. You all are aware of the story. The person whose life is bereft of evil, impurity, degeneracy, maladies and sin, 'Ramdevpeer' decides to incarnate at this great man's home. Therefore, I feel that these twenty four 'Parchas and Farmaans' are truly wonderful. I shall keep on discussing the various facets of His life. Do you know the reason behind His advent? What all happened? So, I had this wish that I should discuss the relevance of His words today, according to the 'Manas' at the place of 'Ramdev Baba'. My root is the 'Ramcharitmanas'. I will discuss with you my thoughts based on it.

Karunamaya Raghunath gossain|

Begi paaiahin peer paraai||

The Sanskrit, Gujarati, Rajasthani and other dictionaries give the meaning of the word 'Peer'. Today, on the first day, let us try to understand the meaning of 'Peer'. 'Hindvo Peer'-

Leelluddo ghoddlo ne haatma chhey teer,

Vaanniyaani vaharrey chaddya Ramdev Peer,

Mharo helo saambhillo ho...ho...jee...

If someone says 'Hello' to you first thing in the morning, how delighted you feel. 'Mharo Hindvo Peer'; 'Ramdevpeer' tried to unite different civilisations. He gave the great message of unity, or bridging the gap of differences in the society. When we address 'Ramdevji' as 'peer', it is important to understand the meaning of 'Peer'. One meaning of 'Peer' is the shore or 'Teer'. In this world the one who becomes our shore or the bank

for the flow of our life is 'Peer'. One who does not drown us but becomes the instrument for our deliverance. One who helps us to the shore or in other words blesses us. During my introductory views, I had said that this entire world is a 'Teertha'. The 'Peer' for us is a 'Teertha'. The temple where you install the 'Peer' becomes a place of pilgrimage. Wherever the 'Peer' sits, becomes sacred. When we develop sacredness or holiness in life, we move on to become a 'Peer'. The scholars give one more meaning of 'Peer' as one having an absolute pure life. Another meaning of 'Peer' is 'Sadhu' as given by 'Bhagvad Gomandal'. Here the religion is immaterial, just a 'Sadhu'. Now, who is a 'Sadhu'? We can see its definition given in the 'Ramayana'. 'Peer' also means a celebration. One who is all the time in a state of blissful celebration. My 'Gangasati' says that he is not morose even for a moment. In Islam also there have been many 'Peers' who are also called the 'Wali'. 'Peer' also means 'Auliya' or a Fakir in Islam. The 'Bhajniks' back home sing-
Hadd mein challey so Auliya behadd challey so Peer|
Hadd anhadd dono challey usska naam Fakir||

'Peer' also means 'Baap' and it is my favourite salutation. 'Loko bolley chhey, Taat, Pita, mharo Baap'. One who has walked the path of nobility and also leads us onto it is known as 'Peer'. Such a guide or a teacher is called a 'Peer'. Again, there is no reference to any particular religion or any cast or creed here. We are just discussing the universal meaning of 'Peer'. At times due to our petty beliefs, we tend to overlook humaneness and because of our rigidity or fundamentalism we are unable to see the right path shown by religion. In the 'Ramcharitmanas' the word 'Peer' has also been used to denote 'Peed' or pain. What pain? Narsih Mehta says-

Vaishnavjan toh tenney ka hiye
je peed paraai janney re|

The 'Peer' understands or feels the pain of others.

Begi paaihin peer paraai|

The Almighty Rama understands the pain of others instantly. In the 'Hanumanchaalisa', we all read-

Sankat kattay mittey sab peera|

There are many meanings of the word 'Peera'.

But the 'Peer' is one who is filled with kindness,

compassion, sensitivity, graciousness and is forever pardoning. One might have committed grave mistakes or misdeeds but He pardons all the time. One who is filled with compassion and empathy for the mankind. I am emboldened when I read this meaning of 'Peer' saying that He is the one who is constantly on the path of truth. 'Peer' is the one who is always treading the path of truth. In the Urdu complaisance the person who is always immersed in love is called the 'Peer'. When we see a person who is ever loving we say that he looks like a 'Peer'. Sacredness (Peerana) in motion. 'Peer' does mean compassion. This empowers and emboldens the 'Vyaaspeetha' when we see that 'Peer' qualifies the three tenets of truth, love and compassion.

Therefore, we shall try to see the different characteristics of the 'Peer, Dev and Rama' as per the 'Ramcharitmanas'. Seated next to the 'Samadhi' of 'Ramdev Baba' for these nine days we shall try to study the different facets of His life and try to evaluate them with the reality of our own lives. That is why; I have named this 'Katha' as 'Manas – Ramdevpeer'. By tomorrow I am sure that the 'Chaupai' with the word 'Ramdev' in it shall come to my mind. Today, let us manage with just one line, tomorrow we shall have two 'Rotis'. Here, in Rajasthan there is a beautiful word of 'Ramdev Baba' called 'Ramrasoda'. My earnest request to you all is that please do have the 'Prasad' because the distribution of food is akin to the sharing of the Divine. The 'Upanishads' have termed the food (Anna) to be Divine (Brammha). In the 'Upanishadic' terminology it is not an 'Annakshettera' but it is the 'Brammhakshetra'. 'Annam Brammheti vyajaanat'. What did 'Ramdev Baba' do? After so many ages, why are we still remembering the Almighty? So many people remember 'Ramdev Baba' so fondly. Those who were not accepted by the great religious heads or the learned scholars of that time were all accepted and embraced by 'Ramdevpeer Baba'. He indeed did a great service to mankind. He reached up to the very last person in the society. We are offering this 'Katha of Manas – Ramdevpeer' as the water of our respectful homage (Arghya). Today's line-

Karunamaya Raghunath gossain|

Begi paaihin peer paraai||

One more meaning of 'Peer' comes to mind is that one who is ready to sacrifice everything for the sake of others without any selfish motive behind it. 'Peer' also means the ultimate human pursuit (Purusharth). Rama is the ultimate truth (Paramarth) and the 'Devas' are ultimate in selfishness or cunningly selfish. 'Peer' performs the ultimate penance or austerities and sacrifices for our sake. Whether it is the Kashmir border or the Chinese border or the Rajasthan border or it is the Kutch Gujarat border where the soldiers of my country are stationed willing to sacrifice their lives for the sake of their 'Motherland', in my opinion they are my 'Peers'. These composed men are my 'Peers'. We cannot assign a dress code for the 'Peer' but it is the name of a realized life. 'Peer' denotes the sensitiveness. We should not be caught unaware or no one should harm hoards of our countrymen, this sensitiveness took place here in this very land called the 'Pokharan Anuteertha'. My objective is to point out the deterrence factor and not its destructive aspect. 'Peer' is the embodiment of unending restraint or self discipline. So Baap. At this sacred 'Teertha' we have this 'Samadhi'. I have come here for the first time in my life and I was very keen to come. I really felt nice coming here. I get a feeling that someone is seated here. We need to have faith. This was the introduction of the 'Manas – Ramdevpeer'. Now there is rule that we follow for the 'Ramcharitmanas' and that is the speaker should provide the aggregation of the text to his listeners. 'Parcha' would also mean a sort of acquaintance or introduction. Either provide the acquaintance of the Divine or an Evolved Fakir. To explain the reality of heaven or the Peer or the 'Auliya'. 'Parcha' means to acquaint us with the real happiness. I feel that all this is nothing but 'Parcha'.

At Jerusalem, there are two religious centres of Islam and the Christians, facing one another. People of both the faiths go there and talk about their respective 'Parchas' or miracles. This led to a conflict. The follower of one religion said that our religious leader goes to heaven from ten at night until five in the morning. Have you got anybody who can go in his present body to heaven from ten to five? The others said that it is impossible. There is something fishy here

and it needs a closer investigation to find out the truth. Explaining their point further they said that after he has gone in from the front door, we go in from the other door many times and check but he is not to be seen. When we go at five, we see him there. The follower of the other faith was clever and he made a plan. At nine in the evening he went and hid himself in the room. He was keeping a close watch on what was going on. He sees the door of an almirah but it was not an almirah. Behind the doors of this camouflage was a cave. At exactly ten o'clock, the religious head got up and entered the cave through that deceptive door. The chap hiding followed him stealthily. After going for some distance there was a jungle. There were many sick and hungry people lying in the jungle and this religious leader reaches there. He was carrying some stuff with him and these people were waiting for him. They came and surrounded him. He gave bread to the hungry, clothes to the naked, dressed the wounds of those wounded, gave milk to the children, covered the shivering with blankets and in this way he was serving the needy till four. The guy who followed him was seeing all this. It was about to be four o'clock. He returns back to his room and proceeds to close the doors of the almirah and drink some water. The person who was spying comes out and tells his friends that he truly goes to heaven. Today I have seen the proof with my own eyes (Parcha). I have seen the true heaven in him. I am referring to the acquaintance with this heaven. Where is the heaven? The place where the poor, sick, lonely and the down trodden are cared for with love and compassion, one has to agree that this is 'Heaven'.

Therefore my dear brothers and sisters, I feel that which acquaints us is 'Parcha'. It could even be a fragrance. Like that of frankincense (Lobaan). I am not against this faith. That which introduces humaneness to us, what can be a greater 'Parcha' than that? One who commits himself for us is none other than God. This was my introduction of the 'Manas – Ramdevpeer'. Now the aggregation and not a 'Parcha' like if you read the 'Ramayana' then you will get this or that. Who in the world is ignorant about this sacred text? World revered Gandhi Bapu has said that if a person is not

acquainted with the 'Ramayana' and the 'Mahabharata' then he is not fit to be a Hindustani. First of all the 'Ramayana' was created by the Sage Valmiki (Adikavi) in Sanskrit and as you all know that Tulsiji thought that Sanskrit is not followed by all therefore it is believed that in time 'Valmiki' became 'Tulsi'. He created this text in the Samvat 1631. Because I recite the 'Ramcharitmanas' people may feel that I sing it's praises but by now, I have realized what it is. I very humbly would remember and pay my respects to Swami Rambhadracharyaji of Chitrakoot who had made this statement which was heard by one of our listeners on the TV and he shared it with me at 'Talgajarda' that 'Sarva grantthaan parittyajjya Maanasam sharannam vraja'. Like the 'Gita' says, 'Sarvadharmann parittyajjya', some body may consider it to be a boastful statement but one who has experienced it will agree. When I heard this, I could not control myself and asked for calling up 'Jagadguru' at that very moment so that I could express my sense of delight. I told him that his statement appealed to me totally, to which he said that hear the entire 'Shloka'-

Sarvagranthan parittyajjya
Maanasam sharnam vraja|
Maanasam sarva papebhyo
mokshaishyaami ma shuchaha||

The 'Manas' will rid you of all your sins. Please leave this confusion of so many different texts and come and seek the refuge of 'Manas'. The 'Ramcharitmanas' is the ultimate solution of the problems faced by the world. Rambhadracharyaji Maharaj is a great scholar of Sanskrit.

As you all know that the 'Ramcharitmanas' has seven 'Sopaans' or steps. I am just following a noble tradition. Goswamiji has edited this great text in these seven chapters or 'Sopaans'. Writing the first 'Shloka' of the very first 'Sopaan' he says-

Varnnanaamartha sanghaanam
rasaanam chandasaamapi|
Mangalanaam cha kartaarau vanddey
Vaani Vinayakau||

The first mantra of the 'Mangalaacharan' is the veneration of 'Vaani & Vinaayak'. The second mantra is the veneration of the symbol of faith and total belief—Mata Parvati and Lord Shiva. The next

mantra venerates Lord Shiva as the universal Guru. And those who are the permanent residents of the forest representing the veneration of Sri Sita-Ramji Maharaj such Sri Valmiki and Hanumanji are worshipped. This is followed by the 'Jaanki Vandana' and the 'Hanumant Vandana'. Now Tulsiji reveals the ultimate reason of his writing this text, 'Swantaha sukhaaya Tulsi Raghunaath Gaatha'. We have a hundred crores of different 'Ramayanas' with us. Every individual has his own 'Ramkatha'. No one can say this for certain that only a hundred crores 'Ramayanas' are there, they can be much more than that as well. Out the many, I am again going to talk about a new Ramkatha for my own personal pleasure. Giving the reason for his creation he further goes on to create the dohas, chandas and sorthas. Jagadguru Shankaracharya has asked all of us to follow the daily worship of these five by giving these instructions to us and Tulsiji has explained this worship in the five 'Sorthas' that follow. He has used the local dialect and the simplest language that is easy to follow and in the 'Mangalacharana' he first venerates Lord Ganesha followed by the Sun God, then Lord Vishnu, Ma Durga or Ma parvati and Lord Shiva. In this way he establishes the tradition of the worship of the 'Panchadevas' which was instructed to us by 'Jagadguru Bhagwan Shankaracharya'. Goswamiji by adopting this 'Shaankar' ideology in the beginning of his text has created a bridge between two ideologies and establishes the unity of faiths.

We all must perform the worship of Lord Ganesha. But you may say that where do we have so much time in performing the ritualistic worship? For me the worship of Lord Ganesha is to live with proper discernment and humility. If you perform the elaborate ritualistic worship of Lord Ganesha but do not have any understanding and humility in your behaviour then all your worship in my opinion goes waste. I would especially like to tell the youth that you perform the 'Surya Namaskar', offer the 'Arghya' to the Sun or any other form of worship of the Sun its good but if you are not able to do any of these then deciding to live in the light or living in awareness is akin to the worship of Sun. The ritualistic worship of Lord Vishnu entails the reading of the 'Vishnu Sahasraanam' or the 'Purusha Sukta' etc. In today's busy lifestyles this might

not be possible then to have a broad and and all encompassing attitude is in my opinion the worship of Lord Vishnu. We perform the worship of Ma Durga during the 'Navaratri', it should be done and is truly commendable but my understanding of the worship of Ma Durga as per the 'Ramcharitmanas' is that Ma Bhawani symbolizes faith and our faith should remain intact. There is no question of any blind faith or half faith here. The faith has to be pure and not sullied by any imposture. So living a life of faith is the worship of Ma Durga. To perform the 'Rudraabhishek' is very commendable but especially for the youth I would like to say that Lord Shiva stands for welfare. As much as possible to try and do welfare of others by words, by action and even by noble thoughts is the Shiva worship. Therefore, we need to understand the gross as well as the subtle meaning of these worships. After this, comes the very first topic of the 'Ramcharitmanas' and i.e. the 'Guruvandana'. Recollecting and installing the pure Guru tradition, Tulsiji says-

Bandau Guru pada kanja kripa
sindhu nara roopa Hari|
Mahamoha tama punja jaasu
bachana rabi kar nikara||

Goswamiji venerates the Guru, first in the 'Ramcharitmanas'. If one does not feel the need of a Guru and can straight away have the Divine realization, so far so good but in my opinion it shall be a bit difficult. That is why we have this eternal Guru tradition. We all need a guide. A good and a capable farmer after the sowing season, still tries to keep a watch over his field. Similarly, the Guru plants the seed of a sutra within us and without our realizing it keeps a constant watch over it and this is the glory of the Guru.

So, people like us need a Guru. The 'Avatars' too have accepted the Guru or this Guru tradition. Great pre-eminent personalities like Swami

Ramsukhdasji Maharaj and Swami Sharanandaji used to say that to accept a person as the Guru is not right and to believe the Guru to be a person is also not right. Guru is not the same like us. In spite of being in a human form, he is the embodiment of 'Hari'. It is a distant and a very exalted state. Such divine traditions caution us at each and every step of our lives. That is why in the 'Manas' the very first topic is chosen to be the veneration of the Guru. Tulsiji says that by purifying his eyes with the holy dust of the divine lotus feet of the Guru he is empowered to describe the 'Ramkatha'. As a result of this cleansing of his vision, he is now seeing the entire creation as the embodiment of Sri Sita-Ramji. Everyone has become venerable and no faults are visible anymore. Because, by the grace of the Guru, the eyes can now see clearly and have got the power of discernment.

Siya Ramamaya sab jaga jaani|
Karau pranam jori juga paani||

The entire creation has become venerable. I have said this before that this entire world is respectable. When the vision is clarified then everyone becomes venerable. Tulsiji has venerated the entire creation as the representation of the Divine. Then he goes on to venerate the royal family by venerating Maharaja Dasarath, his queens, Sri Bharat, Sri Lakhan, Sri Shatrughna and in between venerates Sri Hanumanji Maharaj-

Mahabeera binawau Hanumana|
Rama jaasu jasa aap bakhaana||

We will conclude today's 'Katha' at this point of Sri Hanumant vandana.

Mangala moorati Maarut nandan|
Sakala amangala moola nikandana||
Pavantanaya Santana hitkaari|

Hridaya biraajata Awadha Bihaari||

'Peer' performs the ultimate austerities and He sacrifices for us. Then, whether it is Kashmir or the Chinese border or the Rajasthan border of the border of Kutch and Gujarat, wherever the soldiers of my country are posted and are willing to sacrifice their everything for the sake of our Motherland, for me, they are all 'Peers'. These forbearing people are my 'Peers'. The 'Peer' does not have a uniform, but he is an embodiment of a realized and fulfilled life. 'Peer' is the symbol of total abstinence.

The 'Raamnaam' is a seed and it enables our evolution

Baap! 'Manas' means the heart and it also stands for the mind and we commonly use the world state of the mind. 'Meinney mann mana liya hai'. And the one and only sacred text in the world for this purpose is the 'Ramcharitmanas', don't forget. In the 'Manas' by the grace of my Guru the 'Darshan' of Ramdevpeer' and what I am able to feel within my heart, I shall try to discuss with you all. I have always been open to hear about His ideology from the Saints, read about it in the various texts available, hear what the innumerable devotees sing and try to understand what the very last person of the society has to say about Him. We should be open to receive the truth from wherever we can get.

I remember it very distinctly that I was sitting in my village 'Talgajarda'. At that time our 'Bikharam Kaka' was also there. In my village at the 'Raamvaadi' we have the cremation grounds wherein the 'Vishwanath Mandir' is situated. We give the 'Samadhi' to our 'Sadhus' there itself. A 'Dalit' family has been providing their services at this place since long. Even today, his wife, his son and the children serve there. He belongs to our village. We were once seated at the 'Chitrakoot' in 'Talgajarda'. 'Bikharam Kaka' asked him that you believe in 'Ramdevpeer'? He replied in the affirmative. Then, can you tell us a few of the words like the 'Beejpantha, Mahadharma, Nijadharna, Nijiya or Nijar' commonly used in 'Ramdev Baba's' tradition, what do they mean to you? 'Bikharam Kaka' had a very jovial nature. He specifically asked him that what is the meaning of 'Nijar'? An ordinary servant of our village but I don't consider him to be ordinary at all though, he considers himself to be the lowest of the lowly. He replied, 'Bapu. What can we understand? But just this much that in the faith in which the principal deity or the great personality's self-control has never shaken is what is called Nijar'. One whose self-control has not been shaken. There are my words but his reply was in a very crude local dialect which I am unable to use here.

I had this desire that sometime if I get an opportunity then at 'Ramdeora', I would like to discuss about the glimpse of the 'Ramdevpeer' that I see in the 'Ramcharitmanas' and try to compare it with the 'Darshan' I have got from the different texts, various discussions on the subject with the devotees and whatever I have gathered from the views of the last person of our society. I feel that by talking about these special personages of our society, I should purify my words and be blessed in return. Now, since the word have come up, let me talk about it a little. In 'Ramdev Baba's' tradition the word that we just mentioned 'Nijar' is of course there and we have the word 'Beeja' as well and it is also known as the 'Beeja Marga'.

What do we mean by the 'Beeja Marga'? Our Sages and Saints talk about it. What is the meaning of the 'Beeja-Mantra' my dear brothers and sisters? One devotee of 'Ramdev Baba' in the 'Meghawal community' told me that 'Bapu. We have been waiting for so long for this Katha. And when the opportunity comes, I would like to ask you that what is this Beeja Marga'? If you try and twist the words and try to define it, there is no meaning. I would not like to go into this dispute. My purpose is to establish a dialogue. Tulsidasji has used the word 'Beeja- Mantra' in his texts. He calls it the 'Beeja-Mantra as well as the Maha-Mantra'. He calls the 'Ramcharitmanas' itself as the 'Beeja'. This 'Manas' is the 'Beeja' (Seed). Try to see the other texts also. Who knows that if I try and analyze it then after some time you will come up and say that Bapu had defined it in this manner. It somehow gets sealed. No Sahib. You need a ground for the root or the seed to germinate. The support of the words of the Guru is needed. We need to have the support of pure untainted tradition like the flow of the Ganges.

In the tradition of 'Ramdev Baba', please note that for 'Ramdevpeer' I specially would like to address Him as 'Bhagwan'. I don't think that I have heard anyone using it. I believe Him to be 'Bhagwan'. People call an ordinary person as 'Bhagwan' but in this case He is truly one. There can be no objection to it. We consider 'Bhagwan Ramdev Baba' as the 'Baar beej no dhanni'. 'Beeja' are twenty four, then how come twelve? 'Ekam, dooj, teej of the Shukla paksha and similarly of

the Krishna paksha'. If it is invisible, it does not mean that the 'Beeja' does not exist. There are twenty four 'Beeja' but the untainted tradition only accepts the ones that are in the bright fortnight and not the ones in the dark fortnight. I feel that it is a very beautiful thought that worship that which is bright and forget the dark side. 'Beeja' means that which grows daily. 'Kartik Shukla beeja or Margsheersh Shulka beeja means that which grows every day. If you sow a seed in the field then it grows every moment, sprouts and becomes a huge tree. I am sure that you know but I am just reminding you that 'Kabir Sahib' has written an entire text called the 'Beejak', and Goswamiji has called the 'Ramcharitmanas' a 'Beeja'. He says-

Beeja sakala brata dharama nem ke|

The 'Ramcharitmanas' is the seed of all the austerities, Dharma and rituals. Someone asked Goswamiji that what is a 'Beeja'? You have declared the 'Manas' to be the 'Beeja' whereas, it is such a big text? Out of this entire text, according to you what is the tiny seed? He replies in the 'Vinaya Patrika'-

Beeja mantra jappiye soi jo japat Mahesa|

People start the 'Beeja-Mantra' from Shankar but kindly ask the eternal primordial text that what is the 'Beeja' of Shankar? Goswamiji replies that the 'Beeja-Mantra' continuously repeated by Lord Shiva is 'Rama'. Therefore, the 'Beeja-Mantra' is Rama.

Jatha bhumi saba beejamaya nakhat niwas akaas|

Raamnaam saba dharamamaya jaanat Tulsidas||

-Dohawali Ramayana

If you don't do anything else but just repeat 'Ramdevpeer. Ramdevpeer. Ramdevpeer.' it is the 'Rama Beeja-Mantra'. The 'Rama element or consciousness' (Tattva) is the 'Beeja'. Please don't go into the 'Mantras' which you can't understand or are complicated. Once a Mahatma told me that he has many mantras with him which are still unknown. I said, 'Good luck to you. Keep them with you. I have the Raamnaam with me which is the seed of all the seeds (Beeja ka beeja)'. Baap. If someone tries to confuse you then please stay away from it. 'Beeja' is that which grows. We, in the name of the 'Beeja', instead of growing have got constricted and weak. Austerities result in light, brightness and brilliance. 'Beeja' is the

'Dwitiya followed by the tritya, chauth, paancham and so on till the Poonam' the light grows.

So Baap! I shall discuss the 'Ramdevpeer' of this eternal text as well as that which is within my heart. Today is the second day or in other words it is 'Beeja'. In spite of it being the 'Shashthi' by the calendar, for us it is the 'Beeja'.

Mein toh prema kera paat mandaaviya,
Paatthey padharo ae nakalanka Devidasji|

Ae jeevann bhalley ne jaaggiya,

Mein toh shuddha re jaanni re tammnney seviya.....

Gunnwant Bapu of Saanwarkundla does a lot of study on the different 'Bhajans' of 'Ramdevpeer Baba' and also writes about it. I shall try and use his words wherever I find its conjunction because I believe in taking the truth from wherever I get it. So this is the seat of love (Prema na paat). That is why I always call my 'Katha' as the 'Premayagya'.

Therefore, the 'Raamnaam' is the 'Beeja' that develops you and me. Please come out from your confusions. 'Ujjawallun vaddharrey aenu naam dharma'. That which brightens or enlightens is Dharma. This is called the 'Beeja-Marga'. It is a lovely word. There is one more word in 'Ramdev Baba's' tradition known as 'Nija Dharma'. I am talking to you with my responsibility. You are not bound to follow. Your listening itself is enough. What is the 'Maha Dharma'? Let us ask the 'Ramkatha' -

Parama dharma shruti bidita ahimsa|

Para ninda sama agha na gareesa||

Sri Kaagbhusundiji explains to Sri Garuda in the 'Utterkanda' that the great dharma or the 'Maha Dharma' in the world is non-violence. In actual terms, non-violence means not to exploit anyone in the name of religion. Exploitation is injury whereas nourishing someone is non-violence. Please stop the exploitation in name of the so called religion. Not exploiting anyone under any circumstance under any pretext neither by thoughts, words nor actions is what is called non-violence and this is the 'Maha Dharma'. 'Peer Baba' did this and that is why He is 'Nakalanka'. There is another word, 'Nija Dharma'. 'Nija' means self and in Sanskrit we call it 'Swadharm'. Whether we say water or 'Paani', it makes no difference. To be firm in your 'Nija

Dharma', what does it mean? Another word we hear is 'Nijiya'. I had heard the meaning of this word from a Saint. He had said, 'Nijiya means Na jiya' or the person is dead though being physically alive. Another interpretation can be that he is devoid of all the attachments in life. Or say, 'Jeevanmukta', this too is the 'Nakalanka' tradition. It is the original traditional flow and how can one sing his own praises?

Yesterday, I had said that I shall place before the second 'Chaupaai' and it is from the 'Ayodhyakanda', which I have added today. Joining both the lines we get the word 'Ramdevpeer'. I get my strength from my 'Manas'. Let us recite these lines which form the 'Beeja' of this 'Katha' once more.

Dhannya Bharat jai Rama gossai|

Kahat deva harshat bariaai||

Karunamaya Raghunath gossai|

Begi paaiahin peer paraai||

So, we are trying to understand the intricacies of 'Manas – Ramdevpeer'. Just a while ago, I had remembered our Bapu of Sawarkundla. He had given me a list. I shall discuss it based on the Sanskrit dictionary (Shabdakosha). The 'Ramcharitmanas' is our 'Hridayakosha'. We shall discuss the 'Rama element' within it as well. But let us try and understand the different meanings of 'Rama' as given in the 'Dictionary of literature' of the Sanskrit language. One meaning of 'Rama' given therein is 'Lover'. The lover is called Rama. If there is a lover and if you openly call him one then the people would start criticizing or taunting him/her saying that it is indecent. But the meaning as per the 'Shabdakosha' is lover. It is great interpretation. I have studied it for the first time and my Tulsi attests his seal to it-

Raamahi kewal prema piyaara|

Jaani lehu jo jaananihaara||

What is your opinion? Is our 'Ramdevpeer Baba' a lover or not? If He did not have kindness, compassion, sensitivity and sympathy in His heart then who would have done all this at that time? Out of His compassion, He went and embraced even the last person in the society. I have a few observations regarding 'Ramdevpeer Bhagwan' and they have been useful to me. How much He loved this world? That's

why He is Rama because Rama is synonymous of lover. And Sahib. Everybody welcomes and respects big people but the one who loves the smallest is Rama. How many quarrels did He resolve? My observation is that one 'Parcha' or miracle of 'Ramdevpeer Baba' is that He settled so many disputes. In that age He uplifted the poor. I feel, it is the greatest 'Parcha'. A different type of religious fervor was abounding and in its midst to remain unaffected like a lotus and strive for uplifting the poor is indeed a great achievement or 'Parcha'. Irrespective of any cast, creed, religion or differences the 'Ramrasodda' was open for all. I feel that all this is 'Parcha'. 'Parcha' means that what we have been a witness to. Today, wherever there is a 'Katha', thousands of people listen; there is a live telecast, most of the households have a TV and still people come to listen in the 'Pandal' and take Prasad in the 'Ramrasodda'. All this is nothing short of a miracle. It is not an act of man. This is the glory of 'Ramdevpeer Baba' only. What can we do? If you don't see a miracle in this then where will you see? Another meaning of Rama is the soul. This is a spiritual meaning and we generally say 'Atmaram'. The tradition of the 'Sadhus' we belong to, 'Atmaram Bapu' is a very common name found amongst us. The third meaning of Rama is 'Jeeva' or a creature. This is a lovely explanation. At times we consider the soul to be Rama but not the being or the person. On the contrary, we tend to admonish it. So the living being is also Rama. 'Jeevatma' is the step leading up to the 'Atmaram' or the 'Paramatma'. I am seeing this for the first time and I like it very much. So, the living being is also Rama.

Rama means strength, vigor or power. The dictionary of literature gives the meaning that Rama is power. The strength that unites instead of dividing is Rama. He did not destroy any bridges but He built them. One, who breaks, can't be Rama, but who joins is the one. Rama means vigor or He has the strength and vigor which is unmatched. One more meaning is guts or daring. Rama means guts or high morale or mettle. Rama is to be enthusiastic and not diffident. Rama also means gusto. The one who is always cheerful and full of verve is Rama. Rama is always smiling. One who doesn't smile and does not let others smile is 'Haraam'.

We can see many such people. Rama is ready to face any circumstance in life. Life is not just misery. If there is sorrow then there has to be happiness also. But our problem is that we only see the misery. We do not welcome or see happiness in life. I was reading a beautiful, original and a novel thought in a Deepawali message recently. It said that the happiness is standing at your doorstep waiting to be welcomed. You just extend a welcome because it is waiting to be let in. Happiness is very decent and understanding. Therefore, it seeks our permission to come in. If sorrow and happiness are inter-dependent then they both are standing at our door-step. If you are standing in the queue to take food then a person who is decent or well mannered shall wait for his turn but an ill mannered brat will break the line and try to force the way through. We see this in the 'Katha' as well. Here, everything is very well managed and kindly maintain it. Sorrow is a bit of a rogue and tries to force its way in. We just get bogged down by it whereas the happiness keeps on waiting patiently to be let in. So please don't think that life is full of sorrows. Be enthusiastic and cheerful.

Pahunchhey kisi dar par toh dastak hee nahin di|

Aagaz ke dar se toh kabhi anjaam ke dar se|

Chodda na gaya mujjhsey andheron ko akeyla,

Paigham toh aaye they kai Suraj ke ghar se|

It is a 'Sher' suitable for 'Karna'. Lord Krishna, Ma Kunta and so and so tried to explain to him that come over in favor of the 'Pandavas'. But he stuck to this line that I am the son of the Sun and I received quite a few messages from him but the problem was that 'Chodda na gaya mujjhsey andheron ko akeyla.' How can I leave the son or 'Dhritrashtra' or in other words the son of darkness 'Duryodhana' all alone. This is a 'Sher' of this purport.

Thus, the sorrows come in quickly and we are stuck with its grinding. But the helpless happiness is patiently waiting to be let in. Now we shall meet next year. Incidents keep on happening. But we will have to look at these Sutras as akin to Rama then they shall not disturb us. Sahib. I am astonished. One meaning of Rama is also a horse. 'Ramdevpeers' horse. Therefore Rama should have Rama only. 'Haraam' cannot even come closer to him. Now this 'Lelluddo ghoddo' or the

horse of 'Ramdev Baba' I have my own observations about it.

Bala bibeks dama parhit ghorrey|
Chhama kripa samta rajju jorrey||

Goswamiji gives us the glimpse of the horse in the 'Lankakanda'. When I see 'Ramdev Baba's' horse then the actual meaning of the horse comes to mind. The horse stands for power say 'Horse power'. Not what is the greatest power? The measure taken out is in terms of total horse power. What is the horse power of this machine? The land of Rajasthan has provided us with two such horses. It is an amazing feat. One is Maharana Pratap's Chetak and the other is Ramdev Baba's 'Lelluddo ghoddo'. There may be so many horses but to my mind I just have these two, one belonging to a 'Peer' and the other to a 'Veer'. The third horse used to belong to Meera. We hear in her Padas that astride the horse of her own mind she is going to Dwarika'. Meera has the horse of her own mind. What is she trying to say? She says that with this speed of my mind I want it to reach Dwarika and any delay is intolerable to her. Therefore, she makes her own mind to be her horse.

Rajasthan is the land of strength, enthusiasm and the mind. There is a shortage of rain resulting in very dry conditions. Today, I have even been asked this question that Ramdevpeer Babas' lelluddo ghoddo was all the time 'Hara-Bhara' then how come we are facing this draught. The land can be dry but if your mind is green then what is there to worry? Our mind should be green. Many people have so much lying with them yet their minds are dry. The minds are fertile; such is this land of Rajasthan. Just see the balance projected here that 'Ramdevpeer Bhagwan' has a horse. This land belongs to the valiant. 'Maharana Pratap' had the horse named 'Chetak'. 'Ramdevpeer Baba' also has a spear in His hand and even 'Maharana Pratap' had one. This land belongs to the valiant and the 'Peers'. In this very land of 'Meera', Lord Krishna came down to drink the poison given to her.

Rama also means a deer or 'Mriga'. In the 'Arannyakanda' of the 'Ramcharitmanas' when Sri Rama sets out to liberate 'Mareecha', he assumes the form of a deer and the Lord runs after him. Here, one

meaning given in the 'Shabdakosha' is a deer. The running of the Lord is His divine play or His 'Leela'. If He wanted, He could have killed 'Mareecha' just by a thought. The death of 'Mareecha' was certain yet he was running away and was turning his head again and again to get the glimpse of the Lord who was chasing him. When I saw this meaning then naturally the episode of 'Mareecha' came to mind. In other words it would mean that 'Mareecha' was being chased by 'Mareecha'. Once again our 'Narsih Mehta' comes to our aid 'Brammha latka karrey Brammha paassey'. Rama is chasing Rama. It is a beautiful interpretation that Rama means a deer. The 'Tamaal Patra' (Sacred garlic pear tree) is also called Rama. The leaves of the 'Tamaal Tree' are known as 'Tamaal Patra'. The 'Shabdakosha' has given several meanings and I have just taken a few out of it. One last meaning I would like to share is that Rama is the 'Ashok Tree' (Saraca Indica). This gives us a beautiful interpretation that Ma Jaanki was not living in the shelter provided by 'Ravana' in Lanka but she was staying in the shade of the 'Ashok tree'. In other words, she was in the shelter of Lord Rama in Lanka as well and not 'Ravana'. 'Sita' is 'Bhakti' or devotion and it can only prosper or grow or survive under the aegis of the Divine. So my dear brothers and sisters, these were a few of the meanings of 'Rama' according to the 'Shabdakosha'. Next we shall see the meaning of 'Deva'.

One meaning of 'Deva' is Dharma. It is a very beautiful interpretation. The 'Shabdakosha' says that 'Deva' is synonymous to dharma. The second meaning given there is 'Aakash' or the sky. What a wonderful explanation that the 'Deva' is one, who is seamless like the sky. 'Ramdevpeer' is revered and worshipped by us because He is seamless like the sky. He has a very vast or a broad outlook. What have the sectarian people done? They have tried to marginalize their vast 'Ishtha'. Those who follow 'Kabir Sahib' say that He only belongs to us; this has in a way marginalized Him. 'Kabir Sahib' cannot be limited to a small sect; instead He belongs to the entire humanity. 'Kabir' is the synonym of the sky. 'Bhagwan Mahaveer Swami' is of the entire mankind but the 'Jains' have tried to envelop Him in their own tiny sect. In fact, 'Mahaveer Swami

Bhagwan' is such a great 'Tirthankara' that even this cosmos is too small in His comparison. When the Buddhists say that Buddha only belongs to them, in fact they are trying to constrict Him. They are all seamless. The 'Sanatana Dharma' will not say that Rama only belongs to us. Rama, Krishna, Shiva, 'Ramdev Peer' belong to the entire creation. If out of your own love and faith you say, 'My Rama or my Krishna, etc' it is entirely a different matter. If the 'Vaishnavas' say that 'Sri Vallabh Mahaprabhu' is only ours, it is in a way trying to narrow Him down. Similarly, 'Shankaracharya Bhagwan' is universal. I really love this interpretation that 'Deva' means the sky.

Another meaning of the word 'Deva' is 'Sadhu'. It really feels good. We are not talking about the 'Devas' of the Swargaloka'. They are very cunning and clever. Somehow, I don't get along with these people but with a 'Sadhu' I am very comfortable. In our tradition when a 'Sadhu' passes away, we generally say that he has now become a 'Deva'. In the 'Ramcharitmanas', 'Deva' word has been used many a times for Lord Rama. The 'Avatars' are also called 'Devas'. The 'Sadhu' is divine (Devatwa).

'Deva' also means 'Muni' (Sage). The most common meaning is that the person who remains 'Maun' or silent or taciturn is a 'Muni'. Who maintains silence as much as possible. 'Deva' means Krishna. 'Ramdevpeer Baba' is supposed to be an Avatar of Sri Krishna. He professed the dharma that nobody is untouchable and He embraced one and all. This earned Him the sobriquet of 'Peer'. It was a totally new interpretation of dharma at that time. 'Deva' means dharma. All these meanings that we have seen are present and vividly visible in 'Ramdev Baba'. He is equally revered by both Hindus as well as Muslims which goes to establish the seamless nature or the

vastness of the sky. If someone does not want to accept it because of his own inhibitions it is different matter. There is no bar for people entering His 'Samadhi'. He has propagated the acceptance of all irrespective of anything. He is lying down in silence like a 'Muni'. A glorious personality is also called 'Deva'. One who showers compassion on all living beings like the rain is 'Deva'. Like we say 'Indradeva' and in this respect he is good.

Now, going into our text a little bit, yesterday we saw that Goswamiji venerated Sri Hanuman in the midst of the veneration of the royal family of 'Ayodhya'. Before I proceed further, I would specially like to tell my rural brothers that whatever be your religious belief does not matter. If you pray or venerate Sri Hanuman, he will support you in your chosen path and your devotion for your chosen ideal will grow because he represents the life force. Sri Hanuman is not constricted by any particular religion or any text or religious teacher or a sect. He is universal and all encompassing like the air. His refuge will help to strengthen your devotional practice. Even the women can recite the 'Hanumanchalis'. Please don't be misled by the false propaganda that women cannot read or worship Hanuman. He belongs equally to one and all and there is no question of any differentiation of gender. He is valiant as well the 'Peer'. That's why; we all should take the refuge of Sri Hanuman. Tulsiji venerated Sri Hanumanji Maharaj-

Pranawau Pawan kumar khala
bana paavak gyaan Ghana|
Jaasu hridaya aagaar basahin
Rama sara chaap dhara||

Please do not get into any difficult or complex worship of Hanuman. Just read the 'Hanumanchalis', that's enough. It is sufficient for this age of 'Kali'. While

One 'Mahatma' told me that, 'Bapu! I have many mantras with me but they are all hidden'. I said, 'Good luck to you. Please keep them to yourself. I have the Raamnaam which is the seed of all seeds.' If someone tries to confuse you then please don't get lured by him, Baap. Seed or 'Beej' is that which grows. 'We went on getting weakened by the 'Beeja'.' Forget about growing. Austerities beget brilliance or light. 'Ramnaam' is the 'Beeja' that develops or supports our growth. Please come out of the confusing and misleading interpretations.

Piety is the ornament of the Divine

Baap! These days, we have been involved in a pure and intrinsic discussion of 'Manas – Ramdevpeer'. Let us proceed a bit further. Before I enter the text, today is 'Kartik Shukla Saptami', the 'Jayanti of Jalaram Bapa' who established the importance of 'Bhajan & Bhojan'.

Ramnaam mein leen hai, dekhat sab mein Rama|
Taakkey pada vandana karun, jai jai jai Jalaram||

I offer my 'Pranams' to the holy spirit of 'Bapa' and move on with our discussion. I have received many questions regarding 'Ramdevpeer Baba'. There are many views and different things about Him. One our 'Vyaasbhai' said yesterday that 'Chaaron yuga partaap tumhara'. Even the different 'Bhajans' on 'Jalaram Bapa' say that he was there in the 'Satyuga, the Tretayuga', so what is your opinion about this? Is 'Ramdev Baba' also present in all the ages or 'Yugas'? Baap. In this world the absolute or the highly evolved beings whose consciousness has evolved much above the ordinary, their impact, greatness and brilliance outshines the sphere of time and space. Lord Rama, who is the prime focus of the 'Ramcharitmanas' is the Divine. And He incarnates in all the ages. 'Sambhavaami yuggey yuggey'. Lord Krishna is the Almighty and the absolute and when we read the 'Gita' we come to understand that 'Arjuna' is a part of this absolute Divine. Lord Krishna declares this though He does not say that He is God. 'Ramdevpeer' must not have ever said that He is God. This is being said by the 'Vyaaspeetha'. The absolute will never disclose His identity or declare as to who is he but will go on to say who is His. Lord Krishna declares so in the 'Gita' that 'Arjuna is my Vibhuti'. Tulsidasji pleads in the 'Vinaya' that he is dying to hear 'Tulsidas mero'. Just say it once that I am yours.

This world is centered on me and mine. But my Hari tells us who is His God? In the 'Gita' He says, 'Paandavaanam Dhananjaya'. Out the five Pandava brothers, O'Arjuna, you are my 'Vibhuti'. That is why the Divinity shines in all the ages. Similarly, their 'Vibhutis' too are there. Sri Krishna further adds, 'Bahooni mein vyateetaani janmaani tavachaarjuna'. How many births you and I must have taken? This is an eternal relationship. Therefore, without any hesitation I can say that the Divine light shines in all the ages. Now this 'Manas' which is singing the glory of Rama, the embodiment of truth and in its light I am trying to venerate 'Ramdevpeer'. I am not here to narrate 'Ramdev Babas charitra' in front of you, though if it comes in my flow, I will surely talk about it. But I would like to share with you the core essence of His teachings. Just ask your consciousness or your soul that could



performing the religious practice (Anushthaan) of the 'Hanumanchaalisa', many devotees have experienced quite a bit. I have been saying this that at least read the 'Hanumanchaalisa' eleven times during a day. Once or twice in the morning, then while working in your fields, or shop or travelling in the bus or going outstation or on the way to your school or college, then while coming back home and before going to bed. If you can do this, it will be good. As such, there is a great importance of reciting it a hundred times. Now due to our busy schedules, hundred seems difficult so do eleven at least. I go on giving you liberties. If eleven is difficult then do nine times. If that too is difficult, then seven or five or three or reducing further, just do it once. In twenty four hours just once. What will be its benefit; I can't say but be assured that there will be no loss. If we do not suffer a loss, in my opinion it is the greatest benefit. Our belief and faith will not diminish.

Therefore, seek the refuge of Sri Hanuman. Whenever you get time, kindly recite the 'Ramcharitmanas' as a service to him. Attend to all your daily duties and responsibilities like go to work, school, college, work on your field or attend to any other work that you do but while doing all this, whenever you find time, kindly recite the 'Ramcharitmanas' to Sri Hanumant. He is only present on our earth because he is thirsty to hear the 'Bhagwadkatha' or else he too would have left along with the others for his eternal abode. I suggest that please don't get involved into any complex or 'Tantric' practices for his worship. Either recite the 'Hanumanchaalisa' or the 'Chaupaais' of the 'Manas' because he has devoted his ears to the Lord of the Sun dynasty Sri Rama and he is thirsty for hearing His name or His glory. All are free to worship him. Read the 'Sunderkanda' with devotion. Anybody can perform his 'Aarti' of course, being careful of maintaining the propriety of conduct (Maryada). You can do the 'Maaspaarayana' and there are no restrictions whatsoever.

After venerating Sri Hanuman, Goswamiji proceeds to venerate the friends of the Lord like, Sugreeva, Vibheeshana, Angad and others. Then he

venerates Ma Sita and establishes the tradition of 'Matrudevo bhava'. First the mother is venerated. Then he prays to the Lord whose eyes are like the lotus. Then he goes on to declare that essentially, Sita-Ramaji are not separate and venerates them as one. Then he proceeds further in venerating and singing the glories of the 'Ramnaam' or the divine name of the Lord. Out of the innumerable names of the Lord, Tulsiji says that the 'Ramnaam' has a great importance.

Nahi kali karama na bhagati bibekul|
Ramnaam avalambana aeku||

In this 'Kaliyuga', karma, or devotion or knowledge, nothing will be useful. One and only support is the divine name. 'Ramnaam' is indeed very glorious. To what extent can one sing or define the glories of the Lord's name? Sri Rama himself is also incapable to talk about His divine name. Whether it is with a feeling or without any feeling, with lethargy or carelessness, just chanting His name is sufficient in purifying or cleaning or making the whole environment auspicious. I would also like to pray to you all that if you can perform any sort of austerities, it is great but if not, just repeating the divine name of the Lord is sufficient.

So Baap! Never belittle yourself with the thought that we are poor, living in the villages, what 'Yagna' can we perform? We don't know any mantra or have no means, please don't think in this way. Just His name is good enough. After this, Goswamiji goes on to tell us the background of this sacred text. Baap. This was created by Lord Shiva. 'Rachi Mahesa nija maanas raakha'. Tulsidasji, published or unveiled this text in the 'Vikram Samvat' 1631 on the day of 'Raamnavami' in 'Ayodhya'. He allegorically created four banks (Ghaats) of this 'Manas Sarovar'. The first bank is named the 'Gyaan Ghaat' where Lord Shiva is narrating this text to Ma Bhawani. The second is the 'Karma Ghaat' on the 'Sangam' of the 'Ganga, Yamuna and Saraswati' where Sri Yagyavalkaji Maharaj is narrating it to Sri Bharadwajji'. The third is the 'Upaasana Ghaat' where Sri Kaagbhusundiji Maharaj is narrating it to Sri Garuda and the fourth is the 'Ghaat of prapatti or sharanaagati' where Goswamiji is speaking to his own mind.

'Ramdevpeer' ever utter an untruth? No. My heart denies it. He embodies truth.

Today I have got this question, 'Bapu! In Ramdevpeer's helo it comes, Aankhen karun aandhallo ne dilley kaadhun koddh'. Bapu. Could Ramdev Baba do it in reality? There are so many who are baffled by this and kindly clarify this doubt plaguing our minds.' The trader, who had set out on his journey, has a theft on the way. How long can you enjoy what you have stolen from the trader? There are many indications. What about the goods of the trader? It is very difficult to digest the trader's goods. He must have been a very noble trader who was out on a pilgrimage and not just for business. If a trader is travelling, you can very well imagine the amount of luggage he must be carrying and seeing it any thief would get tempted. Seeing the volume of your luggage the thieves follow you, hence reduce it to be safe. I will not blame the thief here. There are various types of thieves. They are there in the offices, in our capital cities. Even in our own domain, one will find many thieves. So, 'Ramdevpeer Baba' has come to help a trader. The thief was in the front pursued by 'Ramdev Baba'. Then comes a line therein-

Aankhen karun aandhallo ne dilley kaaddhun koddh,

Duniya jaanney ae toh Ramdevpeerno chor|

Ho mharo helo saambhallo.....

There is town in Gujarat called 'Dantaali. Sri Sachhidanandaji Swami of that town was once telling me that 'Bapu. All the idols of the Divine Deities in my ashram have no ornaments on them. Even the 'Poshaak' has been painted. If we adorn the idols with the ornaments, we will be inviting the thief. Our Nagin Bapa says that when the idol that is adorned with many ornaments, the thief must go there. Why does God need any ornaments? Piety itself (Sheel) is His ornament. Not only this Baap. If we have a lot of possessions, we will have many thieves creeping within our mind. The name of that thief is 'Bhog' or sense pleasures. Because, myTulsi says-

Muma hridaya bhavan Prabhu tora|

Tahan bassey aai bahu chora||

This dwelling in our mind is infested with robbers and rogues like sensual pleasures (Kama), anger, greed etc. 'Ramdev Bhagwan' chased them astride His horse. There it is said, 'Aankhen karun aandhallo ne dilley kaaddhun koddh'. Leprosy is supposed to be a very dreadful disease. It can blind a person. Can one take such a severe or a daring step? I had said this on the very first day that the incident of the 'Tretayuga' had happened then. Lord Rama incarnated

then. Today we all are in this age of 'Kali'. There is a huge time gap between these ages. I that age, the Lord went to the Shabari ashram and ate the berries offered by her, He went to the boatman (Kewat) and incarnated as a human. But in today's time and age, how can Rama come to us? We shall have to find out the spiritual answer for this and Tulsiji has already done that for us. Though the Lord might not be present with us in His human form but Tulsiji says that He is very much present in the form of His divine name.

Naam gareeb aneka newaajjey|

Loka beda bara birad birajjey||

As per the time known to us, 'Ramdev Baba's' advent was about six hundred years ago. There are a lot of differences about that so I don't want to get into it and that is not my job. The number of 'Bhajans' that have been written on Him could have been written around the same time. And they are indeed great. 'Ramdevpeer Baba' had said that the person will be infected with leprosy and turn blind. Are you aware that the 'Upanishads' say that the characteristic of a 'Sannyasin' is that he is blind, handicapped, deaf and dumb. I interpret it in this manner that the thief must have only done thefts so far. But now I shall turn you into a hermit and not an imposter like 'Ravana' but a real one who does not see any other path than his own. I feel that he must have changed the direction of his outlook. So this is what my 'Ramdevpeer' does. He does not blind a person and such a 'Peer Baba' is dear to me. The Avatar changes our outlook.

Swami 'Ramtirtha' was sitting and a blind person was walking past him. He enquired of the Swami as to where does this path lead to? He asked once, twice, thrice and not getting an answer he started walking ahead. A third person who was close by reprimanded the Swami that what sort of an ascetic are you? You survive on the bread given to you by the society and you can't even do this much in return? The Swami replied, 'I am not telling him the way, instead I am trying to give him the insight so that he does not need to ask any more'. I feel that 'Ramdevpeer' is molding the robber in a manner that instead of stealing he gets prepared to be robbed of everything. Whatever the 'Sadhu' has, he distributes everything judiciously. He changes the outlook.

Tehi kari bimala bibeka bilochana|

Baranau Rama charit bhavamochana||

My Goswamiji tells us in the 'Guru Vandana' that the holy dust of my Guru's lotus feet has changed my outlook in life. So this is the answer to the question.

You are free to accept or reject it. 'Ramdevpeer Baba' has molded the thief into a hermit or an ascetic in the form of a conduct and not an outward form. A robber turned into a giver or charitable person. This is the work of an Avatar. 'Divvyam daddatu te chakshu'. Lord Krishna tells Arjuna that these ordinary eyes of yours have been blinded by the cataract of attachment. I am right here, in front of you and I hereby give you divine eyesight so that you can see me. An ascetic is blind, deaf and dumb. 'Bhala bura saba ka sunn leejay'. A 'Sadhu' should not base his austerities on anyone's opinion. People's views keep on changing. Till such time as you are favorably disposed towards a person, you are deemed to be good and the moment you are not, you become bad.

Once, Lord Buddha was seated. His cousin and one of His closest disciples 'Ananda' was standing close by in service. A person came and began abusing Lord Buddha obtrusively. He started saying that 'You are an imposter, crafty and a thief.' He abused the Lord from left, right and center. Buddha was seated quietly with a beatific smile on His face. This incident is very inspiring for me. Maybe, it becomes so for you as well. Having exhausted all his quota of abuses he walked away very dejectedly but Ananda could not control himself. He bowed down in respect in front of Buddha and said, 'Lord. By relation, I am your first cousin but as such you are my Buddha Purush and everything to me. We are ordinary mortals but there is a limit to everything. You are tolerant but we cannot tolerate everything. We just need one cue or a tip off from you and we shall do the rest.' That moment Buddha smiled and said, 'Anand, today I am surprised about two things. If whatever that person was saying was incorrect then there is nothing to worry. Let us turn deaf towards what is unnecessary. And in spite of being so close to me, you still have so much of anger within is a matter of concern. Buddha said that anger is not in you but you, yourself are anger. This is the second surprise. Kabir Sahib says, 'Bhala bura sabka sunnleejey.' To be called a 'Sadhu' is very simple but to be ripened in it or living as one in tough. Gorakh says, 'Maro jogi. Dying is sweet. Death is the 'Amrit' and death is the 'Sadguru'. In the 'Bhagwadgita' Sri Krishna says that He Himself is death. Lord Shiva repeats 'Rama. Rama' then it is life and if 'Vaalmikiji' repeats the opposite it is 'Mara. Mara.' In both of these whether straight or reverse, Rama is right there in the center. Whenever the 'Sadhu' gets attached, that person will be blessed. One who had earned the purity from 'Bhajan' will surely purify all the three 'Bhuvans'. Sri Uddhava said that the divine name of the Lord uttered by these

blessed Gopis of Vrindavana purifies all the three 'Bhuvanas'. That's why Goswamiji says in the 'Vinaya'-

Kabahuk haun yaha rahani rahaugo|

Sri Raghunath kripaalu kripaa

te sant subhaav gahaungo|

Whatever are my worries that have cropped up because of my body, whether happiness or sorrow, I shall bear it with equanimity, 'Sukha-dukkhey sammey kritva laabhalaabhau jayajaiyou'. You can be a 'Sadhu' irrespective of whether you are wearing a half pant or a full pant. A 'Digambar, Shwetambar, Peetambar, tatters or wearing white clothes', you can be a 'Sadhu'. There are different stages of knowledge. In 'Bhajan' there are different levels or steps. There are seven stages in knowledge but the 'Sadhu' has a level, a certain position. He treats the happiness and unhappiness equally. It is very difficult to have the nature or the temperament of a 'Sadhu'. There have been such 'Sadhus' and even today, we can get their divine fragrance in the smoke that lifts up from the fumigation done at their 'Samadhis'. Kabir says, 'Bhala bura sab ka suniye, chup ho jana'.

I speak and you listen, this is 'Satsanga'. But our 'Praggya chakshu Swami Sharananandaji' says that even 'Maun' or silence is the greatest form of 'Satsanga'. A few days ago when my 'Vyaaspeetha' was having a discussion with a few people then I had said 'Mukta Satsanga', where there is no pre determined subject, a few people are sitting and everybody is allowed to speak, this in my opinion is 'Mukta Satsanga'. Swami Ramsukhdasji Maharaj defines 'Satsanga' beautifully and says that to accept the truth of the other person is 'Satsanga'. He also says that one does not need money for Dharma but you need your mind. I love this statement.

Even if you have been blessed with the supreme 'Sadguru' and still you don't accept the truth, then you are not doing any 'Satsanga'. At times in 'Chitrakoot' there is so much rush and in spite of my requesting the people to leave, they just stay put. They don't listen to me. So, this is not your 'Satsanga'. You may think that you have heard so many 'Kathas' but to no avail. Please learn to accept the truth. Even if it has not been announced, you come to the place where I am staying. Then please tell me that do you listen to the 'Vyaaspeetha'? You may be thinking that because you have heard so many 'Kathas', it has now become your right? So, even if you go, you are not doing any 'Satsanga' because you are unable to accept the truth. Wherever I go, I like that I meet the locals there. I have come to 'Ramdeora' and the people of Rajasthan who

have not met me, should come to me. With teary eyes they say that 'Bapu. We have been seeing you on the TV for the last fifteen years and by God's grace we are seeing you in person'. I am for this. Because, I want to live on this earth. But, do you listen to me? And boast that we had gone for 'Bapu's Katha'. Just think and think deeply. In Saurashtra, the place where 'Ramdevpeer' is revered, the head priest or 'Mahant' was 'Sevadas Bapu'. He was very affectionate towards me. He used to sing beautiful 'Bhajans'. He belonged to our old tradition. When he used to sing, the villagers used to say that 'Today we have enjoyed your singing'. Ramsukhdasji says that the acceptance of truth is 'Satsanga'.

You all read the 'Ramcharitmanas' and it says, 'Aagya sama na susaahib sewa', just think. What is Guru's service? Just to be obedient to him. Unfortunately, we don't want to follow that. However, let's leave it for it depends on individual perception. I conduct a 'Swachhata Abhiyaan' in between (A cleanliness drive). 'Maun Satsanga and Mukta Satsanga'. Dialogue or discussion is a Divine 'Vibhooti'. No arguments or competition. Not to prove your point and not being influenced by any 'Tamoguna' but to accept the truth from wherever it comes and enter into a healthy discussion is 'Satsanga'. What we all are doing is a healthy discussion 'Samvaad'. We should hear what is worth hearing and see what is worth seeing. I went into it because you had asked me.

'Ramdevpeer', from the point of view of the 'Manas' is the one, who changes the outlook of a person and never blinds anybody. He can never say that He will curse a person to be a leper. Whosoever must have written it, we need to understand its purport instead of just going by its literal meaning. The words are limited. Words are very deceptive and can fool us. Now the science has come out in the service of mankind. The place which was earmarked for the festivities is now being used for the treatment of lepers. Baap. Padmashri Acharya Sahib of Jamnagar has also nursed the lepers. At 'Sevagram', Gandhi Bapu used to dress the bleeding and infected wounds of lepers. 'Ramdev Baba' would cure leprosy. Leprosy is considered to be a dreadful disease and for that matter in another sense the dreadful disease of the heart is love. The heart that is overflowing with love is beyond any disease. He would fill the devotee with devotional love or 'Bhakti'. We sing-

Kya rog laga baithey, dil humko bhula baithey|
Hum dil ko bhula baithey, kya rog laga baithey|

This is not the leprosy of the body but it is the malady of the heart that is inflicted by the love of God.

Please also try and understand that one who connects or is in love with God, sufferings follow him. This suffering is far more blessed than any happiness. There is a 'Sher'-

Badnaam hummein hona thaa har haal mein sanam|
Achha hua ke naam terrey saath judd gaya|

We have got connected to the Krishna name or are now in direct communion with the Divine. I am aware of the nature of 'Ramdev Baba'. By the grace of my Guru I can say that He can never be so violent. Maybe, an aggressive word has been used but surely the intention is totally different.

Mohabbat se hee teri nazarein
nazara cheen leti hain|
Who raasta kab dekhati hain,
who raasta cheen leti hain|

- Parwaaz Sahib

Krishnamurthy says that the 'Buddha Purush' shows us the pathless path. That is why, I think the society calls the 'Sadhus' as the 'Maargi Sadhu' and I am proud of this tradition. Neither a leftist and nor a rightist path. It is the middle path shown by Buddha. It is neither above nor below. 'Maargi' means the one who follows a set path. No. But this is just the partial definition. Since the topic has come up let me express that I would like to once speak on 'Manas – Maargi'. Whether this wish is fulfilled or not, Allah knows best. If not in this life then we shall do it in the next, so what. Lord Rama is walking on the forest path and making this the subject matter, my 'Vyaaspeetha' can expound on it. 'Maargi' is not who chooses a path but where ever he walks becomes a path for mankind. There is Gujarati 'Pada' of Kabir Sahib in this light;

Ee re marag mhaarey jowa re,
Ee re marag mhaarey jowa re.....

We have had a 'Katha' on 'Manas – Marag' but not on 'Maargi'. People ask me that you just say like that, when will you do it? 'Arrey Yaar. Why don't you accompany me in every birth?' Here, who is seeking liberation? Heaven is a mere imaginary place. Who has seen it, tell me. The heaven is in 'Pokharan', it is in 'Ramdeora', and today it is near 'Ramdev Baba's Samadhi'. Where else is heaven, Allah only knows. Ghalib had said that it is good thought but the reality is only known to the Almighty (Parwardigaar). 'Maargi' is a beautiful word. Baap. What I am talking about is that it was alleged that 'Ramdev Baba' was very cruel. But I would like to refute this allegation by saying that a 'Sadhu' can never be cruel. If at all he is harsh, it will be on himself. He can never be cruel to the world. Doctor Sahib has asked that 'Is Ramdev Baba present in the four

yugas'? One who is the greatest, supreme, distinguished, most preferable and the most respectable, His influence is present in all ages and at all times. A particular influence at a particular time is of course special. But the general influence or presence can be seen in all the four yugas. Lord Krishna's influence is there in all the ages but is most visible in the 'Dwapar yuga'. Similarly, Lord Rama's influence is there all around but is concentrated in the 'Treta yuga'. The influence of the 'Ramnaam' has been there all along but is very prominent in this age of 'Kali'. Rama is synonymous to truth. 'Ramo vigrahavaan dharma, sadhu satya paraakrama'.

Thus we have seen that Rama stands for the truth, 'Dev' stands for love and 'Peer' stands for compassion. The selfish beings inhabiting the 'Swargaloka' are not synonymous with love. But 'Dev' stands for love. 'Premadevo bhava'. The Upanishads have declared, 'Matrudevo bhava. Pitrudevo bhava. Acharyadevo bhava. Gurudevo bhava. And in the same breath, 'Premadevo bhava.' Seeing the suffering of others, one who is pained is the 'Peer' representing compassion. In this way 'Rama+Dev+Peer= Truth+love+compassion.' And these elements are present in all the four yugas. Sri Krishna says in the 'Gita' that neither do I have an end nor do my 'Vibhuti's'. Its influence spreads across all the four yugas.

'Bapu! Yesterday you had said, 'Beeja mantra jappiye sada, jo japata Mahesa'. In the same 'Pada' it further states, 'Baegi bilamba na keejay, leejay upadesa'. Therefore Bapu. Where do we receive this instruction?' You will get it from Lord Shiva. 'Kaasi mukuti hetu upadesu'. No need to go here and there; just go straight to the 'Tribhuvana Guru'. To take the 'Beeja mantra' or the Rama mantra also there is a place for it and that is 'Tribhuvana Mahadeva'.

Mahamantra jo japat Mahesu|
Kaasi mukuti hetu upadesu||

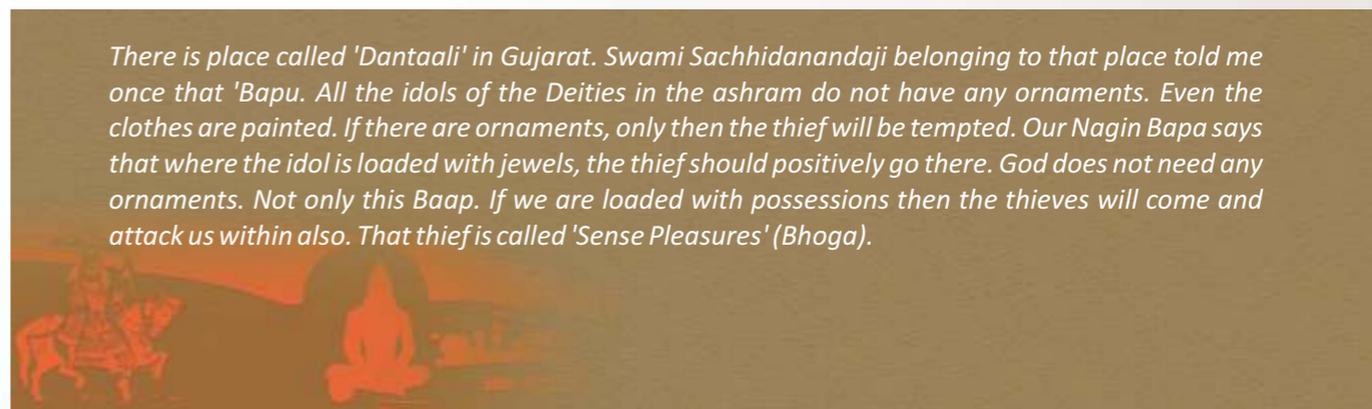
You are asking that from where should you take this 'Mahamantra'? Either from Lord Shiva only or your 'Sadguru', who is Shiva in a human form. In all the

'Tantra' texts, Guru is Lord Shiva. We all also say, 'Gurur Brammha, Gurur Vishnu, Gurur Devo Maheshwaraha'. 'Tribhuvana Guru Mahadeva' will not give you 'Om Namaha Shivaaya'. If you are devoted to Rama, He will give you the 'Rama mantra' or say if you are devoted to Krishna, He will give you the 'Krishna mantra'. Similarly, if you a devotee of Durga, He shall give you the 'Shakti Beeja mantra'. This 'Mantra Deeksha' is given by the 'Tribhuvana Guru' only.

'Bapu! I am a young flower from a village close to Ujjain. I listen to you on the TV, but I have come to the 'Katha' only for the second time.' Then he is expressing his emotions. 'Bapu. Thakur Ramkrishna used to say that become restless for her and pray to the Divine Mother in solitude. She will surely accept your prayers. Could you kindly enlighten me as to how should I pray like this?' Thakur Ramkrishna had said that you should pray to the Divine Mother alone and in silence. Go and pray in a quiet place. This restlessness is not outward, it is from within. And this can only happen when you have an intimacy with the Divine. Sometimes I feel that a 'Sadhu' gets restless by the blessings of this age of 'Kali'. She blesses us.

It is a very good question. He is a flower from the villages. The feeling with which you are asking reflects a bit of that restlessness. Sri Madhusudan Saraswati says that love is before as well as in the end. In between, there are four stages (Bhumika). One stage is restlessness. The first sutra is 'Parinneeta'. There are many meaning to it. I think Acharyacharan Saraswati implies that it is a feeling of fullness. The person treading the path of love, slowly and gradually starts getting a feeling of fulfillment. Don't you hear people saying that I am full with the 'Darshan of Sri Dwarikadheesha'. Why do we go to the 'Buddha Purusha'? So that, we get to see Him. No particular reason, no give and take and not even to hear. Just going and seeing Him, starts this feeling of fulfillment. How many people used to go to Lord Buddha? He did not speak for forty years yet, people felt fulfilled.

There is place called 'Dantaali' in Gujarat. Swami Sachhidanandaji belonging to that place told me once that 'Bapu. All the idols of the Deities in the ashram do not have any ornaments. Even the clothes are painted. If there are ornaments, only then the thief will be tempted. Our Nagin Bapa says that where the idol is loaded with jewels, the thief should positively go there. God does not need any ornaments. Not only this Baap. If we are loaded with possessions then the thieves will come and attack us within also. That thief is called 'Sense Pleasures' (Bhoga).



Dekkhey aur deewana karrde,
shaayad ussko jaadu aaye|
Shaakhon ko tum kya choo aaye,
kaaton se bhi khushboo aaye|

What does touching the feet of the 'Buddha Purush' signify? Touching the feet means that you shall be inspired even by your opponents or critics. 'Kabir Sahib' tells us to stay close to our critics. So, by the time the aspirant gets closer, he begins to feel fulfilled. But if the intention is to get photographed or click a selfi. If you have gone with a motive, you are finished. The fulfillment comes if we are bereft of any motives or desires. 'Na mokshasyakaanksha', Guru has not withheld anything back; he has gone overboard in his mercies. Out of his benevolence, he is careful about our prestige which will be lowered if we go begging. 'Kabir Sahib' says 'Poora paaya'. Goswamiji says, 'Paayo param vishrama'. The absolute cannot give anything else other than the absolute.

The second is 'Nittyayoga'. The devotee gets this feeling that the Divine is with me or within me though, He can't be seen. When He was with me, I could touch His feet, I used to feed Him and serve Him. Now, though outwardly, He is not present in person but His divine presence can be felt equally strongly within. There is line which comes to mind and it explains this 'Nittyayoga' very well. Osho's disciple, 'Arjuna' used to sing it-

Jinnhey hum bhoolana chhahein
who aksar yaad aattein hai|
Burra ho iss mohabbat ka,
who kyun karr yaad aattein hai?

Woh ab hummeien yaad aanney laggey hain,
Jinko bhullanneien mein zamaaney laggey hain|

- Khumaar Barabanqui

'Nittyayoga', the people of Vrindaavana still say that our Krishna has not even gone an inch away leaving them. In the 'Gyaan Marg', this 'Nittyayoga' is felt but for a very short duration. In love or devotion, it is permanent. The feeling of love is there always. Our 'Buddha Purush' is not far from us. There exists an eternal bond. If you eat something nice, then it will remind you that 'He loves this food'. If you hear something wonderful, you get reminded that He would love to hear this. To hold on to your Guru in all circumstances. The people of 'Chitrakoot' say that Sri Rama has never left and the slaying of 'Ravana' is just His divine play (Leela). One who is totally and unconditionally surrendered at the feet of the 'Buddha

Purush', he experiences the 'Nittyayoga'. The 'Buddha Purush' comes and checks on our well being all the time. I have planted the 'Beeja Mantra' in him, has he held on to it or not?

So, the first is a feeling of fulfillment and the second is a feeling His Divine presence. The third stage is restlessness (Vyakulta). 'Akkhiyan Hari darshana ki pyaasi'. Our eyes don't get contented without seeing Him. In the devotees or the 'Bhakta' or the Vaishnavas, between the union and separation, separation is opted for. Sri Gauraanga Mahaprabhu asked for this separation from the Divine and as a result of it being restless I should chant, 'Haribol. Haribol.' Such a devotee is called the 'Aart Bhakta'. The 'Jigyasu Bhakta' is the 'Gyaani'. After knowing he becomes a 'Gyaani Bhakta'. An 'Artharthi' is one wanting material gains. The fourth stage that comes is called 'Maun' or total silence. I am tired of searching now. I would like to ask you that after the departure of Sri Krishna, have you heard any statement or any reaction of Sri Radha? Why did she not speak?

The second 'Beeja' is the 'Margsheersha Shulka Beeja'. The scholars interpret each and every date. Whether it is the Rama of 'Ayodhya' or of 'Annua', if you seek their refuge, you shall become fearless. In the holy month of 'Margsheersha', Sri Sita Rama got married. One observation is that on this date the devotee meets 'Bhakti' and becomes bereft of his ego. The 'Bhakti' will garland him with the 'Jaimala' and their unity is established.

The third is the 'Pausha Shukla Beeja'. 'Paush' means to nourish. 'Vyaaspeetha's' observation is that if you seek the refuge of 'Ramdev Baba', you will be nourished and be saved from any exploitation. I go to the villages. So many 'Rama Mandals' are there and they sing 'Bhajans', and the 'Satsanga' goes on. They are all nourished in His name. 'Yogakshema vahammyaham'. This is my third observation that one who is a devotee of 'Ramdev Baba' and comes to you asking for a donation of wheat for the 'Annakshetra' then understand that his faith is weak or else the truck load of wheat would have arrived at the behest of 'Ramdev Peer'. One who nourishes is 'Peer'. I have seen it with my own eyes that people who are just praying to 'Ramdev Baba' by burning incense and singing His 'Bhajans' are being nourished and looked after. Then comes the 'Maagh Shukla Beeja'. If we say 'Mahamaas', then it would mean within. This fourth 'Beeja' is not external, it pertains to our inside. This is the enlightenment experienced within or in other words the 'Akaash Beeja'.

'Rama' is truth, 'Dev' is love and 'Peer' is compassion

Baap! On behalf of my 'Vyaaspeetha', I convey my greetings to you all on 'Gopaashthami'. I express my happiness for the two hour 'Laugh riot' presented yesterday evening. 'Khush raho Baap.' Second point, we just now released the edited copy containing the salient features of the 'Manas - Prema'. I welcome it and express my happiness for the same.

Every day, I get quite a few queries about 'Ramdevpeer'. 'Bapu. It is commonly believed that 'Ramdevji' is an incarnation of Lord Krishna. 'Ramdevji' is the son of Ajamalji, and his elder brother Veeramdevji' is supposed to be the incarnation of or Sri Balarama. There are two opinions about it that 'Ramdevji's wife, Netalde', is supposed to be the avatar of Ma Rukmini and 'Ulibai' is supposed to be the avatar of Meerabai'. All those who came along with 'Prabhu Ramdevji' were either related to Him or were with Him either out of devotion or any other reason; we hear some background like this. It is a matter of individual faith. 'Ramdevpeer Baba' is a Divine Avatar for sure but please do not forget that all of us being a part of the 'Whole' are also 'Anshavatars'. We are all 'Anshavatars'.

'Eeswar ansa jeeva avinaasi'-'Manas'. And the 'Gita' says, 'Mammaivaansho jeevalokkey jeevabhootaha sanatanaha'. 'This jeeva is my part (Ansha)'. Thus, we all are a miniscule part of that 'Whole'. That is why we too are avatars. Now, don't feel proud about it or boast about it or be arrogant. On the contrary be humbled with this fact that we too are a part of the Divine. Someone out of us could be an avatar of four parts, or five. In this way seven, nine, ten, eleven, twelve, thirteen and going on and moving towards the absolute we reach Sri Rama or Krishna who are supposed to be complete. In this way, we all are the 'Anshavatars'. Why should we consider ourselves to be inferior or small? The 'Manas' also considers 'Ravana' to be an incarnation. We are a drop of that mighty ocean. We might not be the Sun but of course we are the tiny lamp. Therefore, whenever the Divine advent takes place then out of faith and devotion, this attribution of different incarnations of Ma Rukmini or Meerabai, Daudada etc is quite normal. I respect this devotion. The 'Manas' says that He is the creator or the entire creation.

Saba muma priya saba muma upjaaye|

I have created this entire cosmos and all are dear to Me. So all those who were with Baba in the fifteenth century, you can very conveniently say that all of them are avatars.



The texts even say that 'Ramdev Baba's' horse is the incarnation of Garuda. When Lord Krishna decided to incarnate as the son of 'Ajmalraji' then He said that Garuda should also come in this form. We hear this 'Katha' also. It is quite natural to have so many versions floating around when the Divine assumes a particular form. In time, each belief gives rise to a new sect. They are all offshoots and branches. Slowly, they start embroiling with one another which produces heat or fire instead of flowers. A dispute arises. But the root is the Divine, the Almighty, and this root is upwards. If you draw it, it will be an inverted tree with the root in the sky and branches coming down. 'Maharaj Ajmalrai' had no issues and he is supposed to be in the lineage of 'Pandu'. In other words the 'Chandravansha'. 'Raghava Rama' is in the 'Surya Vansha' whereas 'Ramdev Baba' of 'Ramdeora' is in the 'Chandra Vansha'. That is why the worship of the 'Beeja', i.e. a phase of the Moon. In the 'Raghukula' the Sun is worshipped. This entire world has only two dynasties, the Sun and the Moon.

So 'Ajmalrai' had no issues and there was a time when it was believed that the childless are not eligible for salvation. Well, I will not refute it but surly add that certain beliefs are outdated. Today, if you are childless then please do not torture yourself with this burden that you have no issues. You just need to take the name of the Divine (Rambhajo) and liberation will be in your grip. There are examples to be seen that those having a number of issues have gone down to the dungeons. Search the history. There needs to be regular refinement or correction and especially in the texts. There is a demand for amendments to our constitution as well. The laws need to be amended according to the time and place. What I mean to say my dear brothers and sisters is that please don't worry if you have no issues. Even Maharaja Dasarathji had this worry.

Ek baar bhupati mann mahi|

Bhayi galaani morrey suta naahi||

If you don't have a son or a child, please don't worry. This is the age of 'Kali'. We are all living in the twenty first century. Tulsiji reassures us that don't worry if you don't have children. Just go to your preceptor or to any 'Buddha Purush' or a 'Peer' or a 'Fakir' and accept his decision. If you get your desired result then it is the grace of God and if it is to the

contrary then it is the Divine wish. You will feel unburdened or light.

When Sri Dasarathji went to his Guru then he was told that we need to perform a 'Yagna' in order to be blessed with a son. You all are aware of this tale from the 'Manas'. Here, we see 'Ajmalrai' feeling the same misery. Well, it is the royal family in the lineage of Pandu and the glory of the 'Chandra Vansha' was spreading all around. There are two different views about it and I would not like to go into it. It is said that 'Ajmalrai' went to Saurashtra. Saurashtra forms a part of 'Ramdevpeer's' incarnation. It is the blessings of 'Kaathiawad'. My 'Dwarikadheesha' has descended and 'Ajmalrai' comes to 'Dwarika'. He visits the 'Dwarikadheesh' temple. It's truly wonderful. My 'Dwarikadheesha' means 'DWARIKADHEESHA'. The priest is standing there and 'Ajmalrai' wishes that if 'Dwarikadheesha' is God then He should converse with him. In the 'Charitra' it is said that 'Ajmalrai' is insistent for the idol to speak but he does not hear anything. He says that I have come from such & such place after hearing about your glory. Now, how can a stone idol speak? The story goes that 'Ajmalrai' feels despondent and in a fit of rage, abuses the Lord. He even felt like hitting Him in anger. He wanted to throw the 'Laddus' at Him that he was carrying as 'Naivedya'. When a devotee feels like striking, it shall never be with any weapon but it will only be the Prasad.

Osho used to say that when you go for the 'Darshan of Kaashi Vishwanath' then you have to go through the narrow lanes and by lanes. We have dirtied our centres of pilgrimage (Teertha). The 'Teertha' in itself is very pure but we have sullied it from outside. Since I have come to 'Ramdeora', I pray that intrinsically, the soul here is pure but please do not dirty the precincts. Maintain the cleanliness of the places of worship or the pilgrim centres. Many people make wishes (Mannat) here to Baba. There is a cleanliness drive going on in the country and as such I have been carrying out a cleanliness drive for the past fifty five years in my own way. Not just the outward cleanliness but cleansing the minds of the people. All our 'Teerthas' need to be clean. Why do I love 'Ramdev Baba' so much? Because, He did not talk about any so called religious beliefs, instead, He spoke about the

religion of humanity. To give eyes to a blind man is no big deal. Today's medical science can accomplish it.

The fights of great personalities are also great. So here we see that 'Ajmalraji' threw the 'Laddus' on the face of 'Sri Dwarikadheesha'. He asks the priest that why is He quiet. The priest replied that he has been performing the worship in the temple for the past fifteen years and He has not uttered a word then how the hell will He talk to you now. In my view, even the priest must be a faithful person. 'Sri Dwarikadheesha' is the Almighty and 'Ajmalrai' has come as a devotee and the priest is playing the role of a Guru to unite the devotee with the Lord. The priest tries to explain to him that it is an idol and will not speak. This is just a stone image but the real God resides in the depths of the ocean. Hence, you will have to dive deep to meet Him. 'Ajmalrai' said, fine. Now it was a test of faith. He asks the priest that has anybody gone into the ocean to see the Lord? If yes then even I will try. The priest says that 'Peepa Bhagat' had dived into the ocean and had the 'Darshan' of the Lord. If that be the case then kindly tell me that from which shore did 'Peepaji' dive? I am keeping the priest here in the role of the Guru because; he does not seem to be a mere ritualistic priest. He must have been a believer. He, keeping the worship aside, steps out of the temple and takes 'Ajmalraji' to the shore. Who is the Guru? He is the one who walks along with his disciple till the point he can go. Even today, many people in 'Dwarika' say that this is the point where 'Ajmalraji' jumped into the sea. Whatever it be.

'Ajmalraji' comes to the shore. The priest says that 'Peepaji' jumped in from here and came out after seeing the Lord. 'Ajmalraji' asks the priest to accompany him to which he refuses and wants to get out of it. Though he is the Guru here but is unable to match the faith and devotion of the devotee. He says that his going will not help. You will have to go all by yourself. So Sahib. What is unachievable in faith? If the kittens can survive in the pot of the potter, if the eggs of the 'Tittodi' can escape unhurt in the battlefield of the 'Mahabharata' and from the red hot burning iron pillar 'Pralhada's' faith can manifest Lord 'Narsingha'. Therefore, faith can move mountains. Faith is individual, it can't be general and it is very personal. Even today, if one believes and lives by that faith, it could be possible. But how do we get this faith? The

question is of firm belief. The story says that 'Ajmalrai' jumped into the sea with a firm conviction. Now, whether it is a true incident or not, I cannot comment. But six hundred years have gone by and some refinement is necessary. The sea is of two types. As we all know, the ocean which surrounds three fourths of the land mass. The scriptures talk about the seven oceans or the 'Saptasindhu', which is the gross description. But in the spiritual world, we have two oceans, namely the 'Bhavasindhu' and the 'Bhaavsindhu'. I am not denying that fact, please. I am not here to hurt anyone's faith. The feat of 'Ajmalraji', which was performed six hundred years ago, how can it become a reality for us today? If we dive into the 'Bhaavsindhu' or in other words, into love or surrender instead of the 'Bhavasindhu', we are bound to see God.

To cheat the people in the name of religion is very easy. Because, dharma is a very easy and a beautiful means of doing it. But today, after six hundred years, with pure devotion and faith in our hearts, if we dive into the sea of divine love of 'Ramapeer' or the sea of devotion at the lotus feet of our 'Dwarikadheesha', then why will we not get His 'Darshan'? So, 'Ajmalrai' dives and meets the Lord, Sahib. The realm of faith is totally different. He sees 'Narada and the Sankadik Munis' standing in prayer and the Divine is reclining on the bed of 'Shesha'. Ma Lakshmi is pressing His lotus feet. He has a personal audience with Him. It is the truth of 'Ajmalrai's' faith. If we also dive deep into the ocean of 'Bhaava' or divine emotion, we too can have this divine glimpse. But we need courage. Seeing the divine form of the Lord, 'Ajmalrai' is immersed in deep emotional bliss. Crossing the various states like, 'Turriya, swapna, sushupti etc' 'Ajmalrai' goes into a 'Mahabhaav' or merges into the Divine. It is said that in this state, he reaches a beautiful town. There are beautiful mansions and palaces. Flags are fluttering in the sky; the floor has been decorated with beautiful 'Rangoli' and the auspicious sound of the conch shells is ranting the air along with the vesper services being performed. He enquires that where is he? This is the original 'Dwarika' located in the heart of the sea. And the Lord is 'Dwarikadheesha'. He enters the sanctum sanctorum of the Lord and is standing face to face with Him.

His belief deepens. 'Ajmalrai' asks the Lord that why has He bandaged the forehead? He replies that one of my devotees has hit me. Who was he? There was one who was very angry because I didn't reply and in turn he threw the 'Laddus' at me. That is why; I had to bandage my wound. Laddus. It was me who threw them. My Lord is extremely delicate and the loving devotion of His devotees affects Him. This injury from the 'Laddus' represents the loving devotion. Sri Hari was gladdened by this injury. The faith grew stronger. 'Ajmalrai' says that Lord. I am an ordinary mortal. I have come at your doorstep. The Lord is verily pleased and asks him to ask for a boon. 'Ajmalrai' says that even after coming here, if any desires remain then it is shameful but after all, I am a materialistic person and am childless. I have come all the way from Rajasthan to Saurashtra to see you my Lord. I am grateful to the priest for telling me your true address.

Just take up the episode of 'Sri Manu and Shaturupa' from the 'Manas'. As if, both are running parallel to each other. So the Lord says that it is no big deal and you will be blessed with a son. In fact, not one but two sons. What Manu Maharaj had said then is now being repeated by 'Ajmalraiji'. 'Lord. I want a son like you'. The 'Ramdev Charitra' and the 'Manas' have similar words. It feels nice. 'Sri Dwarikadheesha' says that there is no one like me excepting Him. I am one without a second. Now since you have taken the trouble of coming all the way and then diving into the sea, I shall come to you on the 'Bhaadra Shukla Beeja'. But before me, you will have a son 'Viramdev'. He was blessed with this boon. He asked the Lord. We are mere mortals. How shall we recognize you? He was given a few indicators. If you see this and this happens then be assured that I have arrived.

The saints speak on this for nine-nine days. They must be explaining it at length but I am just putting the gist in front of you. The moment he came out of his deep 'Mahabhaav', he was standing at the shore from where he had jumped. He ran and went inside the temple. The priest was there and he said that, 'Bhagvan. I am indebted to you.' The priest was in utter dismay and said that how come you are alive? He replied that not only alive, I have come back with the accumulated wealth and blessings of all my births. No one was willing to believe him. The entire 'Dwarika'

came out to see 'Ajmalraiji'. Now he is in hurry to return. He comes back and narrates the incident to his family but no one believed him. The belief is personal. Then all the 'Joga, lagan, griha, baar, tithi' become conducive and at the auspicious day of the 'Bhaadra Shukla Beeja', 'Ramdevji' incarnates. All the indications confirmed His divinity. Sri 'Viramdevji' came first, followed by 'Ramdevji Baba'.

So Baap! We are talking about 'Manas – Ramdevpeer'. Truth, love and compassion became incidental and it was inscribed here all of a sudden. Rama is truth, Dev is love and Peer is compassion. The truth is stable or fixed. Love is both fixed as well as mobile and the compassion is forever flowing. This is their inner most state. Rama is truth and fixed or stationary like a million Himalayas put together. The truth is always fixed. The word Rama in the 'Ramdevpeer' denotes truth and carries its fixed state with it. That is why, in the scriptural lingo, truth is supposed to be beyond the realm of time because it's fixed. My dear listeners. I will not say that you need to accept what is being said but I surely request you to listen. 'Ramdevpeer Baba' is stationary or in other words, He is in a state of 'Samadhi' (Deep meditative state). Next is the word dev and it is both fixed as well as mobile. This is the characteristic of love. How to express it? But when we study the eight different states or stages of love, we see that in certain cases love renders the person to become inert or standstill or restrained. At times it makes the individual mobile or induces mobility. These are the two sides of love. Peer stands for compassion. Compassion is always flowing and cannot be restricted or restrained. I see 'Ramdevpeer' in this form in the 'Manas' as well as within my heart.

Therefore, my dear brothers and sisters, listening is an art. What is our state that the so called 'Indras' of the society have snatched our armour and the earrings. In the 'Mahabharata', Karna's armour and earrings were taken away. And these 'Indras' of the society, have lured us in giving away our art of listening 'Shravan Viggyan'. Listening is a type of 'Bhakti', provided we can hear. What is being spoken by the 'Vyaaspeetha' can only be understood by the correct art of listening but people hear it and analyse it in their own ways. Now take the case of 'Tulsidasji' only, just look at

the amount of criticism levelled against him. People are opposed to him. Unfortunately, he is not here. It has been nearly four fifty or close to five hundred years since he was present here physically. It is indeed a matter of utmost joy that 'Ramdev Baba' came a century before him. Tulsiji came in the sixteenth century whereas 'Ramdev Baba' came in the fifteenth. If we don't know how to hear then there can be a mistake. The speaker is not to blame for this. Our hearing aids have been taken away by deceit. A poet is very sensitive. It applies to Goswamiji also because people did not listen to him correctly. In the case of 'Ramdev Baba' also we see that He declared twenty four commandments (Farmaan) which people did not follow and treated them as miracles or 'Prachas'. The Divine personalities do not speak words of temporary nature, instead their words are eternal. They remain pure and relevant at all times. Now let us take this 'Chaupaayi' of Tulsiji-

Sahas anrut chapalta maya|
Bhaya abibeka asaucha adaaya||

Mandodari tried to reason with 'Ravana' that kindly give up your envy. At that time, he says the people say that a woman has these eight shortcomings and that is why you are speaking like this. Just look at me and as to who am I? Now taking this particular line, a lot of misconceptions are there and Tulsiji gets badgered. Now, because Goswamiji is not there to clarify so those who speak on the 'Manas' have to bear the brunt. What does this mean? This line should be deleted. Now this right rests with Tulsiji and not with Morari Bapu. Just try and understand it correctly, Yaar. In what light has it been said? There is no question of criticizing the women folk here. Baap. The author of the scriptures, poets, thinkers or evolved persons will never criticize anybody. If someone indulges in criticism then he has not evolved yet. There are two women-

Naari bhagati sunahu tumha dou|

The first woman is 'Maya' and the second is 'Bhakti'. Where ever the question of pointing out the maladies cropped up, then the woman as the 'Maya' or apparition was considered and not her devotional form. This has been clarified by the 'Manas' which is not seen and false allegations are levelled. In 'Ramdev Baba's charitra' all the women who came, He liberated each one of them. He respected them. But certain people who are just bent on fault finding, may Allah save us from

them. Who can ever convince them? For the woman as a 'Maya' there are four shortcomings that have been indicated and they become the qualities in the case of 'Bhakti'. One, courage is supposed to be a shortcoming, 'Ravana' says so. Now, for the woman in the form of apparition this courage is a shortcoming but in her form as the 'Bhakti' or devotion, it turns into a qualification. One needs to be courageous in 'Bhakti'. If 'Ajmalrai' was not courageous could he have ever jumped in the ocean?

Courage; in 'Bhakti' it is considered to be a virtue. In 'Maya' it is an aberration. We need to understand both the aspects. There is no question of any criticism or censure. Narsihji and Prahalad showed courage. Arrey forget that Yaar. Vibheeshana showed courage and just left the empire of Lanka in a moment. If I have to take sides then I will choose Rama. The second is 'Anruta', that what is not 'Nrut', it means untruth. The woman as 'Maya' will resort to a lie but if the 'Bhakti' speaks a lie; it shall be considered to be her virtue. One who is afraid of Rama then take it for certain that he will not be scared of a rogue. Rama is the sky and the sky has no religion. Rama is the air and air is not restricted to a particular religion. Rama is the fire and fire is neither Hindu nor Muslim. Levity, in other word is fickleness. For the woman in the form of 'Maya', levity is a shortcoming as it is unsteady. In the scriptural language, 'Maya' is considered to be a wanton woman. In 'Gita's' words, the 'Bhakti' is chaste. If the woman is 'Bhaktiroopa' or 'Bhaavroopa', then the fickleness is considered to be a quality. Meera danced and this dancing is a form of levity. But for 'Meera' it is not a demeanour instead it has become her virtue. 'Maya' in other words is a sort of a veil. Deceit, where there is an outward covering, that which is not clearly visible. For the woman as the 'Maya', this deceit is a shortcoming but for 'Bhakti' this veil becomes a virtue. How?

Tumha paavaka mahu karahu niwaasa|
Jau lagi karau nisaachara naasa||

Sri Rama tells Ma Sita that you are 'Bhakti'. 'Ravana' shall come to abduct you and I have to perform my human role. Therefore, you kindly secure yourself in the safety of the 'Fire' and leave your shadow or your image outside. The 'Bhakti' always tries to be under a veil and it tries to conceal. 'Kapat' means to conceal. Fear; for the 'Maya' it is a disqualification-

Binu avasara bhaya te raha joi|
Janehu adhama naari jaga soi||

Mata 'Anusuya' says that for such a woman as 'Maya', it is a disqualification but for the 'Bhakti' it is a virtue. The devotee or the disciple will be scared of his Guru. Though, the Guru never scares anyone. The one who scares cannot be a Guru. But the disciple will be a bit afraid or if I should be cautious that no act of mine should be against the wishes of my Master. Such a fear is good and we should be scared of the great personalities. It is a step towards fearlessness. Absence of discrimination is a disqualification for 'Maya' and a virtue for 'Bhakti'. If the woman as the 'Maya' cooks and then picks on it or orts it, it is wrong but for 'Bhakti' it is a quality as in the case of Mata 'Shabari' who offered picked berries to Sri Rama. Impurity, the body is made in such a way that certain impurities are a part of it naturally. We have no control over it. But for 'Bhakti' 'Asaucha' becomes 'Maa shucha', meaning don't worry or don't have any doubts. The 'Bhakti' does not worry. Arjuna was told in the 'Gita', 'Sarvadharmam parityajya maamekam sharanam vraja'. 'Adaaya', means unkind. Now for 'Maya' this becomes a disqualification but for 'Bhakti' its meaning changes to 'Adeya' or it is the wish fulfilling. 'Bhakti' can give everything.

My 'Vyaaspeetha' terms it as the 'Art of Listening'. If you hear correctly then only you can evaluate it. Or else there will just be a critical comment or an emotional outburst. There has to be a clear understanding and evaluation. Osho used to say that in what the speaker has spoken, is best known to him but I have assimilated it in my own way. We interpret it according to our own mindset. When there is correct listening then just one 'Katha' will be enough to bless us or enlighten us. So my dear brothers and sisters, here at 'Ramdeora', I am speaking from an inner perspective but outside there is the influence of 'Kali'. The place where there is no 'Aadhi, vyadhi or upaadhi' but only the 'Samadhi' of 'Ramdev Baba', for the 'Bhagwadhakatha' to happen is in itself a great thing.

In the remaining time, let us take up the text a little bit. I have narrated the story of 'Ramdev Baba's' birth or incarnation. Now, I would like to briefly discuss the advent of this Rama. In front of Sri Yagyavalkaji Maharaj, Bharadwajji raised a query

about Rama. Please tell me who is Rama? He smiled and this indicates that the speaker should be smiling. I like this aspect. The words appeared later but were preceded by a smile. Goswamiji tells us about the nature and the etiquette of Lord Rama that He is always smiling and speaks smilingly. To smile is a virtue and to be morose is a sin. Keep smiling. Sri Yagyavalkaji says that you are aware about Rama and yet you are asking this question like an ignorant because you are keen to hear the intrinsic nature of Rama. If I get a surrendered (Prapanna) listener like you, I will surely speak. Seated on the seat of 'Karma' at 'Teertharaj Prayaag', he begins the narration of the 'Ramkatha'. The query was about Rama but he began with the 'Shiva Charitra'. If you want to get to Rama then please bear in mind that at no point should Lord Shiva be undermined. Shiva is doorway to Rama. Shiva stands for welfare. Through welfare, we have to go up to total and absolute peace.

The entire 'Shiva Charitra' was recited. Lord Shiva and Mata Sati go to the ashram of 'Kumbhaja Rishi' to hear the 'Ramkatha' in the 'Treta Yuga'. Sri Rama's divine play (Leela) was going on then. In it the scene was of the 'Dandakaaranya' where 'Ravana' had abducted Ma Sita and the Lord was crying, saddened by her abduction. He was enacting his human role to perfection and at that moment, Lord Shiva and Mata Sati were returning after hearing the 'Ramkatha'. Lord Shiva thought that Sri Rama is in the midst of His divine play and I have just heard the 'Ramkatha'. He had an emotional upsurge. But Sati is the daughter of 'Daksha' meaning intelligence. That is why she had the predominance of the intellect in her. That is why she indulged in arguments and counter arguments (Tarka-Vitarka). One who is weeping in the absence of His wife, how can He possibly be the 'Satchiddananda'? Shiva understood and said that, 'Devi. Whom I addressed as the Satchiddananda and offered my respects from a distance is my chosen ideal, Lord Rama. The doubt rearing in your mind is not good. This confusion shall lead to harm. Lord Shiva repeatedly tried to reason with her but to no avail. Seeing her adamancy He said that if she does not believe His words, she should go and test for herself. The intellect believes in a test (Pareeksha) and the 'Bhakti' believes in patience (Prateeksha). Now Sati goes to test the Lord. Sitting alone, Lord Shiva thinks that now the

providence is opposed to Sati. But after all Shiva is SHIVA. He decides-

Hoihee soi jo Rama rachi raakha|
Ko kari taraka badhaavai saakha||

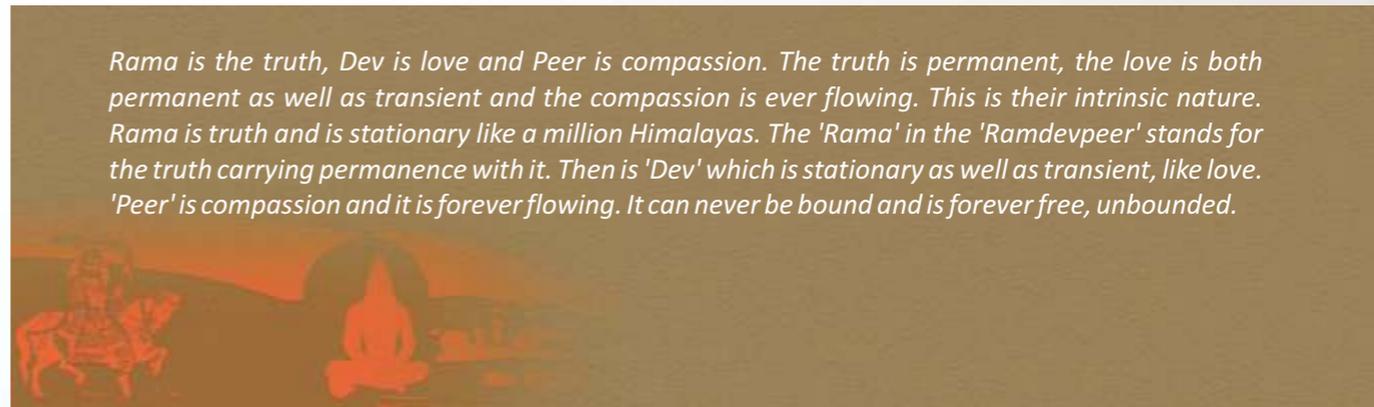
Whatever my Rama will decide shall come to pass. Why should I indulge in any reasoning? Lord Shiva began chanting the 'Harinaam'. Sati goes to test and takes the form of Ma Sita. She was caught. She understood that He is the Almighty. Sati returns to Lord Shiva and lies that she did not test. Lord Shiva saw all what had transpired in His mind and decided that because Sita is my mother, till such time as Sati is in this body, I shall not treat her as my wife. Lord Shiva reaches 'Kailash' and sat down outside His cave and instantly went into a deep samadhi. He returned to the physical plane after eighty seven thousand years and uttered, 'Rama- Rama.' Mata Sati stood before Him (Sanmukha). Lord Shiva began narrating the 'Katha', so that Mata Sati can feel relieved. At that time, 'Daksha Prajapati' goes to perform a 'Yagna' and purposely, does not invite Shiva. Mata Sati somehow is not comforted and goes to her father's place. She immolates herself in the sacrificial fire. The dry intelligence is burnt and out of the steadfastness of the Himalaya Parvati the embodiment of faith, incarnates. Great celebration takes place and the faith begins to grow. The daughter becomes big and Sri Narada arrives. He names her and narrates the qualities of her husband, indicating Lord Shiva. Parvati goes to perform severe penance. The heavenly voice assures her that she will get Lord Shiva as her husband. On the other side, Lord Shiva awakens and Sri Rama appears and asks Him to accept Parvati as His wife. The 'Sanakadik Rishis' come and test her resolve. They feel assured and on hearing this, Lord Shiva again goes into deep samadhi. 'Kamadeva' comes to disturb His 'Samadhi' and as a result gets burnt. Then my 'Tulsi' narrates the wedding of Lord Shiva and Parvati.

Sri Yagyavalkaji says, 'Hey Bharadwajji. Once Lord Shiva was seated in the shade of the famous banyan tree on Kailash and sensing an opportunity, Mata Parvati goes and with utmost humility, asks Him to tell her what the Rama consciousness is? On hearing this, Lord Shiva is delighted and begins the narration of the 'Ramkatha'. He narrates five causes behind the advent of the Lord but before this, He tells about the advent of 'Ravana'. The earth is traumatised by the atrocities perpetrated by 'Ravana' and goes a begging to Sri Bramha. Following Him, the earth in the form of cow, all the sages and the celestial beings unite in prayer to appease the Almighty. They all call upon Him. The heavenly voice reassures them that I will incarnate along with all my divine propensities. Tulsi creates the foundation for the advent of the Lord and takes us to 'Ayodhyadhaam', where the Lord will incarnate. He narrates the 'Ramjanma Katha'. Everyone is overjoyed because it is the moment of the Divine advent. The 'Devas' perform the 'Garbha Stuti'. The Divine Light shines in the quarters of Mata Kaushallya. The auspicious moment of the 'Treta Yuga, Chaitra maas, Shukla paksha, Abhijit nakshatra, Naomi tithi, Bhaumvaar and mid afternoon' is at hand. Here the prayers conclude and the Divine moment arrives-
Bhaye pragat kripaala deendayala Kaushallya hitkaari|

Harshita mahataari muni mann
haari adbhuta roopa bichaari||

The Lord incarnates. Seeing the Divine form, the mother is dumb founded. Then it dawns upon her that it is the Divine. She gradually asks the Divine to become a new born and thus the 'Ramjanma' takes place. Hearing the wail of a new born all the queens and handmaids run in excitement. 'Brammha' has come and that creates 'Brahma'. They all go and congratulate the king. Greetings to all of you for the 'Ramjanma' at 'Ramdeora'.

Rama is the truth, Dev is love and Peer is compassion. The truth is permanent, the love is both permanent as well as transient and the compassion is ever flowing. This is their intrinsic nature. Rama is truth and is stationary like a million Himalayas. The 'Rama' in the 'Ramdevpeer' stands for the truth carrying permanence with it. Then is 'Dev' which is stationary as well as transient, like love. 'Peer' is compassion and it is forever flowing. It can never be bound and is forever free, unbounded.



Sin, virtue and destiny are the obstacles in 'Bhajan'

Baap! 'Manas – Ramdevpeer', which happens to be the principal topic of discussion for this 'Katha' and we are engaged in a pure and conscious discussion on it. Before I enter in to the subject, yesterday evening, right here in this 'Pandal' we were watching a play based on the 'Ravana ki Ramayana', a short poetic work staged on this very stage. I express my happiness for the same. Khush raho Baap! Khush raho. The second source of happiness is that the person seated on the sofa in front of us came and informed that tonight our respected PM, Modiji is going to make an announcement banning the five hundred rupees and one thousand rupees notes after midnight. I am very happy. I would just like to say that as a 'Sadhu' and maintaining the requisite distance with everybody that dharma is necessary and dharma is eternal but the 'Premacharya' of the 'Manas' that I am reciting Sri Bharat even crosses over this dharma. It is not anything new. Lord Krishna says that leave all the dharma aside. He side stepped 'Kama' as well as salvation. My field is spiritual comprising of truth, love and compassion. But being a citizen of this country and having my voting rights, I would like to add this distancing myself from all the sides, that for all the decisions or actions necessary for the ultimate benefit of my country and the well being of the people, my 'Vyaaspeetha' expresses its happiness. And even this has to be noted that my 'Vyaaspeetha' is not alone. Thousands of my 'Flowers' are with me.

I express my happiness but would also like to caution that the ordinary people should not be put to a loss. The common man may get this news from wherever but he should be provided free service because it is his hard earned money. Just yesterday, in another context we were talking about the cleanliness drive and the surgical strikes. Once again, our PM has unleashed a surgical strike along with a cleanliness drive of a different nature. It is a commendable decision on black money. Once again I would like to make it clear because I know that my message will reach many places. Let us all say in one voice, 'Raashtradevo Bhava'. Here, no one is larger than my motherland and we all are the servants of the country but my 'Vyaaspeetha' is not restricted to the boundaries of this land. That is why, in between, I would like to add a sutra, 'Raashtradevo Bhava & Vishwadevo Bhava'. 'Raashtradevo Bhava.' Thank-you very much. I repeat my appeal that kindly see to it that the hard earned money of the common man does not go waste.

Baap! The historians of Rajasthan, the devotees of Rajasthan and Gujarat or those living by their faith and belief plus the thinkers in Islam have viewed 'Ramdevpeer Baba' in three different lights. This should not be overlooked. Because, I have found three distinct views of 'Ramdevpeer Baba', whenever I have tried to study Him. One is the viewpoint of faith. The other is the historical view and the other is its Islamic viewpoint. The historians seem to differ on the place of 'Ramdev Baba's' birthplace. You will be surprised to know that out of the many authentic views, one suggests that He was born in 'Kashmir'. Some people attribute it in Delhi. But the most common and majority view is that He was born in Rajasthan. There are many theories and beliefs, let us not get into it, because dispute is not our field. But yes, the three views must be seen. The faithful believe Him to be an avatar of 'Sri Dwarikadheesha'. When I study the life of 'Ramdev Baba' through my 'Tallgajardi eyes', I see a commonality existing between Him and the other avatars, which is quite natural. The believers revere Him as the incarnation of

Lord Krishna. Yesterday, I had made this point that as a miniscule part, we all are 'Anshavatars'. There is no doubt about 'Ramdev Baba'.

We had gone to 'Trichy' for the 'Katha'. On the banks of the 'Cauvery River' it was Danabhai's Katha. When we went to the temple for the 'Darshan', we saw a gentleman walking along with about a hundred or a hundred and fifty people. We got curious to know as to who he was? We were told that the 'Avatar' has already happened. Jai ho. Jai ho. We have many avatars from Gujarat also. He says that he runs the government in Delhi. It didn't seem so but he professes himself to be an avatar. 'Ramdevpeer Baba' came as a boon obtained by 'Ajmalrai' and to call Him an avatar is absolutely logical. Where there is faith, there is no doubt. Now, in comparison most of the incidents that happened during the advent of Lord Krishna were similar to those during the birth of 'Ramdev Baba'. When a mighty river flows, many tributaries are formed. You will be surprised to note that 'Ramdev Baba' gave us twenty four 'Parchas' and I call them indications. One of the 'Farmaans' given by Him says that all the other 'Parchas' are fine but the greatest 'Parcha' is this world that we see in front of us. That is why I say that the rising of the Sun is a daily 'Parcha' or a miracle. He was not one to propagate superstition. In His 'Parchas', He first showed or indicated the mother. We say that Sri Rama was not born but incarnated-

Bhaye pragat kripaala deendayala Kausallya hitkaari|

Harshita mahataari muni mana

haari adbhutarooa bichaari||

We see a similar situation in 'Ramdevpeer Baba's' life also. He was not born but appeared in the baby cot. Only an avatar can understand another avatar. 'Aotaar aavey ae na samjhi shakkey'. 'Viramdevji' was asleep and next to him was laying 'Ramdevpeerji'. He just appeared there. Now who will decide that who is who? There was confusion that maybe this is the falsehood created by the 'Bhairava' demon. Like during Sri Krishna's time, 'Pootana' used to come. Go on seeing the similarities with Sri Krishna. 'Pootana' used to kill all the new born and here 'Bhairava' does the same thing. It was thought that out of the fear of the demon, maybe a child has been born and the parents must have put the child there next to 'Viramdevji' at 'Ajmalrai's' place for safety. Then the mother was sent for. How come there are two babies? Nobody could say anything and the bewilderment persisted. The first 'Parcha' was shown to Mata Minalde about Himself. Now, the milk was boiling

on the oven in the kitchen. Here, the mother is feeding both the babies i.e. 'Viramdevji and Ramdevji'. The milk comes to boil there. 'Ramdevji' realized that the mother is getting worried so He removes the pot from the fire and the mother makes out that He is 'Ramdev'. Who can certify about the child other than the mother.

When 'Ramdev Baba' was young, He was very fond of playing with the ball. It is not something that I have made up, please remember. Lord Krishna was also very fond of playing with the ball. In the times of Lord Krishna, the ball was got back from the mouth of 'Kaalia' the dreadful snake. Now just notice the similar effect. It is said that 'Ramdevji' was playing with the ball and it rolls down into the forest. 'Ramdevpeer' is enacting the 'Bal Leela' or the games of a child. He goes very far in search of His ball. There He sees an ashram of Sri Baldevji, who becomes His Guru. He enters the ashram and enquires whether His ball had gone there. The Guru places his hand on the child's head and asks Him as to how did He get there? In order to establish the greatness the proofs have to be very ordinary. Now please don't get in to trying to reason or dissect it or look for proofs. If you have the feeling of devotion in your heart then even an illogical or a false appearing fact comes true. So 'Baldevji' enquires as to from where has He come? There is the curse of the demon 'Bhairava' all around. He can smell humans and if he gets your smell, he will kill you. Now that I have come, I will not go just like that. The sage hides Him in his tatters (Guddaddi) and puts Him to sleep. We see a lot of similarity in this tale and that of 'Manu & Shaturoopa'. 'Maannas gandhaai, maannas khaaun'. 'Bhairava' comes seething in hunger with a notorious demonic laughter. Just see the comparison with the 'Manas', 'Suni Taadaka krodha kari dhaai'. As Sri Vishwamitra points out to 'Taadaka', kill. Similarly, the Guru lifts the tatters as in the 'Cheer Haran Leela'. He lifts the 'Guddaddi' and –

Ghodlley chaddhinney Peerey Bhirava ne maaryo,

Dharti bolli re ghamma re ghamma|

Mhaara hindva peerney jaaji re khamma|

Ek ahi baan praan hari leenha|

Deen jaani tehi nija pada deenha||

During Baba's time, this demon was tormenting the people as well as the sages and ascetics. 'Ramdevji' vow is similar to Sri Rama's. The 'Bhairavas' are of three types. The 'Kaal Bhairava' of Ujjain and Kashi. 'Uttarkaashi's Bhirava' is very calm.

Niraakar Omkaar moolam tureeyam|

Giragyaan goteetameesham Girisham||

Karaalam Mahakaal kaalam kripaalam|
Gunaagar sansaar paaram natoaham||
'Ramdevpeer Baba' liberates or kills the demon 'Bhairava' implying that those who seek my refuge, their fear of death is removed. The second 'Bhairava' of 'Uttarkaashi' is very calm. All the avatars have been very active and busy performing deeds for the salvation of mankind. If they assume the state of a mere witness and become inert then how will the world be saved? That is why, here we see that one who is calmness personified, becomes active for His devotees. The 'Shiva Sutra' gives us the third 'Bhairava', i.e. 'Uddyamo Bhairavaha'. The Guru says that He shall become active for our sake. My child. You don't need to labor. I shall forgo my natural tendencies and work for you. This is the definition of 'Bhairava'. Thus we see that 'Ramdev Baba' kills the demon when He was only a child. Riding the horse means to be holding the reins over the senses or the mind. One who has controlled his mind can slay the demon 'Bhairava'.

Bala bibeka dama parahita ghorrey|
Chhama kripa samta rajju jorrey||

The horse is discrimination; the reins are the control over the senses and the arrows of abstinence and a regimented lifestyle. The senses need to be controlled by abstinence and a well regimented lifestyle (Sanyama-Niyama). Why all this? What type of the horse? The horse is caring for or the welfare of the society. His seat is to establish even the smallest and the last person in society. He was out to bridge the differences between the Hindus and the Muslims-

Sauraja dheeraja tehi ratha chaaka|
Satya seela dridha dhawaja pataaka||

To toil continuously for the sake of the devotee is the third 'Bhairava.' My child. You don't have to labor alone, I am there to help you and support you. I shall remove the strain of labor from your life because you have now come to my shelter or protection. So, 'Ramdev Baba' gave the first 'Parcha' to His mother. Or in other words, the first introduction, 'Aham Brammhaasmi| Tattvam asi Shwetaketu'. This is an introduction. The second 'Parcha' to Dilip, Chiman this is to your clan. The second introduction or the 'Parcha' is to a tailor. Baap. The tailor was called and asked to make a stuffed toy horse for the child 'Ramdev'. He was given an expensive cloth to make it. She is not an ordinary lady; after all she is His mother. Even today, people place the toy horse next to the 'Samadhi'. The horse made out of cotton and cloth with decorations. Fine. The mother gave Him the horse to play and that

horse flew up in the sky along with the baby 'Ramdev'. The mother thought the tailor must have done black magic and put it into the toy. The tailor was summoned. He fell at the Mother's feet and begged 'Ramdevji' that 'Baba', you have put life in the toy and the entire family and the society is holding me responsible. Please appear. Please appear. Please appear. Instantly, Baba reappears astride on the toy horse. The tailor tells Baba that he has used the cloth given to him by mother; it was good that you heard my prayers and reappeared, otherwise all these people would have killed me. Then the tailor says that he has just done what he was asked to so where is his fault? For some time I was scared and was in trouble. He replied that there is a little fault on your part. Mother had given you a large piece whereas you have used it only as the covering. My 'Ramdevpeer' unravels the truth and eradicates even an iota of deceit. This is the second 'Parcha'. He brought back the 'Saarathiya' to life, is the third 'Parcha'. The news came that he is dead. See, once again the effect of the 'Krishna Charitra'. Where is my 'Sudama? Where is my 'Madhumangal'? In the same tone, 'Ramdevji' asks that where are you 'Saarathiya'? Ask his mother. His mother is lamenting that her son has died. 'Ramdev Baba' calls him that why are you asleep? Come and play with me, get up. Hearing these words, he gets up as if the person is coming out of deep slumber.

'Ramdev Baba' performed innumerable feats like; he gave eyes to the blind, legs to the lame, gave life to a dead person and speech to the dumb. He can certainly do all this, there is no doubt. If you don't have legs then that institution at Jaipur, can give you artificial legs but my 'Ramdev Baba', does not do this. This feat can be accomplished by science or technology or even an ordinary person or a machine can perform this wonder. After all my 'Baba' is a 'Peer' and I feel that after six hundred years we should interpret it in this manner that people become despondent and say, 'I am dead or I am dying'. In such people, 'Ramdevpeer' puts in steadfastness and a spark of motivation to get up and move ahead. To enliven and the 'Manas' says,

Mritaka jiaawani gira suhaai|

The Guru's words can bring to life those who have lost hope or are dead for all practical purposes. 'Saarathya hasshey ne ae jeevata thasshey. Je sewak hasshey, sharnaagat hasshey aenney marrey-marrey jeevanma nahi rehvae'. He will uplift them and make them to get up. There are such twenty four 'Parchas'. They are nothing? What is impossible for an avatar? I have just taken a few out of it.

The faithful accept 'Ramdevpeer Baba' to be and avatar. And rightfully so. He is 'Sri Dwarikadheesha' Himself. In Rajasthan and Gujarat He is treated as the God of the common man or village folk. In this the religious world as well as the historians, both are agreeable. Those who are His followers, if you go to their house, you are bound to see a picture of His. Each village will have a temple dedicated to Him. The 'Ramrasoda' will be there. It is a very beautiful tradition. Lord Shiva has been called the 'Loknaayak' by the scriptures. Every village will have a Shiva temple. As the devotee of Shiva, 'Ravana' has become immortal. As a 'Pandit, a learned scholar and a creator of a stotra he will always be remembered. You may go on chopping off his heads and a new head will appear reciting a new stotra. How long will you go on cutting?

The third observation of the scholars about 'Ramdev Baba' is from the Islamic viewpoint. The five 'Peers' of Mecca came and 'Ramdev Baba' performed a miracle in front of them and they proclaimed Him to be the 'Peer' of all 'Peers'. The different facets of 'Ramdev Baba' which are there following different traditions is truly fascinating. Even 'Narsih Mehtaji' must have been here nearly five to six hundred years ago. 'Ramdev Baba' is also around the same time. His birth is celebrated on the 'Bhadarwa Shukla Dooj'. And He took 'Samadhi' on 'Bhadra Shukla Ekaadashi'. That is why, till this date at 'Ramdeora' there is great 'Mela' organized from the 'Bhadra Shukla Dooj till Ekaadashi'. Millions of people come and assemble here. He uplifted the untouchables the most. Even 'Narsihji' went to the homes of the 'Dalits' and sang his 'Bhajans'. Who was 'Daalibai'? 'Sagunnabahen' was His sister and 'Daalibai', a woman from the backward class was also treated like his own sister. So many centuries ago, these great personalities have done so much work for the untouchables. The story goes that 'Ramdev Baba' got the 'Samadhi' prepared and at that moment 'Daalibai' comes and asks that 'what is all this?' She was told that 'Ramdevji' is now preparing to leave. She says that what has been prepared is not fit for Him, instead it is fit for her and she would go before Him. She takes a 'Jeevit Samadhi' at that spot. 'Ramdev Baba' toiled to uplift the backward class. It is normally seen that once these people are brought into the mainstream, they set out to insult the very people who uplifted them or the other great men because a feeling of revenge takes root within them. So many years ago, this avatar worked towards cleansing the mindset of these people.

Baap! We are venerating 'Ramdevpeer Baba' by reciting these 'Chaupaais' wherein Sri Bharat is said to be blessed by the 'Devas'. When a favorable outcome came at 'Chitrakoot', then the 'Devas' danced in joy. Hey the master of all the senses, 'Gossain Rama', Jai Ho. My 'Vyaaspeetha' has picked up the 'Rama' word from there. And have picked up the 'Peer' from the second line-

Dhannya Bharat jai Rama gossain|
Kahat deva harshat bariaai||
Karunamaya Raghunath gossain|
Begi paaiahin peer paraai||

So, we are discussing the pure and essential points in connection with 'Bhagwan Ramdev'. Let's see a few queries. 'Bapu. Yesterday night while studying the 'Ramayana' it dawned that during 'Ramdev Baba's' time there was 'Bhairava', who was of a demonic outlook. In the 'Ramayana' of the present times who are the people having such evil mindset? A listener has asked this question. The evil elements that are present in the 'Ramayana' of our lives have been pointed out by Goswamiji in the 'Vinayapatrika'-

Moha dasmauli tadbhraat ahankaar|
Paakaarijit kama vishraamhaari||

We all have a worldly 'Ramayana' and Goswamiji says that our attachment or 'Moha' is 'Ravana'. Now, 'Ravana' per se is not bad. We see that his expectations kept on growing with what all he was getting. As such attachment is not bad but beyond a limit it becomes dreadful. 'Moha' means attraction. When you start getting attracted towards someone and slowly it turns into infatuation. In 'Mahaprabhuji's' words, Krishna means to attract. Lord Krishna tells Arjuna that you are attracted towards me. Sri Krishna pulls us towards Himself. 'Karshayati', He pulls us but at some point, this 'Moha' has to cease. There, Sri Krishna does not use any weapons to destroy his 'Moha' but uses His words to eradicate it and Arjuna exclaims, 'Nashtho moha smrittirlabdha'. In the 'Ramayana' of our lives, the ever growing attraction or attachment is;

Moha dasmauli tadbhraat ahankaar|

In the 'Vinayapatrika' my 'Babaji' says that his brother is ego. One of the greatest demons in our lives is our ego. The 'Kumbhakarana' of our life is, the ego of position, name, fame, beauty, wealth etc. It can only be destroyed by the Divine grace but as long as it is dormant, it is not troublesome. Just like the slumber of 'Kumbhakarana'. The moment he wakes up, it is dangerous. 'Meghanaad' is Kama. Controlled Kama is not bad and Lord Rama also embodies Kama-

Ramu kama satkoti subhaga tunna|

Durga koti amit ari mardana||

Kama is not bad and I have said this many a times that we treat Kama as a 'Deva' but we never say, 'Krodhadev'. The scriptures treat Kama as a 'Deva', but it should be controlled. The salt in the food has to be in the right proportion. The amount of Kama essential in life is welcome. The Kama gradually grows in three ways. What is the reality of life? The first reason for its increase is convenience or prosperity. When we get all sorts of conveniences in life, the Kama grows. In an adverse situation, we lose our appetite; we don't get sleep and so on. Therefore, the comforts help the growth of 'Kama'. The second is attraction. The attraction for someone's beauty, voice etc. This is an obstacle in the path of an aspirant and it hinders his progress as it forces us to go nearer to the object of attraction. Though, here it is directed towards Sri Rama but Janakji says his mind has always been a recluse but today on seeing this Divine child, it is experiencing a strong attraction or a pull towards Him.

Sahaja biraaga roopa manu mora|

Thakita hota jimi chand chakora||

Your question was that which 'Rama' do we seek for our protection? My straight forward reply to you will be that there is just one protection or solution and that is 'Bhjana'. There is no need to elaborate it. The moment the aspirant's 'Bhajan' increases, his ego starts diminishing. When the 'Bhajan' increases, then the attraction gets focused on the Divine and our 'Moha and Kama' will be destroyed. 'Bhajan' is very important and this 'Kali' is the age of 'Bhajan' Baap. The greatest 'Bhajan' is simply 'Harinaam'. Since the topic has come, I would like to point out that there are three obstacles to 'Bhajan'. We all want to do it and in our 'Nimbaarki tradition' it is said 'Harinaam ahaar'. What is the food of a 'Sadhu'? Only 'Harinaam'. His food is the divine name. Our 'Gangasati' says that his food is only 'Bhajan' and nothing else. Dear aspirant brothers and sisters, there are three obstacles on this path. They might not be the scriptural obstacles but they are my personal experience. The first obstacle is sin. If you murder someone and then try to do 'Bhajan' then will this be a sin? No, in comparison it is a very small sin. Though, you should not be violent. If you are doing 'Bhajan' and commit thefts, indeed it is a sin but small in nature. While doing 'Bhajan' you stare someone with dirty or passionate eyes, even this is a small sin. The big sin is that you are doing 'Bhajan' and side by side you blame or despise someone. The larger sin is that while doing

'Bhajan', you harbor jealousy. Sahib. Just the 'Ramnaam' gives us wings but why aren't we able to fly? Because, we are involved in censure, jealousy etc. If one does not harbor any jealousy, envy and does not blame or criticize anyone then it is not all that necessary for him to do very many austerities. Just play and enjoy yourself provided you desist from all the above mentioned sins. But even after having done so many 'Kathas' by the grace of my Guru and still if my jealousy or envy or habit of censoring or criticizing does not go then it is obvious that the 'Bhajan' will not succeed. These are all mental sins. They can be eradicated. If it is a very deep rooted passion then it might be a bit difficult. But as you go on listening to the 'Bhagwadkatha', you can get over your jealousies, criticisms; etc, provided you become serious about it. We will be forced to give up when we suffer. The moment you step on a burning charcoal, you instantly remove your leg. The moment there is suffering, the person automatically begins to step aside. Now you have the pain killer tablets to overcome the pain. We are given the medicine of applause. We become immune to the pain. If there is debility then one can become a Buddha. Why is 'Ramdevpeer' a 'Peer'? Because, He is sensitive to pain.

The second obstacle is virtue. Virtue is not bad but its pride is bad. If I am out to create a record that I have done these many 'Kathas', then this pride or ego will be the cause of my downfall and will be an obstacle on my path of 'Bhajan'. If you give such and such amount in charity and then go about advertising it, this pride is surely an obstacle. For the third obstacle, the aspirant is not so much to blame or the 'Sadhu' is helpless and that is destiny. Sometimes, the devotee is born in a family where 'Bhajan' becomes difficult. At times, the company is such by fate that it stands in the way. In such a circumstance when the destiny comes in the way, please do not give up the 'Bhajan', because that itself has the power to change your destiny. What to say about changing, it will totally destroy any past. I have no problems if you consider meditation as your avenue of 'Bhajan' and practice. Yes, you can. If you do yoga as 'Bhajan', yes, do it. If you want to serve, with all means, go ahead. If you don't want to do anything but you don't disturb anybody that too is 'Bhajan'. 'Peepa Bhagat' says that if you do not commit any sin, that is the greatest virtue. Not snatching away anything from anyone is also 'Bhajan'. The past is eradicated by 'Bhajan' or 'Harinaam'. I say it with a very firm belief. It might take time like in Ayurveda, it is a time taking treatment but in the Allopath, the result is instant. Thus, sin, virtue and fate are the obstacles of 'Bhajan'.

In this age of 'Kali' the core essence of all is 'Bhajan' or the 'Harinaam' is the greatest. Whatever name is close to your heart Rama or Krishna or Shiva or Allah, it does not matter. If with a clean and truthful heart, even repeating the name of your wife is good. I am not saying this to make you laugh but the condition is that it should be done truthfully.

Ekahi dharma ek brata nema|

Kaya bachana manna pati pada prema||

These are the textual words of Tulsiji that if you can be devoted to your wife or husband, it is 'Bhajan'. But it is difficult or tough. Baap. Repeating any name with a truthful and a pure heart is 'Bhajan' and can wipe out our past. I have said this many a times that in the 'Bhagwadgita', the Lord became the charioteer of Arjuna's chariot but in the 'Ramayana', narrating the 'Dharmaratha' to Vibheeshana, God does not take the reins of the chariot in His hands. 'Eesa bhajan saarathi sujaana'. The glories of the Lord or His 'Bhajan' take the reins in their hand.

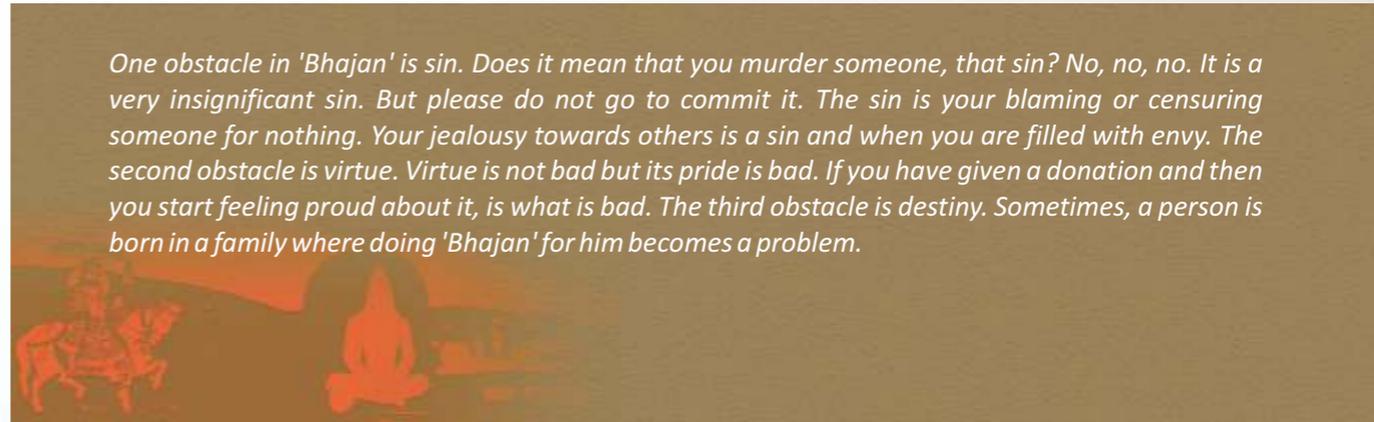
In the little time that is left, let us take up the 'Katha' a little bit. After the birth of Lord Rama, Mata Kaikayei gave birth to a son and Mata Sumitra had two sons. After getting four divine sons, the entire 'Ayodhya' was immersed in divine blissful joy. In those celebrations, how a month passed, no one could know. All the brothers began growing day by day. The auspicious moment of the 'Naamkarana Sanskaar' came. As per his divine feelings Gurudeva Vashishtha, named the four brothers. The eldest son of Mata Kaushallya was named Rama. The son of Mata Kaikayei, who was similar to Rama in every way, was named Bharat. Out of the two sons of Mata Sumitra, by remembering whom our animosity is destroyed was named Shatrughna and the support of this universe, the storehouse of virtues and dear to Rama was named Lakshmana. The one who will grant peace is Rama and one who will nourish is Bharat. By taking his name, our envy will be destroyed is Shatrughna and the sustainer and most benevolent one is Lakshmana. The brothers were growing and in time the 'Yagyopaveeta

Sanskaara' is performed. The brothers go to Sri Vashishtha ashram for their education. In a short time, they fathomed all the knowledge. Then they began practicing what they had learned.

One day Sri Vishwamitra came there and demanded for Lord Rama. Initially, Maharaja Dasarath declined but upon the intervention of Sage Vashishtha who counseled him to drop his ignorance and Sri Rama and Sri Lakhana are handed over to him. Vishwamitraji Maharaj got the greatest treasure ever. The two brothers are accompanying the sage to his hermitage. On the way, 'Taadaka' came and attacked them. Beginning His divine play, the Lord liberates her with just one arrow. Seeing the humility writ all over her face, He granted her salvation. The Lord does not kill, He liberates. The next day, He liberated 'Subahu' and strikes 'Maareecha' with a blunt arrow flinging him across the seas.

The Lord stayed there for a few days. Then Sri Vishwamitra tells Him that He is on an expedition of 'Yagna'. Like you have fulfilled my Yagna, in the same manner fulfill the 'Dhanushajagya' or Maharaja Janak. Let's go. Hearing this, the Lord consents and they leave for 'Mithila'. On the way, they come to the ashram of the sage Gautama. Ahillyaji is lying there as a stone, lifeless. Lord Rama enquires as to who is this? Whose ashram is this? Sri Vishwamitra narrates the entire episode to Him. The Lord, re-establishes Ahillyaji to her past glory and on being blessed with the holy dust of the Lord's divine lotus feet, she springs to life. Sri Rama's mission is to re-establish those who feel deprived or those who seem to have lost all hope. He earned the sobriquet of 'Patitapaavan' here. He proceeds further and comes to the banks of the holy Ganges. He bathes in the holy river and gave away alms to the 'Teerthadevas'. He then reaches 'Mithilapuri'. They stay at the mango grove. Sri Janakraj welcomed them to his kingdom. He then arranges for their stay at the 'Sundersadan'. It was afternoon. They all had their meals and took rest. My humble request to you all is that after the 'Aarti', please eat at the 'Ramrasoda'. Take the Prasad of 'Ramdev Baba' and kindly maintain cleanliness.

One obstacle in 'Bhajan' is sin. Does it mean that you murder someone, that sin? No, no, no. It is a very insignificant sin. But please do not go to commit it. The sin is your blaming or censoring someone for nothing. Your jealousy towards others is a sin and when you are filled with envy. The second obstacle is virtue. Virtue is not bad but its pride is bad. If you have given a donation and then you start feeling proud about it, is what is bad. The third obstacle is destiny. Sometimes, a person is born in a family where doing 'Bhajan' for him becomes a problem.



Kathā-Darśana

- The 'Ramcharitmanas' is our heart (Hridayakosha).
- The ultimate solution to the problems in the world is the 'Ramcharitmanas'.
- The glory of the Almighty or the supreme spreads all around.
- The 'Peer' does not need any publicity. His greatness or divinity captures our hearts.
- The 'Avatar' can change the place as well as the form.
- The tipsiness which comes down in an hour is not of an eternal wine. The eternal intoxication is of the 'Harinaam'.
- There are stages in knowledge (Gyaan). In 'Bhajan' we have states.
- One who attains purity from 'Bhajan' purifies all the three worlds.
- You don't need penance in devotion (Bhakti).
- If the 'Bhakti' (Devotion) is around then the 'Aasakti' (Infatuation) stays away.
- If you do not harbor any jealousy, envy and don't criticize anyone then you don't need to perform any austerities (Sadhana).
- The 'Maargi' is not who walks on the path but wherever he walks becomes the path.
- The remembrance in the devotee is the result of the mental love of the 'Buddha Purush'.
- The saint's heart is like the crystal clear pure water.
- Belief is personal.
- To cheat someone in the name of religion is very easy.
- The ascetic (Sadhu) should not base his austerities on anybody's opinion.
- Being the part of Divine, we too are the 'Anshavatara'.
- In this world, everyone cannot be happy in every which way.
- No one should not experience sorrow in life. If there is sorrow then surely there has to be happiness as well.
- When the 'Aadhi, vyaadhi and the upaadhi' go away from one's life, 'Samadhi' remains.

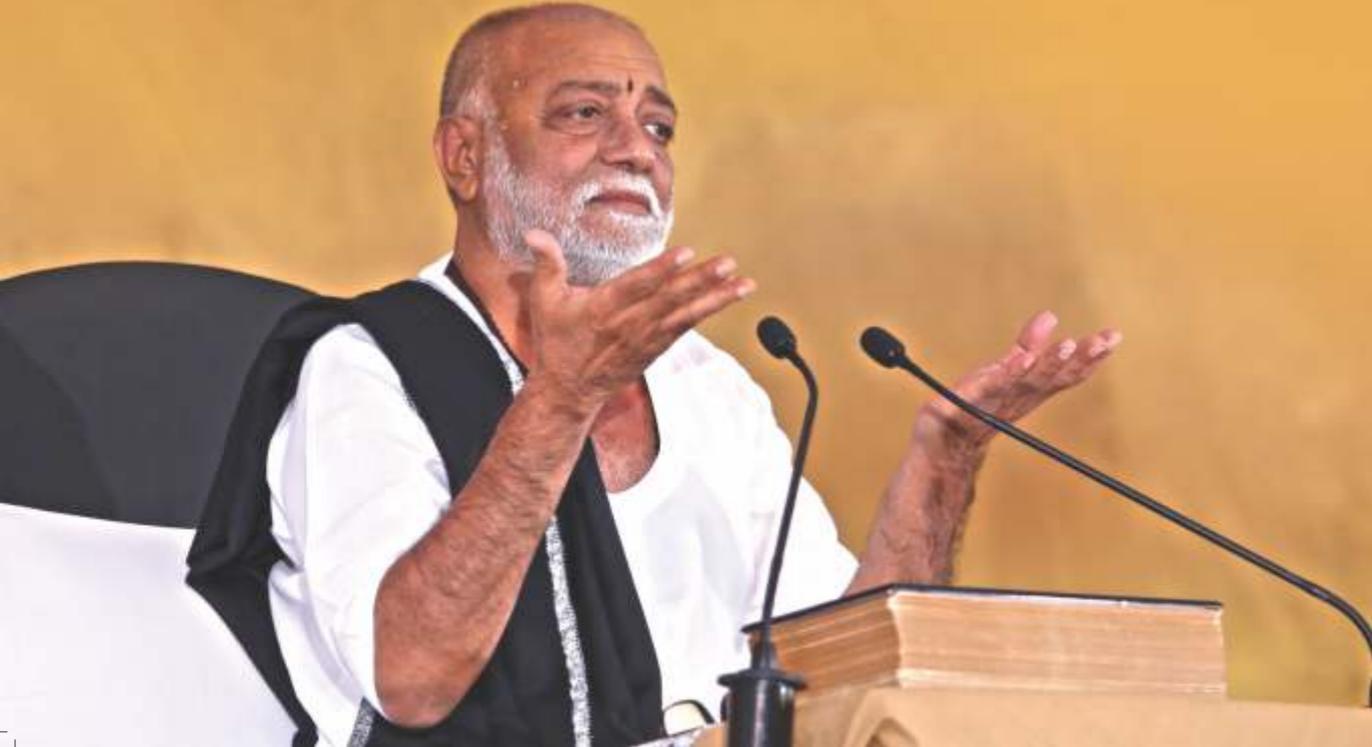
One who makes the unworthy, worthy is a 'Peer'

Baap! The Chief Minister of Rajasthan, respected Scindia Bahen, spoke to me over the telephone saying that she was very keen that I come to Rajasthan and now that I am here, it appears a bit imprudent that she does not come here but expressed her inability due to ill health. Even if she feels a little better, she would come without any prior intimation. Maybe, she couldn't make it herself but one or the other members of her cabinet have been coming to honour the 'Vyaaspeetha' on behalf of the 'Rajpeetha'. This is the indication of the humility and upbringing of Rajasthan. But I have nothing to do with politics or the governments. If Morari Bapu would have come alone, he is worthless but my existence or reputation is because of the 'Ramkatha'. It is her humility and upbringing that she respects the 'Vyaaspeetha'. We wish and pray at the feet of Sri Hanumanji for the well being and good health of Scindia Bahen and under her stewardship, may Rajasthan remain healthy and prosperous. I am conveying this message through the respected Minister who came as her representative. Jai Siya Rama. Since I have got this opportunity to send the message to you directly, I suggest that nine forests should be developed in Rajasthan. 'Nava' means new as well as nine. One forest should be named as the 'Ramdev Vana'. The land should be made fertile and there should be greenery all around. Dubai, Muscat, Sharjah have gone from where to where 'Kyaan thi kyaan'. Abudhabi is a completely salty area. Though, they are all very wealthy. That is why; they are able to create so much of greenery. Let us all get together and sing-

Mhaaro rangrangeelo Rajasthan....

One forest should be the 'Ramdev Vana'. If it is already there, I wouldn't know and if it is there then my respects. But all the 'Shrota' brothers and sisters who have come for the 'Katha', if it is possible for you then all or else at least the locals should contribute. Some have come from Gujarat and some are even from abroad. If possible then still three days are left and if it is possible, before leaving each and everyone should plant one sapling each. The government and other institutions should take up the cause of their maintenance. Where I am staying, before I leave, I shall plant five trees there. I shall also give the responsibility of watering it. Go on planting. There is a Gujarati poem written by our Sai Makarand -

Veyaan mein beej aheen chuthey haatthey te,
Havvey baadal jaanney ne vasundhara|



Both are 'Vasundharas' one is this beautiful land of ours and the second is our respected CM. Sai Makarand says that he just plants the seeds in the ground. The seed sowing exercise is done by our farmers. After that, what does he do? He leaves it to the earth and the rain clouds. Come, let's all of us plant one-one sapling at least. And say that there is the shortage of water and other difficulties. But getting cowed down by this and not to take the first step is an indication of death. We should take steps and move ahead Yaaron. If you can, go ahead and do it. If you can't do it here then go and do it wherever it is convenient for you. Our land should be green.

Meray desh ki dharti sona uggley,
uggley hirey moti.....

Therefore, one forest is the 'Ramdev Vaana', then 'Srinath Vana', this will be in the name of Bhagwan Shreenathji of 'Naathdwara'. He is a 'Vanavihaari'. Our 'Girirajdhaari'. The third should be the 'Mahadeva Vana', in the honour of 'Eklingji'. The 'Teertha' where Lord Eklingaji is seated. Either it could be the 'Eklingji Vana' or any other as it suits you all. You are not forced into doing it. This is just a seed in the form of a thought which is being planted. If not possible today, it can be done tomorrow. If not tomorrow, then whenever it happens, then. If not then also its fine. The fourth is 'Meera Vana'. The fifth will be 'Maharana Pratap Vana'. The sixth will be the 'Bhamashah Vana'. The seventh should be in the name of the scholars, thinkers, litterateurs, poets etc. The next should be the 'Sati Vana' in the name of all the women who laid down their life to protect their honour or a sacrifice towards their duty or 'Suhaag'. The ninth is the place where a lot of 'Neem' trees are there, the 'Nimbaraka Vana', where the 'Gurupeetha' is there in 'Salemabad'. There should be Neem trees there. So we have these nine 'Vanas'. I have just planted this thought as a seed. The honourable minister is also here. I was thinking about it on my way and I am sharing my thoughts with you all. Whatever it may be. There is no compulsion that because Bapu has said so it has to be done. I understand that there are difficulties or problems. Convenience or inconveniences have to be seen. But whenever possible or to whatever extent possible. Come, let us create a

green Rajasthan and if we sing then a new enthusiasm will be born-

Dharti dhoraari dhoraari...
Aatoh surgaato sharmaaye eepar
Dev ramann ne aaye,

Eero jass naari-nar gaaye, dharti dhoraari....

Leaving 'Goloka' and 'Vaikuntha', Lord Krishna came down to the 'Vraja Bhoomi'. Bhagwan Vedavyaasa's creation, sung by Shukadevji and the 'Gopis' utter in the 'Srimadbhaagwat', 'Jayati tedhikam janmana vrajaha'. How fortunate is this land of 'Vraja' that 'Shrayata Indira'. 'You, the resident of Vaikuntha, leaving it behind came down to Vraja'. This 'Vraja Bhoomi' is indeed blessed. The people of 'Vraja' can surely be proud of this fact but 'Govinda' left the 'Vraja' and finally came to 'Saurashtra'. He came to Dwarika and you all can also be proud of this fact that leaving 'Dwarika' Sri 'Dwarikadheesha' then came to 'Ramdeora, Pokharan, Rannuja'. That is why; it is sung 'Dharti dhoraari'. You can surely take pride in it and I too as 'Sadhu' of India take this pride of the state of Rajasthan. There may be great and tall temples made all over the world but the idols mostly come from Rajasthan. How many idols are there all over the world? There may be many marble or granite mines in the world but the art of making idols of Gods and Goddesses has developed here.

Come, let us try and create a 'New or Nine' forests following the inspiration from the 'Ramkatha'. 'Ramdev Vana, Shreenath Vana, Mahadeva or Eklingji Vana, Meera Vana, Pratap Vana, Bhaamashah Vana, Kavi Vana and the Sati Vana'. Is it nine? This is the national plan of the 'Vyaaspeetha'. It is a 'Sadhu's' thought Sahib. And in politics, you need to take the views of the 'Sadhu', my 'Ramcharitmanas' says so. The government, which does not value the opinion of an ascetic, cannot last long. At times it becomes a commodity (Bikau). The 'Sadhumata' has been established by my 'Manas' whose bread I eat. Guru Vashishtha tells a great personality like Sri Janakraj that Bharat is already the successor to the throne of 'Ayodhya', which was proclaimed on the basis of the promise and it was endowed to him. Maharaja Janak and Sri Bharat, who was given the throne, both are present in the famous meeting at 'Chitrakoot'. Also

Lord Rama, who was given the forest, was present. At that gathering, a great sage of my country, fearlessly declares that Sri Janakraj and Rama. I request you to kindly respectfully and honourably listen to what Bharat has to say and then take a decision. Sri Vashishtha says that he is not forcing to accept what Bharat says but suggesting that his views need to be considered. No 'Sadhu' will ever pressurize you but at least think. Give it a thought and then take the decisions from the four institutions. Then declare it. Guru Vashishtha says in the 'Ramcharitmanas' that the first opinion is the 'Sadhumata', because it is given from a non-partisan viewpoint, from a distance, and fearlessly.

Mahamuni Vinobhaji has given us the definition of an 'Acharya' or a 'Dharma Guru'. The 'Buddha Purush' in my opinion is on a higher pedestal but I would like to say it including Him for a bit. The 'Buddha Purush' has these three qualities. First is that He is fearless. Who is not afraid of any one and cannot be influenced. He is not a servant of anyone's position. Second, He is impartial. He has nothing to do anything with any party, institution or any group. Third, He is free of enmity. He does not see anyone as an enemy and for Him all are the members of His great family. The opinion of such an individual is the 'Sadhumata'. Then comes the 'Lokmata'. The opinion of the people. Just see the true democracy in the 'Ramcharitmanas'. There also the word used is 'Lokmata'. What do your people want? 'Karaba sadhumata lokmata nripanaya'. The opinion of the elder statesmen should be taken.

Karaba sadhumata lokmata
nripanaya nigama nichori|

What do the Vedas or the scriptures say? Taking all these views into consideration, 'Hey Rama, Sri Janakraj and Bharat take a conscious decision. The 'Sadhu' can express his opinion, if asked for. My intention is just this that Rajasthan should be prosperous and green. It is surely possible because here 'Ramdev Baba' is present riding the blue horse or 'Neela Nejawala Ramdev Baba'. May be, the rainfall is a bit scanty here but was the rain of 'Meera's' tears any less? The land irrigated by her tears is indeed blessed. I express my respects for the humility and the

upbringing of the 'Rajpeetha' that has respect for the 'Vyaaspeetha'. It is not a question of any honour of Morari Bapu. It is our culture. It is honour of 'Ramayanji' and the 'Vyaaspeetha'.

There are many questions with me today. 'Bapu. Yesterday you had said that Ramdev Baba gave a 'Parcha' to the 'Panchpeer' of Mecca. They told Him that He is the Peer of all the Peers. What is behind this?' Baap. The essential thing is that 'Ramdev Baba' was grazing His horse and His companion; 'Saarathiya' was also with there. When a flower grows on a plant in your courtyard, you can restrict the plant to be in your area but you cannot try and imprison the fragrance of the flower. In the same way, 'Ramdev Baba' came here but His divine fragrance reached Mecca. The 'Parchas' or miracles are the dust of the holy feet of the great personalities but with the faith and devotion yesterday the 'Rajasthani Dus-Bar brothers' were singing, I felt that if this is not a 'Parcha' then what is? I salute the pure faith and devotion of these innocent and simple people. In front of this faith, a 'Parcha' is a very small thing. Every village is devoted to 'Ramdevpeer'. That is why the historians have called Him the 'Folk Deity'. I am indeed feeling very nice seeing so many people carrying flags and coming here on foot. This is the faith. In Gujarat, we have a poet who writes in Urdu but has also written in Gujarati. I often quote a famous 'Sher' of his-

Shraddhano ho vishaya toh puraawani shee jaroor?

Qurranma toh kyyan Paiambarni sahi nathi|

-Jallan Maatri

'Puraawani' means 'Parcha' or proof. What is the need of a proof? They were Muslims and the Divine light touched them, mind you, He did not enforce any conversion here but a wrong message reached them. If you tell something to someone and he goes and tells to a second, then the second to the third and so on, till it reaches maybe the tenth or the eleventh person it gets diluted or even distorted, if I may say so that it is not what was had said in the first place. The world goes on like this Sahib.

So these five 'Peers' were sent from Mecca to find out as to who is this 'Ramdev'? Please go and check. They set out on their camels to come here. When they reached 'Ramdeora', 'Peer Baba' and

'Saarathiya' were grazing their horses. Seeing them, the 'Peer' akin to our custom and culture, welcomed them with respect and enquired from where have they come? They replied that they were from Mecca. 'Aadaab. How can I serve you?' They were curious to know His whereabouts. 'I am from Ramdeora'. 'We have heard that someone by the name Ramdev lives here and introduces himself as a Peer'? Please remember this that 'Ramdev Baba' never said that He is a 'Peer'. You cannot publicize a 'Peer'. That power takes hold of your heart. Sometimes, I have seen in some texts like when 'Ramdev Baba' shows a 'Parcha' to 'Harji Bhati', He asks him to spread the word. Somehow, I can't agree with this. You don't have to justify the truth or go out and publicize it. The compassion needs no introduction. There is no networking required for it. 'Is there anybody called Ramdev Peer here? We would like to meet Him. Do you know Him?' He replied, 'Yes. I know Ramdev but there is no Ramdev Peer here'. What an answer. This is called greatness. 'Where is He?' 'He is talking to you'. 'O' so you are the one? You are not a Peer? 'But the people call you 'Peer'? 'Then please go and ask the people. I am just Ramdev, son of Ajmalrai, brother of Veeramdev and Sagunna, teacher of Daalibai, everything to Bhati and Harbhujji's relative.' He began narrating all His relations. 'Ok. Then please take us with you.' 'Please come.' But the five Peers thought to themselves that can an ordinary horseman be a 'Peer'? He is grazing his horse. Just see the humility of 'Ramdev Bhagwan', which is reflected in this conversation.

The texts that are being written about 'Ramdevpeer Baba', they are being refined and a lot needs to be written. Many 'Kathas' should be narrated. But each writer or a speaker must reveal His human values, which need to be highlighted. He should not be covered merely by His 'Parchas' or miracles. Can there be any bigger 'Parcha' than this that the 'Peers' had to come all the way from Mecca to this tiny little 'Ramdeora'? They were a bit confused and 'Baba' read their minds. 'Fakir Baba. You are our guests and since I have greeted you from my heart, there is a heart to heart connection and I can understand what is going on within you.' 'What. You know what we are thinking?'

'Yes. If you don't mind, should I tell you? You are thinking that can a horse grazer be a Peer? I now ask you with utmost humility and reverence that what did my most venerable Prophet graze? Which university did He go to? Where did He get the doctorate from?' 'We don't know all this but kindly introduce your-self properly to us. 'Okay. I understand that you would not like to talk about your Prophet or Messiah or your teacher. I am sorry. Then can you tell me that what was Jesus Christ grazing?' This little 'Ramdev' of our land knew about Mohammed, Jesus Christ even Krishna for He himself is the incarnation. 'Dear Guest. Please enlighten me as to what was Jesus grazing?' Because, He used to graze sheep, and camels.

While this discussion was going on here with the guests, 'Saarathiya' had gone home and was bitten by a snake. Instantly, 'Saarathiya' died due to the deadly poison. 'Ramdev Baba' thought that when He was conversing with the guests, 'Saarathiya' had become a bit scared and in that state seeing a snake coming towards him, he must have got petrified and become unconscious. So, if I call out his name, he will respond. And He personally went to see him. When He gets there, He saw everyone weeping. 'Saarathiya's' mother ran towards Him and cries out that her son has been bitten by a snake and died. The guests followed 'Ramdev Baba' as He was gone for a while leaving them. They saw the dead body lying there. 'Ramdevji' lifted the cloth covering the body and called out to His friend. 'Dear friend. Does one leave like this without even telling me? How can I alone entertain these guests? I need your support. Please wake up.' Hearing these words, 'Saarathiya' got up as if he had woken up out of deep slumber. This incident must have taken place then and in faith one does not need any proof. The intelligence might not accept it. Therefore, six hundred years later, this point that 'Ramdev Peer' could bring a dead man back to life, needs to be explained. My 'Vyaaspeetha' would like to share this observation that those who have lost all hope or are dejected and have become in active as a result of their miseries, feeling listless and as good as dead, to motivate them back into action and instil a new hope and strength in them is this act or bringing a dead man, alive.

'Saarathiya' was woken up. The five 'Peers' of Mecca thought that even they could do this feat and there is nothing great about it. Now, 'Ramdev Baba' asks them that what will they have? 'Would you like to have some water, milk? Please take something?' They replied that they have not got their bowls with them and they don't use any other cup or utensil. 'Baba, you have reached here after a long journey. So kindly use my bowl.' No. We are 'Peers' and do not use any other cup. In a hurry we forgot to carry ours'. The great personalities at times have to use their divine powers to destroy the false pride of others. Not for any miracle but they are forced to reveal their divinity. The five 'Peers' were just sitting and just out of the blue, their bowls appear for them. 'Are these your cups?' They fall down at His feet and begged to be pardoned.

Hummey aparaadhi kaai na samjhya,
Na ollkhya Bhagwantney|

'What more can we say? But will go on saying it on the way and on reaching Mecca, we shall proclaim that at 'Ramdeora', the 'Ramdevpeer' is the 'Peer' of all the Peers'. Somebody asked me that 'Who is Daalibai?' I think you all know that it is very close by, just three kilometres away. We entered a hutment to have a cup of tea and just close by was 'Daalibai's' place. It is said that she had appeared from a branch of a tree. It is true that since she came out of a twig or a branch, she hailed from the 'Dalit' community. I would just like to say that she was a branch of this mighty banyan tree called 'Ramdevpeer'. This branch knew that her origin is 'Ramdevpeer'. These days, people forget their roots and gather the branches together and form a sub-sect, or another group. This 'Dalit' girl is indeed blessed. I venerate this 'Bai' who is the 'Daali' of the 'Ramdev' tree. Yesterday, I had briefly touched upon it that she was grazing the animals in the forest and she got to know that 'Ramdevpeer' is coming. Just imagine that when the 'Peer' goes, there was a wave of delight on one side and the drums and cymbals were being played. And on the other side, His parents and relatives were shedding tears. A great personality or divinity was moving towards 'Mahasamadhi'.

Vaala re santney jai jai Sitaram.....

The entire Rajasthan today was feeling somewhat sad that a bright light is going to extinguish

slowly. His family members were weeping inconsolably. And here I would like to state a historical fact. Maybe, you might not agree with it but the historians and the faithful together have taken notice of this fact that when 'Ramdevpeer Baba' was moving towards His 'Nirvaana' and all were saddened and were weeping, He reminded them that He is leaving behind the twenty four 'Farmaans' but most essentially, above all He stated that please don't grieve but chant the 'Ramnaam' as much as possible, 'Ram. Ram. Ram. Ram. Now this surely makes Him the 'Peer' of all the 'Peers' in my eyes. It was a great leap of faith in my opinion.

When someone passes away, in our tradition we say that 'Ram-Ram karo'. This is the proclamation of the 'Mool Mantra'. Go on repeating the 'Rama Mantra'. 'I am not going suffering from any disease. I am not a victim of any accident. I am about to complete the purpose of my incarnation. I am here to eradicate the curse of untouchability and uplift the backwards and the Dalits. I want the society to be free of vices. Tearing down the veil of the falsehood and establish the true human values. I am just about to conclude my journey, so please stop crying.' When an ordinary human leaves his body, the family and relatives are inconsolable but here is the moment of a 'Peer' leaving for His eternal abode. The 'Samadhi' was readied. So many different tales are there. Even I am faithful but I am sorry. I don't give much importance to miracles or the 'Parchas'. But a seasoned thought will say that 'Ramdev Baba' has reached the ultimate destination up above beyond the skies. No one can break our individual faith.

The 'Panchapeers' had to proclaim, 'You are the Peer of all the Peers'. If just the Indians say it is a different matter but the proof came from a far away land and that too after the due diligence. In this way we are discussing the pure and essential facets of 'Ramdev Peer'. These few statements of 'Ramdev Baba' have attracted me. Before He left, He declared that the Prasad offered on the 'Dashmi', kindly distribute it to 'Bhairava'. In the eyes of a great soul, no one is small or down trodden. He had liberated 'Bhairava'. The Prasad of 'Panchami' should be given to 'Daalibai', because those who are accepted by the Divine are never

forgotten. The physical body may go but the soul and the remembrance remains. Where there is inherent truth the divinity remains always. So we are reciting the 'Ramkatha' at such a Divine place and trying to see 'Ramdevpeer Baba' through this viewpoint.

My understanding of the fact that the 'Panchapeers' were given the cups or utensils by 'Ramdev Baba' would mean that to make the person capable or suitable was His mission. Now you may ask me that that this story about the 'Panchapeer' coming from Mecca and 'Ramdev Baba' handing over the drinking cups to them, I have told you but in the twenty first century how should we accept this truth today? In the story we understand that the utensils were left behind by them in Mecca, or whatever it maybe. Did these 'Peers' come from Mecca? Were they the true followers of Islam? Were they not worthy enough? Yes, they were indeed worthy but does it not appear to be a case of a miracle? Trying to raise a dead man back to life is not such a big deal. How can a horse grazer be a 'Peer'? This hole of their egos had punctured their worthiness. Baba removed this puny ego from their hearts and blessed them with humility and surrender. Who is a 'Peer'? Who makes us worthy to receive the mercies? In our 'Ramcharitmanas' we have this 'Katha' that when the Lord had to cross the river Ganges, He requests the boatman (Kewat) to help them cross the river. When a lot of discussion took place, the Lord said that please hurry up, we are getting late. Wash the feet or do whatever you want to, but please hurry up. Then the 'Kewat' says that he will have to go home and get his 'Kathauta' as he has nothing at hand where he could wash the feet. At that time, our 'Ramayana' puts these words across to us through Sri Rama which seems apt for this topic. The Lord says that dear 'Kewat', you

don't need any utensil to wash my feet but you need to be worthy. Please don't consider yourself to be unworthy in any way. Here, we don't need any utensil but we just need to be worthy. 'Ramdevpeer Baba' did not see 'Daalibai' as a 'Dalit'. All those whom He liberated or uplifted, He did not bother about who they were but just went by their worth. The importance is of the worthiness.

The story that I narrated about the 'Panchpeers' to you all, kindly remember this fact that a 'Peer' is one who grants the qualification or makes the people worthy of benediction. He will push you away by calling you names or denigrating your position. If you are great then kindly make the unworthy a worthy person. This revolutionary work if I remember correctly, I had once said at 'Magahar' when I was speaking on 'Kabir Sahib' that He is a revolutionary saint and one who blesses us with peace and harmony. Many people are revolutionary but in the process render the society restless for centuries. We need such a 'Buddha Purush', who is revolutionary (Krantikaari), peaceful (Shantikaari) and the remover of ignorance (Brantihaari). One who can eradicate the false notions plaguing the society and Kabir did it. Here, in 'Ramdeora' I would like to state this from my heart and without any hesitation that 'Ramdevpeer Baba' is revolutionary, the giver of peace and the remover of the ignorance. This avatar made the unworthy, worthy.

Truly speaking, as far as my inner eyes can see all the 'Peers' have a common religion of accepting unconditionally. Just reaching them was enough irrespective of anything. To make an unworthy person, worthy for receiving the Divine grace is their duty. We do not need the sobriquet of the 'Peer' but if

Who is a 'Peer'? Who makes an unworthy, worthy. In the 'Ramcharitmanas' we have this 'Katha' wherein the Lord wants to cross the river Ganges and requests the boatman (Kewat) to take them across in his boat. The boatman says that he will go home and fetch his 'Kathauta' (A flat wooden bowl). I have no other utensil to wash your feet'. At that time, our 'Ramayan' makes the Divine utter these words and I find them to be apt in reference with this 'Katha'. The Lord says, 'Kewat. You don't need to have a utensil to wash my feet but you need to be worthy or qualified to be able to do so'. Don't consider yourself to be inferior in any way. So, here the utensil or article is not important but the qualification is very valuable or worthy.

My 'Ramkatha' is a 'Premaygna', it is the seat of love

we can go out and accept or embrace the deprived, Dalits, rejected, poor, good for nothing or the ones who are not respected by anyone then this would be our true worship of 'Ramdevpeer' or akin to offering a 'Chaader' at His 'Samadhi'. This is what we all need to do. By His grace, to be able to reach up to the very last person of the society will be His true worship. I think this to be important for all of us in today's times.

Now let us take up the discussion of the 'Katha' a little bit. We saw yesterday that Sri Rama and Sri Lakhana are the royal guests of 'Mithila'. The youth and those who were of the same age as the brothers began gathering in large numbers at the gates of 'Sunder Sadan' to get their glimpse. But they were not allowed to go in. Seeing their plight, the one who is the 'Jeevacharya' took no time to understand it and looks towards the Lord, as if trying to say, 'Begi paaihin peer paraai'. The one who can feel the pain of others is the 'Peer'. Immediately a plan was chalked out.

Sri Rama tells Guru Vishwamitra that Lakhan is keen to go out and see the town. Can I take him and bring him back in time after showing him around? Because, Lakhan is the 'Jeeva', if he will go alone, he will get lost. We all need to do this. When we see the world through our eyes, we get disillusioned and loose track. That is why, try and see the world through the eyes of a 'Sadguru' because the 'Bhakti' or pure devotion resides there only. 'Bhakti' is not in 'Vaikuntha'. 'Bhakti' is here on earth and not only that; she is the daughter of Mother Earth. Ma Jaanki is 'Bhakti'. That is why; my 'Narih Mehta' sang these five or six centuries ago that the 'Bhakti' only resides on earth. She is not to be found in heaven. What is there in heaven? Heaven is right here in 'Ramdeora'. Heaven is filled with false notions (Upaadhi) and 'Ramdeora' is filled with the 'Samadhi'. In 'Bhaavnagar' there was poet called 'Nazir Dekhaiya'. He was employed for doing some ordinary work in an office. Some of his statements match with the words of 'Narsihji'. My 'Narsih' says-

Jaaginney joun toh jagat dissey nahi....

If I am awake then I can't see and have no knowledge and after ages, 'Nazir' says in the same tenor-

Karto tho koni vaat manney kai khabar nathi|
Kyaarrey thayun prabhat manney kai khabar nathi|
When did the sun rise, I didn't know. In the
'Bhakti' Sahib. It is just like a thunderbolt. That is why;
my 'Narsih' is speaking as per the scriptural truth and
His inner feeling-

Bhutall bhagati padaarath motu,
Bramhaloka ma naahire,
Punnya kari Amarapuri paamma,
anttey chauraasi maahi re|

The greatest thing on earth is not the 'Dharma Padaarath or the Artha Padaarath or the Kama Padaarath or the Moksha Padaarath'. It is the 'Bhakti Padaarath'. See the 'Mithila', that is akin to the world through the eyes of the Divine. The world is not all that bad as it seems because the devotion or 'Bhakti' resides here. 'Mithila' is the birthplace of 'Bhakti'. My Lord is telling Sri Vishwamitra that He will take Sri Lakhan and show him around. Since the youth who had assembled at the gates and were not allowed to get in, the two brothers made the plan so that they could come out and meet them. This is again a revolutionary step taken by my 'Ramdevpeer'. It warrants the Dharma to go to those who are unable to come to it.

The two brothers come out. The youth of 'Mithila' surround them. Taking them along, they all go for the city tour. There were three types of people in 'Mithila' who did the 'Darshan' as per their individual qualification. The first were the females comprising of the mothers, daughters and daughter-in-laws. They were seeing from their windows or the balconies or the rooftops so that they can maintain their social decorum prevalent then. The children and the youth were walking along and the third category of the elderly men who were just the bystanders or the onlookers and were just quietly staring away. They feel attracted but their intelligence or their haughtiness comes in their way. Each of these three types sees the two brothers from their individual viewpoint and their qualification. It was evening and the brothers return back in time. In this way, the Lord spends the first night in 'Mithila' and from the next day, further 'Leelas' take place wherein the 'Dhanush Bhanga' happens and Sri Sita-Ramji are married. Tomorrow is 'Tulsi Vivah' and we shall even celebrate the Lord's wedding.

Baap! There are few queries regarding 'Manas – Ramdevpeer' and let us proceed from there only. It is a very good question, 'Ramdevpeer Baba' took a living 'Samadhi' and this great avatar ascended to the 'Devloka'. What is the message behind the living 'Samadhi'? Is there a pain behind it? Is it similar to Lord Shiva drinking poison? Does the 'Samadhi' give this message that one should remain quiet and alleviate the suffering of mankind? My listener has written that his son has asked this question seeing the 'Katha' live on TV. There are many meanings of the living 'Samadhi'. I am saying this from my own experience that the avatars or the chosen personalities have been sent to earth with a specific purpose by the Almighty, and to take a 'Samadhi' while they are alive is no big deal. They visit the earth for a short period and are sent for a specific purpose. Like 'Ramdev Baba' sat for His 'Samadhi'. In Maharashtra they say that 'Tukaram Maharaj' went to 'Vaikuntha' in his physical body. 'Meera' of 'Merta', merged into 'Sri Dwarikadheesha' idol as it is. 'Sri Issardasji', the great personality of the 'Charaan' community went into the ocean astride on his horse. Sri Rama on the completion of His 'Leela' took the 'Jal Samadhi'. Lord Krishna, sitting under the 'Peepal Tree' at 'Praachi', embraces death in a fully conscious state and gives up His physical body. 'Dada Mekarana' of the 'Kutch- Saurashtra' region and his companions also took a living 'Samadhi' as the history goes. For those who are steeped in austerities and penance, it is not a big deal. But it is all the more necessary to understand the purport of the living 'Samadhi'.

Please remember my statement that those who come to earth as per the Divine plan and as an 'Avatar' can do anything and everything. I accept and respect this fact. But if you say it as an adjective, 'Jeewant Samadhi or a Chetan Samadhi', it is your faith and belief which is also acceptable. May your dharma be intact out of this faith. In our country, we have a great text given to us by 'Maharishi Patanjali' regarding 'Samadhi'. There is a similar thing about 'Jessal & Toral' also. I was at 'Daandi' where Mahatma Gandhi undertook the 'Salt Movement'; I was doing the 'Manas – Mahatma Katha' there. There was the sea, the sandy land where my 'Kutiya' was made. There I was asked that there is this belief regarding the 'Samadhi of Jessal & Toral' that they are inching closer to one another



every year. Is it true? I had replied that I have no idea about this but I can tell you with certainty that my 'Kutiya' is coming down an inch every day. If it is not corrected then on the ninth day you will find my 'Samadhi' here.

I am seated on the 'Vyaaspeetha' and have certain responsibility; therefore I say that an 'Avatar' can do anything. But a lot of deceit and hypocrisy goes on in its name. These personalities are no ordinary people but they are special or extra ordinary. They are God created exceptions to the general rule. Rest all depends on the Creator. In the 'Manas' it is written that Sri Garuda asks Sri Kaagbhusundi that the entire world is controlled by the time decided by the Creator so why aren't you a part of it? Because, 'Kaag Bhusundi' is an exception to this rule of birth and death. The 'Bheeshma' of 'Mahabharata' is an exception. In understanding the phenomenon of the 'Jeewant Samadhi', 'Patanjali' is very helpful. Osho says that Einstein is a scientist of the external world and 'Patanjali' is the scientist of the inner world.

We have four words, 'Aadhi, Vyaadhi, Upaadhi and Samadhi'. I would like to say that if in a person's life, the 'Aadhi, Vyaadhi and Upaadhi' are absent then what remains is 'Samadhi'. If we study the 'Sutras' of 'Patanjali', we see that he has given us the eight stages of 'Yoga' like 'Aasan, Yam, Niyam etc'. If your lifestyle is well balanced and you follow the dos and don'ts, strictly then there will be no illness. The one who is a 'Tamoguni' is so lazy that he just does not get up. The 'Rajoguni' cannot sit still for even two minutes. The 'Sattvaguni' will get up when he is supposed to, when he has to sit will sit quietly and when he has to walk, will walk very carefully. 'Ramdev Baba' was able to take the 'Jeewant Samadhi' because He had transcended the realm of the 'Gunas'. In Sanskrit, 'Guna' means a rope. In other words, 'Guna' means to be tied or entangled. The person who is not bound by the three 'Gunas' will be in 'Samadhi'.

In 'Yoga', we are taught to keep the eyes focussed on the tip of the nose. In knowledge, the eyes need to be shut but in 'Bhakti' we are free to keep it open or closed as the need be. The 'Yoga' must be practiced under the guidance of an able instructor. 'Pratyahara' is another step in the 'Yoga' practice. By doing this the 'Aadhi' is removed. 'Aadhi' means the hankering to get more and more at any cost. To pull us back to our roots

from this rat race is known as 'Pratyahara'. By 'Dhyaana and Dhaarana' the 'Upaadhi' is removed. Adopt the ways of the one who is immersed in the self and healthy. Our 'Upaadhi' can be removed if we follow or imbibe within us the one who has control over his mind. There is a 'Sher' of a Gujarati 'Shaayer', Barkatali Virani 'Befaaam'-

Befaaam toye ketallu thaaki jawu paddyu,
Nahittar jeevan no marg chhey, gharthi kabar sudhi|
In coming back to our place of origin, a lot of time is lost. What comes in the end is 'Samadhi'. One need not go up to 'Samadhi' but it is what remains. Such a person behaves just like us i.e. he eats, talks to us travels with us, performs his daily duties but all the actions are done in a state of 'Samadhi'. The 'Avatar' can take a 'Jeewant Samadhi' but people like us can sing the glories and try to imbibe their qualities. Such personalities are beyond the cycle of life and death. Jagadguru Shankaracharya says, 'Nammey mrittyu shanka'.

So, 'Ramdevpeer Baba' took the living 'Samadhi' and left this material world. The mud was poured over His body but still His spirit or consciousness awakened very many people. 'Harji Bhati' went to 'Jodhpur' and installed a horse made out of cloth atop the hill. He began singing the 'Bhajans' to the accompaniment of the 'Veena and Tamboora'. Thousands of people gathered there. The 'Haakimiya' of 'Jodhpur' went and complained against him that he is spreading deceit and hypocrisy in the people. The king said that he is devoted to 'Ramdev Baba' and cannot be an imposter. 'Bhati' remembered 'Baba' and I am sure that some indications must have been seen and the 'Haakimiya' is transformed. When you see a 'Buddha Purush' who is bereft of all the 'Aadhis, Vyaadhis and Upaadhis', then please consider Him to be in a state of a 'Live Samadhi'. Many great personalities have come like, 'Guru Nanak, Eknath, Naamdev, Narsih Mehta, Meerabai, Jessal-Torall', all are 'Jeewant Samadhis'.

Those who do not have the correct knowledge or experience of 'Paat' say, 'Bapu. You are having the 'Paat' right in the open field so kindly tell us about your 'Paat'. Who is the 'Kotwal' in it? Who comes and sits on it? My 'Ramkatha' is a 'Premyagna' and in this 'Katha' I have called it 'Paat'. This 'Paat' has been embalmed with the truth. 'Vyaaspeetha' is the

synonym of the foundation of truth. What we are saying 'Parcha, Parcha'? When 'Harji Bhati' used to sing, thousands would be spell bound by his 'Bhajans'. People used to come in hoards so that even once, 'Ramdev Baba's' eyes fall on them momentarily and their 'Kundalini' would get awakened. Yesterday evening, the program that was held on the stage in front wherein the locals sang 'Baba's Hela and Bhajans'. One elderly person from them said, 'Why should we drink?' I remember a 'Sher' of Raj Kaushik-

Kabhi roti kabhi hansati kabhi lagti sharaabi si,
Mohabbat karnneywalon ki nigaahin aur hoti hai|
The 'Gopijana' in the 'Srimadbhagwat' call it the 'Premvikshanam'. The 'Baajoth' that has been installed on this foundation or truth is love and the 'Kalash' is compassion. I have taken this from 'Parab'. 'Amar Ma' says in her 'Bhajan'-

Mey toh shuddha re jaanninney tummmney seviya,
Mhara hrudiyama diwas ne raat,
Hey jevann bhaley ne jogiya|
The white sheet on the 'Vyaaspeetha' stands for truth. The 'Gerua' which I use to cover the 'Pothiji' is the symbol of love and the black letters and the covers of the 'Pothiji' represent compassion. The flame is that of the Sun and the 'Kotwal' of my 'Paat' is Hanuman.

Rama duarraye tumh rakhawaray|
Hota na aagya binu paisaarrey||
The principal or the 'Pradhaan Purush' of my 'Paat' is Bhagwan Mahadeva.

Tumha Tribhuvana Guru beda bakhana|
I will not accept anything blindly without a proof. It is in my blood or lineage. People took my father to 'Raatol' for the 'Paat of Ramapeer' once. My father said that he does know anything about it and he just knows 'Rama-Rama'. 'Paat' is a very sacred and pure thing and if people with no knowledge or little knowledge do it then it turns out to be just deceit or just a show. The 'Jyot' or the flame was lit. Someone saw the image of 'Ramdevpeer's Green Horse' in it. Someone saw 'Harji Bhati'. When my father was asked about it he said, 'I feel that there is less ghee in the lamp. If you will not add more ghee, the flame will extinguish.' The 'Beejamanttra' of the 'Paat' of my 'Ramkatha' is 'Ramnaam'.

Aehi mahh Raghupati naam udaara|
Ati paavan puraana shrutisaara||

The 'Vinaya Patrika' says that 'Beeja mantra jappiye sada, jo jappat Mahesa'. The squares of my 'Paat' have been filled with the 'Chaupaais'. Such is my 'Prema Paat'. By the grace of my Guru, we can experience the 'Samadhi' in a living state. Yogeshwara Krishna tells Arjun in the Gita-

Gyeha sa nitty sannyasi yo na
dweshtati na kaankhsati|
Brammhananda has sung-
Trigunnateeta phirata tanu tyaagi
,Bramhananda Santana ki saubat,
Milat hai pragat Murari,
Jagat Mahhey sant param hitkaari|

A youth has written that, 'A few days ago it was my wedding anniversary and after marriage the two of us try and attend as many 'Kathas' as possible. We both have come here. Trying to change others, we are getting lost. Please tell us something so that we can experience some peace and harmony in life. Also, kindly tell us something about 'Ramdev Baba's married life'. Yesterday, I was telling you all about 'Netarde'. One whose origin or root is immersed in love, their married life will be very cordial. We have learnt that she was blind but out of a soul bonding she got betrothed to 'Ramdev Baba' and the physical disability got cured. Love can do everything.

Prema parrichaya ko pehchaan bana deta hai|
Prema veeraanney ko gulistaan bana deta hai|
Mein aapbeeti kahta hun, gairon kee nahi,
Prema insaan ko Bhagwan bana deta hai|

The two of you come to 'Katha' together, that is very good. In the 'Katha', there are possibilities of improvement and correction. Please continue to come for the 'Katha' whenever convenient. Before His 'Samadhi', 'Ramdevpeer' gave us twenty four 'Farmaans' or directions. Let me discuss it in brief. Because of these directions we too can experience the 'Samadhi' while living in this very physical body. The number of 'Twenty four' has great significance in our culture. We have twenty four 'Avatars'. There are twenty four 'Teerthankaras' in Jainism. As per the common belief, there are twenty four elements. There are twenty four letters in the 'Gayatri Mantra'. The 'Gayatri devotees' practice twenty four lakh 'Gaayatri Mantra Jaapa'. 'Ramdev Baba' says;

Kaha Ramdev sunniye gatganga
paap se sada duur rahana,
Dharma mein dena nija dhyaan|
Sabhi jeeva pe daya rakhana,
bhookhey ko dena annadaan|

This is the first 'Farmaan'. Now the question arises that Baba has asked us to be away from sin. But all the sins that have been committed by us, to be away from them, whom should we narrate it to? In the next 'Farmaan' Baba says,

Gurucharana mein paap prakashiye,
Parmaarath ke liye tatpar rahana|
Kam jeena jaanlo,
Karana saar asaar vichaar|

In order to get rid of your sins, go and express them at the feet of your Guru. The 'Jesalpeer' of the Saurashtra and Kutch region had told 'Torande' that the boat shall capsize. I am feeling scared. But, the both of us are together. There is not much load in the boat but the load of my sins is very heavy. How do I express it? At that moment 'Torande' asks him to openly confess his sins-

Paap tharu prakash Jadeja,
Dharam tharo sambhaal re,
Thaari beddli budwa nahi daun,
Jadeja re aem Toral bolliya.....

'Jessal' expressed his sins in front of 'Toral'. He says that he has committed that many sins as the hair on his head. Is he a small sinner? He has not counted the hair on his body. We commit sins from each pore of the body. But Baba says don't despair, go and confess it at the feet of your Guru. 'Jessal' has killed a peacock in the forest but what about killing the peacock of life? The 'Mor' of life is, 'Mein aru mor tor te maarrey'. This, your & mine should be killed. After you have confessed your sins, be eager to serve and do welfare. The 'Upanishads' say that our life span is a hundred years. During your life time, understand what is essential and useless from a discerning 'Buddha Purush'.

The third 'Farmaan' is-
Vaad-vivaad ninda karni achhi nahin,
Gat ke gothi ke aathey vaayak ko heta se baandhana,
Appney antar ko tatolkar|



One meaning of 'Gatganga' is, one who is flowing in the Ganges. The flowing 'Bhakti' is 'Gatganga'. The 'Gatganga' of the 'Bhagwadgita' will be a bit tough. Be happy. Don't expect. 'Samaha sarveshubhooteshu maddbhakti labhattey paraam'. To live like a 'Brammhahoot' is very difficult. Not to worry and having an outlook of equality can make us the 'Gothi of the Gatganga' as per the teaching of the 'Gita'. Sing the 'Hela' of 'Ramdev Baba', read the 'Ramcharitmanas', this is the installation of the 'Paat'. Pandurang Dada has given a beautiful word to the aspirants and i.e. 'Bhaktiferi'. This is a new form of the 'Gatganga'. Tulsiji has also given us a 'Gatganga' in the 'Uttarkanda'-

Kahahu bhagati patha kavan prayaasa|
Joga na makha japa tapa upavaasa|

These five are the 'Gatganga' of the 'Manas'. You need not make any efforts on the path of 'Bhakti' or devotion and those of you who are making serious efforts, please be free. Sri 'Bhusundiji' tells Sri Garuda that if you want to do 'Bhakti' then give up these five things. You don't need to perform any 'Yoga' because 'Bhakti' itself is 'Yoga'. That is why the twelfth chapter of the 'Gita' is known as 'Bhaktiyoga'. You want to do farming, manual labour, want to go out of station; you need to survive on what is just enough for the rainy season, in this situation how can you possibly do 'Yoga'? If you can, it is indeed great and appreciable. In 'Tulsi's Gatganga', no need of any 'Yoga' or 'Yagna'. Thirdly, even 'Japa' is not necessary. People perform 'Japa' in order to attain 'Siddhi'. The 'Naamjapa' is more important than the 'Mantrajaap'. No need of 'Tapas' in 'Bhakti'. To perform the 'Panchdhooni' or standing on your head is not needed.

At 'Surat' in Gujarat, the 'Taapi River' flows. The scriptures say that one who bathes in this river is blessed with the fruits of 'Tapas'. The scriptures have attributed different results of bathing in different rivers. If you bathe in the 'Ganges, you are blessed with 'Bhakti'. 'Rambhagati jahan sursari dhaara'. If you bathe in the 'Rewa', you get wisdom. Bathing in the 'Saraswati' shall give you the 'Brammhavidya'. Bathing in the 'Sarayu' will give you 'Dhyaana'. And if you bathe in the 'Roopawa' of 'Talgajarda', you will be blessed with the 'Ramcharitmanas'. Bathing in the 'Cauvery' blesses you with the meeting of a Saint. If you bathe in

the 'Krishna', you shall be blessed with the 'Darshan' of Lord Krishna. Goswamiji says that you don't need to fast in 'Bhakti'. Eat just enough to satisfy your hunger and you can offer as 'Naivedya' to Sri Thakorji. I salute those who can fast. But there is no need to weaken your-self by fasting. Sahib. Please try to observe that one who does too many fasts is very angry or short tempered, because hunger gives rise to anger. People somehow can't do simple 'Bhakti' because they feel that it is worthless because it is so simple. Goswamiji shows us a very simple and easy way of 'Bhakti'-

Saral subhaav na mann kutilaa|
Jatha laabh santosh sadaai|

If someone comes to ask for a 'Katha', and say he is very fortunate and I give him the 'Katha' instantly, he somehow doesn't value it. People only understand what is difficult. The very first sutra is 'Saral subhav', the simplicity of nature. The second is that please do not play with the emotions of the simple people by being wicked. Everyone suffer their own fates. Why should I be critical or jealous of someone? Thinking in this manner, give up your wickedness. The third sutra is that by your honest and sincere efforts and by the Divine grace, whatever you get, be satisfied with it. Strive hard but be satisfied in what you get. Lord Rama has narrated the 'Navadha Bhakti' to Mata Shabari. The eighth one is-

Aathav jatha laabh santosha|
Sapnehu nahi dekheu par dosa|
Sri Krishna says in the 'Gita';
Santushthaha satatam yogi
yataatma dridha nischaya|
Mayyarpita manorbuddhir
yo mey bhaktaha sa mey priyaha|

If you have no satisfaction then you will go on toiling and in the process weaken yourself. The learned 'Bhusundiji' says the words of the Lord are that you are supposed to be my devotee and have expectations from all and sundry then it is not 'Bhakti'. In 'Bhakti', one has the thirst but no expectations. Expectation is bondage. Sri Bharat's devotion says, 'Gatinha chahaun nirvaan'. The Almighty is fully aware then why should we beg and lose our self respect? The fifth sutra of devotion is, 'Binu biswasa bhagati nahi hoi'. The member of the 'Gatganga' should not indulge in any arguments. Only when your soul says then 'Vaayak ne badhaana'. The

scriptures call this the inner voice. The fourth 'Farmaan' says, 'Gurupada ki sewa ko pratham jano'. 'Bandau Gurupada paduma paraga'. You will attain knowledge by worshipping your preceptor. 'Guru bin gyaan na uppjey and Gyaan ke pantha kripana ki dhaar'. The path of knowledge is very sharp that is why one has to be very careful. Keep your faith on the 'Malik, Parmatma or the Buddha Purush'. By worshipping the divine lotus feet of the Guru, the longing for devotion or 'Bhakti' grows. The fifth 'Farmaan' is that the attire has its own importance. Here, there is no reference of the ochre clothes in any critical sense. In our country, the colour for 'Tyaag and Sannyas' is ochre or 'Bhagva'. Here, deceit, hypocrisy or delusion has been criticized. 'Ramdev Baba' says that consider such hypocrites as 'Nugra'. In Gujarat, this is supposed to be a bad word. Such a person can't get married and these hypocrites lack the spark of divinity in them. The sixth 'Farmaan' my Tulsi says is, 'Sewa dharma kathin jaga jaana'. The dharma of service is tough. 'Ramdev Baba' says that knowing or understanding the reality of the 'Jati and the Sati' (Ascetic and one filled with truth) give up the trap of attachment and Maya. My 'Sati Sita' is telling the 'Jati Ravan' that you are speaking like a Seer. They both possess an illusory form. Sita is also in her shadowy form and Ravan too is dressed like an ascetic. In the seventh 'Farmaan', I will bring my 'Gangasati' here, 'Vachan viveki Paanbai, je nar ne nari re....' they know what is just and eternal and adhere to strict norms. Without any differentiation of caste or creed or nationality or religion, accept one and all. 'Ramdev Baba' says that such a person is my devotee who is truthful and righteous. The eight 'Farmaan' especially for the youth is that please serve your parents. The Upanishads also declare, 'Maatrudevo Bhava. Pitru devo Bhava. Acharyadevo Bhava. Atithidevo Bhava.'. Acharya Manu also says that serve those who are elder and venerable. Think about your values before taking any step. 'Gita' says-

Swadharmmey nidhanam
shreyaha paradharma bhayavaha'.

The ninth 'Farmaan' says that worship the Divine with a concentrated mind. Out of the twenty four, I have very briefly taken nine. Now, in the remaining time, let me take up the 'Katha' a little bit.

Lord Rama and Sri Lakhana went around the 'Mithilapuri' and spent the first night there. The next day early morning, the two brothers go to fetch flowers for the worship of the Guru. In the beautiful garden there is pond filled with pure water. On its banks is the temple of Ma Girija. Sri Rama and Lakhana pick flowers in the garden. At that moment, the daughter of Sri Janakraj, 'Jaanki' enters the garden with the eight handmaids to worship Mata Bhawani as per the instructions of Mata Sunaina. One of the maidens is able to get a glimpse of Sri Rama and quickly runs up to Ma Jaanki and says that the worship of Gauri can wait first come and see the Prince who has become the talk of the town. Ma Jaanki asks her to lead the way. The Lord is already there in the garden and Jaankiji comes in later. So, one who is already there, what should we do to get him? My Tulsi says that, first go to the garden, bathe in the pure waters and then perform the worship in the temple. Afterwards, follow the instructions of an able guide and have the 'Darshan' of the Lord. What does this act of going to the garden to have the 'Darshan' mean? Goswamiji tells us the spiritual meaning and says;

Santsabha chahun disi amaraai|
Shraddha ritu basant sama gaai||

The spiritual meaning of the garden is a congregation of the saints or ascetics. The pond means the pure heart of the saint. In other words, first by holy company or 'Satsanga' try and get a place in the heart of a saint which are the steps leading to the Divine. Ma Jaanki performs the worship of Mata Gauri. Here Mata Gauri is the embodiment of faith. When we are able to do this much then the 'Sadguru' in the form of the maiden shall come and say that 'I have seen the Lord, come with me, I shall take you to Him. Ma Jaanki is the Divine Mother yet she follows the maiden who is her Guru here. Following her, she is able to see the Lord. Once the Lord and Ma Jaanki have seen each other, the maiden leaves meaning that once the devotee and the Divine are face to face, the Guru recues himself. The Guru takes the disciple to the Divine. Ma Jaanki sees the Lord. Sri Rama senses the feelings of Ma Jaanki. After seeing the Lord, Ma Jannki worships Mata Bhawani. The daughters and sisters of my country should venerate Mata Bhawani by this 'Stuti'-

Jai jai Girivarraj kishori|
Jai Mahesa mukha chand chakori||

Jai Gajabadana Shadaanana mata|
Jagat janani damini dyuti gaata||

Ma Jaanki, venerated Mata Bhawani with a devotional fervour and the idol began shaking. The garland adorning the idol fell off as a Prasad. The rationalists or the intellectuals will fail to accept that the idol can speak. But if Ma Jaanki prays and Mata Bhawani does not respond, it is unbelievable. Mata Bhawani says as a blessing that you will get the dark complexioned Prince who has stolen your heart. Ma Jaanki returns home along with her companions. Sri Rama and Lakhana come back and offer the flowers to Guru Vishwamitra. The Guru blesses both the brothers.

The day of the 'Dhanusha Jagya' dawns. All the kings and emperors are waiting with bated breath for the grand occasion. The famous 'Pinaaka Bow' of Lord Shiva is placed in the middle of the arena. One after the other, all those who had gathered there to participate tried their best but they failed in even moving the bow. Sage Vishwamitra understood that the Lord is awaiting his directions. Tulsidasji Maharaj writes, 'Uthahun Rama bhanjhahu bhava chaapa'. Rama. Get up and string the bow. The Lord encircles the bow and offers His respects. He salutes Guru seated on the stage and mentally offering His humble respects to 'Tribhuvana Guru Lord Shiva' goes near the bow. The avatar of 'Shesha', Sri Lakhanaalji presses the earth with the tip of his toe as if holding it so that it does not tremble on the breaking of the bow. The Lord lifts, strings and drops the broken pieces of the bow close to Him is the middle of a second.

Ma Jaanki comes holding the 'Jaimala' in her hands and garlands the Lord. The entire assembly reverberates with the sound of the 'Jaijakaar'. Sri Parashuramji Maharaj comes and seeing the humility and prowess of Sri Rama leaves for the forest for his

penance. The messengers reach 'Ayodhya'. Maharaja Dasarathji comes to 'Mithila' along with the marriage party. The auspicious date and the 'Muhurat' was decided by Sri Bramhadeva. 'Margasheersha Shukla Panchami, goraj bela' was the auspicious 'Muhurat'. 'Kamadeva' becomes the horse for the Lord. The Lord is astride holding the reins of the 'Kama' in the form of a horse. He enters the ceremonial area and offers His respects to the Devas and the Brahmins and then sits on the seat for the nuptials. The eight bridesmaids bring Ma Jaanki to the 'Mandap'. Guru Vashishtha tells Maharaja Janak that you have another daughter 'Urmila' and your younger brother Sri Kushadhwa has two daughters, 'Maandavi and Shrutikirti'. We also have three sons, then why not they too get married? Sri Janakraj says that he will obey his orders. Sri Rama weds Ma Sita, Sri Lakhana weds Urmilaji, Sri Bharat weds Maandaviji and Sri Shatrughna weds Shrutikirtiji. The ceremony for all the four couples is solemnized together at the same place and the same time. The wedding party stays back for a few days after the ceremonies. The sad moment of the daughters leaving their parents home arrives. Halting and resting on the way, they all return to 'Ayodhya'. All the guests are honoured and accommodated suitably. They all rest for the night. After some time, Sage Vishwamitra begs to leave. The entire household fall on the feet of the Sage and pray. Very beautiful lines-

Naath sakala sampada tumhaari|
Mein sevaka sameta suta naari||

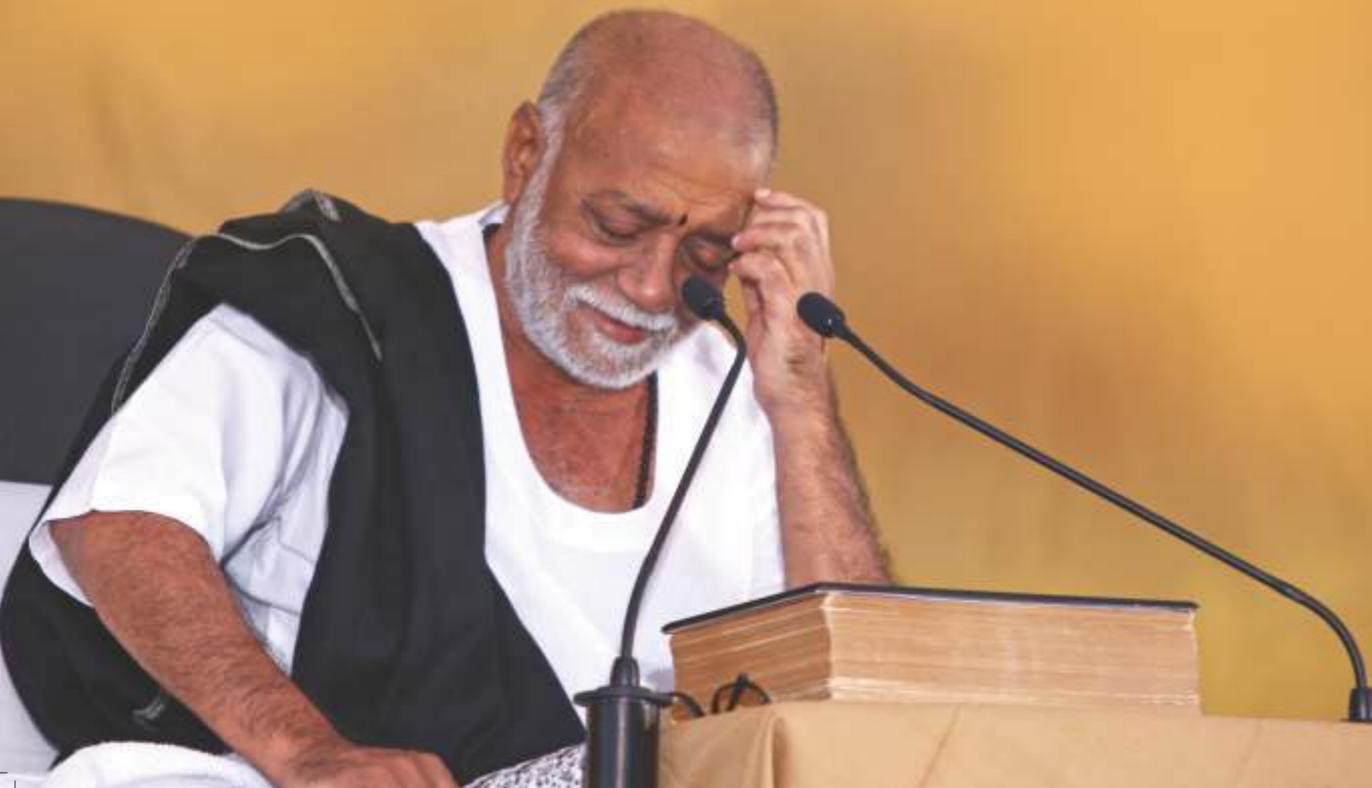
Maharaja Dasarathji is telling the sage that all my wealth belongs to you. I and my entire family is your servant. Whenever you get some time in between your austerities, please do come and bless us all. Just ask this from the 'Sadhu' that whenever he thinks of you, he should come to bless you. The entire royal household is bidding a teary goodbye to the 'Sage'.

My 'Ramkatha' is a 'Premayagna' and I call it my 'Paat'. The foundation is made by plastering it with the truth. The 'Bajottha' placed on this platform is the love and the 'Kalash' placed on top is compassion. The white sheet spread on the 'Vyaaspeetha' denotes truth. The 'Gerua' that I use for covering and tying my 'Pothiji', stands for love and the black letters in between the black covers of the 'Pothiji' stand for compassion. The flame is the Sun. The 'Kotwal' of my 'Paat' is Hanuman. The 'Pradhaan Purush' of my 'Paat' is 'Bhagwan Mahadeva'. The 'Beeja Mantra' of this 'Paat' of the 'Ramkatha' is the 'Ramnaam'. The squares of this 'Paat' are filled with the 'Chaupaais'. Such is this 'Paat' of love.

Where there is no 'Purdah', consider Him to be the 'Peer'

Baap! We are trying to have the pure and conscious 'Darshan' of 'Ramdevpeer Baba' in the light of the 'Ramcharitmanas'. Yesterday, we were discussing a few 'Farmaans' given by 'Baba' before the 'Samadhi'. We shall take up a few more today. Before that, I will take up two questions. 'Bapu. Why do the saints, Mahants, Auliyas or those who have attained perfection take Jeewant Samadhi? From their lives, how much inspiration or instructions do people take? Why do they conclude their life journey in this way? An ordinary person might still think of an early end to his miseries but for them on the basis of 'Baddey bhaag maanush tanu paava', what is the need to shorten their life span?' I think that I had mentioned this yesterday also that these great personalities come to earth for a specific mission and for a specific time. When their purpose is fulfilled, they fold up their life. It does not mean that if they would have remained in their physical body for a longer period, they could have done much more. In fact, after their departure, their spirit and their energies do similar work or may be even more than what they could show in their life span. It is a nearly six hundred years ago that 'Ramdevpeer Baba' was here in His physical body and I think that even a small percentage of people as compared to the following today would have known Him. In His time maybe He wasn't worshipped so much nor were there so many temples. But today, especially in Rajasthan, Gujarat and the other regions, even abroad I have seen His following in large numbers. The person can spread as much in his spirit or consciousness. So, their tenure is fixed. Second, they work through their spirit. Their departure from our midst is also in a way their compassion.

After staying in 'Chitrakoot' for so long, Lord Rama thinks, 'Hoi bheera sabahi mohi jaana'. I shall change place now as most of the people have begun recognizing me. As it may become an obstacle in accomplishing the purpose of My 'Avatar'. Therefore, the 'Avatar' changes place as well as changes His form. Changing form means to give up the physical body leaving behind His words, philosophy, instructions or 'Farmaans.' So, this is a time bound plan. You might think that why does the Sun go away at night? If the Sun shines twenty four hours, it will be very troublesome. It has to set at the definite time. It is the same with these great personalities. This line, 'Baddey bhaag maanush tanu paava' very much applies to them yet they depart as per the predetermined schedule. Also



please understand that with their departure, there is no vacuum. It is just like the game of 'Kho-Kho'. One personality leaves and another comes to take its place in some form or another as per the Divine plan.

The second question is, 'Bapu. In the discussion about 'Ramdevpeer Baba', please leave behind a concise and a clear view about 'Peer'. On the very first day, I had shared with you the different meanings of 'Peer' as per the 'Shabdakosh' like, 'Saint, Auliya, Fakir etc'. Since your question is about my observation then I would like to say with total responsibility that if you see these five 'P's' in anyone irrespective of any cast, religion, nationality, attire or language consider that person to be a 'Peer'. Whether he is wearing green clothing or is without any clothes. Whether he is astride a horse or not. Whether he is married or a bachelor. Either he is 'Shwetamber or Digamber'. Either he is of our country or a foreigner. It makes no difference. Since you have asked for the observation of the 'Vyaaspeetha', I shall share it with you and maybe it is useful to you. If you use it then you might even experience it. When I say 'My observation' it implies that it is my responsibility.

A physical body consists of these five elements, earth, water, ether, air and fire. The combination of these five constitutes this entire creation. My 'Tulsi' says, 'Kshiti jal paavak gagan sameera'. They together, constitute our body. 'Gagan sameer anala jal dharani', these are the examples from the 'Manas'. Like our physical body which is made of these five elements, the 'Peer' constitutes these special elements. The first, where you see no 'Purdah' is 'Peer'. In other words, where there is no deceit, hypocrisy, guile, fraud or a hood winking is a 'Peer'.

When the country was still under British rule, Mahatma Gandhi Bapu was spearheading the movement for independence. At that time, 'Frontier Gandhi' 'Khan Abdul Gaffarkhan Sahib, took Bapu to address a meeting in the town-hall. The majority of the audience were Muslim women. Some organizers were male. The women were all 'Burqa clad'. The history bears proof that 'Bapu' spoke for five minutes and most of the women present lifted their veils. 'Bapu said, 'It is your greatness that you all have lifted your veils but it might put you in to a problem. Therefore, kindly maintain your customs'. At that time, these women replied in one voice, 'Peer ke aaggey parda kya'? The

people do not hesitate in opening up in front of the 'Peer'.

Today, there was this question also that, 'Ramdev Baba says that express your sin in front of your Guru. If we are unable to reach the Guru and can't talk to him then how do we express?' Here, it is not the question of far or near. Gujarati poet 'Kalaapi' says-

Ha, pastaavo vipul jharrnu swargathi uttryu chhey,
Paapi ttema dubbki dainney
punnyashaali baney chhey|

Wherever we may be, if we feel the pangs or debility that we have committed this sin and remembering our 'Sadguru' or the 'Buddha Purush' tears of remorse appear then He is just next to you or within you. There is this line from a film-

Tu jahan jahan rahega,
Mera sayaa saath hoga, mera saya....

When the thought of remorse comes to you, it is an indication of His presence. The wax melts only when it is close to the fire. There is a beautiful line of 'Momin'-

Tumm merrey paas hottey ho,
Koi dusara nahi hota|

So what is there to hide from the 'Peer'? One more line from a film-

Parda nahi jab koi Khuda se,
Bandon se parda karrna kya?

This is the observation of the 'Vyaaspeetha' Baap. Where there is no concealment, the 'Peerdom' is present there. Gandhi is a Mahatma full of truth and on seeing him, even those who by custom had their faces covered, uncovers them. This is the sign of the 'Peer'.

Second, where you see a cup, think Him to be the 'Peer'. In the 'Sufi' tradition, drinking of the cup is of great significance. Though, people take it in a different sense. Beware. This is the cup of love and nothing else. One who offers you the cup of love is the 'Peer'. In time, this tradition has been sullied by hypocrites. We are blessed with two cups of our eyes. The eyes which shed tears seeing the suffering of others, is that of a 'Peer'. Narsihji had said, 'Peed paraai janney re...'

Karunamaya Raghunath gossain|

Begi paaiahin peer paraai||

Though the word 'Peer' has come from Islam, I think that it is universal. It is the introduction of those who have attained perfection or Divinity. My dear

listeners. Where you see the cup of love overflowing, consider Him/Her to be the 'Peer'. Try and read the 'Madhushala' by Sri Harivansharai Bachhan or 'Mera Pyala' by Pravaaz Sahib. After drinking this cup of love, you experience eternal bliss. People say that drinking alcohol is a vice. I feel that any vice is akin to alcohol. The addiction of the 'Harinaam' is also alcohol. Nanakdev says, 'Naam khumaari Nanaka chaddhi rahey din raina'. This intoxication is permanent. Once, Badshah Akbar was seated on his elephant and was out in his kingdom. All of a sudden, a drunkard breaks the security cordon and darts in and says, 'O Emperor. Do you want to sell your elephant?' Akbar asks his soldiers to arrest him and present him in the court tomorrow'. The next day, when he was brought to the court, Akbar says that, 'Yes. I want to sell my elephant. How much will you pay for it?' He replies, 'O Beloved King. The buyer of your elephant went away within an hour'. That which comes down within an hour, what good is such an intoxication? The permanent drunkenness is of the 'Harinaam'. Goswamiji says in the 'Ramcharitmanas' that the 'Sanakadik Rishis' are addicts. They are the original personalities of our 'Nimbarki' sect. Their addiction is 'Harinaam'. The addiction of the divine name is eternal. Though, the western scholars say that Dharma is opium. But that too is temporary. Sri Bharat demands this very addiction-

Janam janam rati Rampada yaha vardaan na aan|

So Baap! Where there is no 'Purdah' and where you get the cup of love is 'Peer'. Another line from the film-

Challkey teri aankhon se sharaab aur bhi zyaada|

Where you only see the eyes filled with divine love and totally bereft of any desire or passion, then He is 'Peer'. We have the discerning eyes because the Divine is also seated within us. When we try and suppress Him and give credence to our intellect, we make the mistake. Give Hari a chance to see from within. Maasoom Ghaziabadi's 'Sher'-

Terrey haath mein imdaad hai|

Terri aankhon mein unmaad hai|

The third observation is that where there is a 'Parcha', He is the 'Peer'. 'Parcha' is not any act of a mountebank (Madaari). One who sees our worth and makes us worthy, in spite of our being unworthy is the

'Peer'. One who empties himself for the sake of the society is the 'Peer'. The person on whom He pours Himself feels that now there is nothing more to get. 'Ramdoot mein Maatu Jaanki'. Sri Hanuman tells Ma Jaanki that he is the messenger of Sri Rama. An open introduction is 'Parcha'. In front of Sri Bharat also he says, 'Maarutsuta mein kapi Hanumaana'. When he comes to Lord Rama in the 'Kishkindhakanda', he says 'Mein ati manda mohabasa'. He gives a very honest introduction. Sri Hanuman takes the form of a 'Brahmin' at three places in the 'Manas'. 'Bipra roopa dhari kapi tahan gayahu', he takes the form of a 'Vipra' and goes to Vibheeshana, Sri Bharat and 'Dhari soi roopa', in front of Ma Jaanki also he goes in the same form. He takes a tiny form and goes to 'Sursa'. When He wants to kill the demons, he takes the 'Bheema Roopa'. He assumes the form he likes and based on the requirement and need, he assumes that form. This for me is the 'Parcha'. Someone asked Khalil Gibran to define love. He replied, 'Love does not give anything. When the need to give arises, it gives up itself.'

The fourth observation of 'Peer' is that while experiencing, the mind gathers the proof and He doesn't consider anyone to be servile, instead looks up to him as the Divine, then he is a 'Peer'. Our inner feeling or our consciousness sees the Divine in Him then He is the 'Peer'. He is complete in all respects. It is said that the Divine is complete and man is incomplete. But there are a few exceptions to this rule. The person whom the Divine accepts or takes over is complete.

The fifth observation of 'Peer' is that He may be installed in any position but will remain unattached is the 'Peer'. You make Him sit of the 'Vyaaspeetha', or install Him as a Mahanta, or give Him a position in the government, accord Him a national honour or any decorations or titles of the world, in spite of all these honours He remains unaffected and non-attached. Our Ganasati says-

Sukhni ne dukhni jenney aavey nahi heddkii|

He is unaffected by pleasure or pain. We have three things, sorrow, difficulty and a problem. The one who can remain unaffected by all the three is a 'Peer'. Everybody has sorrow in life. 'Sukkhasya dukkhasya na koapi daata'. Narsih Mehta says, 'Sukh-dukhn manna na aanniye re'. We all experience happiness and sorrow in our lives with the difference being in its degree. At

times out of fate or as a result of our past actions, we carry forward the balance of our happiness and sorrow, wherever we go. Difficulty is what comes all of a sudden. Earthquake, tsunami, floods, famine are all the difficulties which come un-announced. Problems are separate in nature. As such they may look synonymous but characteristically, there are different. My Goswamiji defines the calamity or adversity as-

Kaha Hanumant vipati Prabhu soi|

Jab tava sumirana bhajana na hoi||

Ma Sita's problem is truly great. Maharaj. 'Binahi kahey bhal Deendayala'. Please don't ask me about it as it can't be expressed in words. We get quickly affected by the sorrow. But the one who has gone beyond it with the help of His 'Bhajan' is the 'Peer'. In 'Ramdevpeer Baba's' tradition, nothing else matters excepting the 'Ramnaam'.

If you can remember these five observations and where ever you see it then consider Him/her to be the 'Peer'. So, we all are worshipping the 'Samadhi' of 'Ramdevpeer Baba' with our words. This great personality has given very simple guidelines to the world. Let us take a few more of His 'Farmaans'. Yesterday, we had seen nine and let a take up a few more today.

Let us take up the tenth commandment. 'Seated in one position perform the 'Ajapa Japa' without having any desires attached to it. When you control your senses, you shall recognize the 'Aatamram' or your inner self. It is a very simple and straight forward teaching. To be seated in one position means, when we do not get up in between. This instability of getting up many times in between is prompted by the 'Rajoguna'. There are different meanings of 'Ajapa Japa'. It is a scriptural term. The simple and the straight forward meaning is that though you are doing the 'Japa' but doing it with this belief that you are not doer, your Guru is getting it done by you. My Guru is all the time cautioning me not to think for a moment that I am the doer. This is a matter of experience or perception. Baap. When you do the 'Japa' then, 'Bhajan karrey nihkaam' do it without any desires or expectations. Goswamiji says in the 'Mangala-charana' of the 'Sunderkanda'-

Bhaktim prayachha Raghupungava nirbharaam mey|

Kaamadi dosha rahittam kuru maanasam cha||

The 'Indriya daman' means controlling the senses. 'Sanyama niyama silimukha nana'. The arrows in the hands of the Lord are the self control and limitation or precepts as stated in the 'Lankakanda'. 'Ramdevpeer Baba' too holds this in His hands. The scriptures explain the six things necessary for life like hunger, thirst etc and controlling them is called 'Sanyam'. If we can do it, we can experience the 'Rama' seated within.

The next 'Farmaan' states that clear your mind of all doubts and to leave attachment, fame and ego. It is said that other than death everything else is untrue. Death alone is certain. It is a very revolutionary 'Sutra' given here. 'Ramdev Baba' tells His devotee to grasp this reality in life. He further states that work within your means and do not go after fame. If you give up the hankering of greatness, you shall overcome all sorrows. Serve according to your capacity and don't go after fame or greatness. We ordinary mortals have these six types of hunger. The first is the hunger for food. Everyone needs food for survival. The second is the hunger of passion or sense pleasures. It is a sort of a compulsion with all. The third is the hunger of happiness. Let us not criticize wealth. My 'Vyaaspeetha' has been saying that, earn like a man but share or distribute like God. This is a natural hunger. There are many reasons behind your getting money. The first is your honest and sincere efforts. The second is your fate and the grace of a 'Buddha Purush' and the third could be dishonesty, deceit, fraud or guile. The fourth hunger is that of fame. Many people don't hanker for wealth but are very anxious to become famous. 'Ramdev Baba' says that if you give up this greed of being big or famous, you will be able to overcome the sorrows of the world.

In the next 'Farmaan' Baba states that perform truthful action, think before you speak, live within your means with the support of the 'Alakh Dhani'. Gandhiji said, 'Jaat, mehnat, swa-ashraya'. He further states that be unselfish, equitable and have faith in the words of the Master. One who does 'Bhakti' with a single pointed devotion, consider him to be the servant of God. One who serves others unselfishly is the 'Sevadharmi'. One who does not differentiate between lower or higher shall be worshipped as the 'Samadharmi'. I say that one who looks down upon the

other person as being small or lower than him then such a person is the smallest or the lowliest of all. If you are great then no one should be small in your eyes. My 'Gangasati' says-

Jaati re paanti nahin Hari kera deshma re....

Lord Buddha was in vihaar twenty five hundred years ago. He felt thirsty. There was a well outside the village and a few 'Dalit' girls were drawing water from it. He went there and asked for some water. On seeing Him the 'Dalit' girl thought that He appears to be a respectable person of the high caste. If I give Him water and later on when He will learn about my caste then He might feel upset. The girl says that she is 'Dalit', of a low caste. Buddha replies that He did not ask for her caste but He asked for some water. 'Ramdevpeer Baba' says that one who can overcome these petty differences in life is the 'Haridas'.

In the sixteenth 'Farmaan' He says that my devotee is one who believes in my 'Bhakti'. He will get my 'Parcha' either openly or discreetly. The world goes on with some true and some false modes of being. One who lives for others is brave or valiant. Someone went to meet the speaker who was narrating 'Ramdevpeer Baba's Katha' and said that he has got a meaningful sutra from the narration that 'He does not belong to this village'. Two fools meet one another. Seeing the Sun in the sky, one of them says that it is the moon. The second person said no, it is the sun. They both started fighting with one another. Then they ask a third person whether it is the Sun or the Moon? The third person says that he is from a different village and therefore, he can't say. When people argue unnecessarily then just refrain by saying that you come from a different place and don't get involved by giving your opinion. The nineteenth 'Farman' states that in the name of 'Bhakti' if a person becomes devious or anomalous, then he does not belong to me and is debarred from my worship. In this way, He cautioned the world from deceit and imposture. The twentieth 'Farmaan' states, all those involved in my devotion and working selflessly without any expectations are mine. The twenty first 'Farmaan', my devotee will hear everyone out but will only obey me. The twenty second, 'Nav ko vandan, nav ko bandhan, jo ho nav anka. Navadha bhagati jiss nar ko milley, mukti ko paaye narbanka'. 'Nav ko vandan means the Navnaath'. 'Nav' means

new, 'Dinney dinney navam navam'. To accept new thoughts and newer ideas, 'Aano bhadra kritavo yantu vishwataha'. Venerate them. Accept the refuge of these nine great personalities. This refuge means that under His protection we become absolutely free. The refuge or surrender is not bondage. That is why, in the 'Pushthimarga' we have the word 'Annyashraya'. 'Tulsiji says Sri Ramchandram sharanam prapaddye'. The 'Hanumanchaalisa' says, 'Aur devata chitta na dharahi, Hanumant sei sarva sukha karai'. The 'Ramayana' says that we should be a bit scared of the eminent or our superiors which in turn shall make us undaunted.

There is no clarity about the 'Nav Bandhan', but it is there for sure. One is the 'Guru Bandhan'. The second is the 'Mantra Bandhan' imparted by the Guru. Please do not change your initiated 'Mantra'. 'Dongre Bapa' used to say that do not change these three, 'Mantra, moorti and mala'. Just hold on to your 'Mantra' and it shall liberate you. If the 'Mala' breaks or gets spoilt or if it has become too old and ragged, only in those circumstances change the 'Mala', not otherwise. Your 'Mala' will make you 'Malamaal'. If your Guru has given you any 'Moorti' or image, please don't change it. The third is the 'Bandhan' of the 'Mala' given to you by your Guru. If you are capable and are blessed with a 'Mala' given to you by your Guru, it will liberate you from the clutches of this material word. The fourth is the 'Bandhan of the Sevyaroopa' given to you by your Guru. The fifth is the 'Bandhan' of the 'Shastra' or the scripture given by the Guru. My grandfather, 'Vishnu Devananda Giriji Maharaj' who was the 'Peethadheesha' of the 'Kailash Ashram' had written a postcard instructing that tell the children that they should never leave the 'Ramcharitmanas' and the 'Bhagwadgita'. There is a 'Sher'-

Shahon ki nigaahon mein ajab taseer hoti hai|

Nigaahein lutf se dekhey toh khaak aqseer hoti hai|

The seventh is the 'Bandhan of the Guru Vachan'. Gangasati says, 'Sadguru vachanona thaa adhikaari'. The welling up of the eyes of the disciple with the remembrance of the Guru is supposed to be the eighth 'Bandhan' and the ninth is the refuge of the 'Gurustaan'. If you are unable to obey the instructions of your preceptor, it might be acceptable but please do not forsake the abode of your Guru. The twenty third

'Farmaan' is that, 'Donate but never ask. Do not have any expectations from others and the one who is always in a state of bliss; consider him to be close to me.' Ant the twenty fourth is 'Mein hun sabka antaryaami, nijabhakta rakshak and take on various 'Avatars' for the sake of dharma. Ramdas kahey suno santjan, hara ghoda, bhamarbhaala, Peer gave the introduction of His Divinity. At the time of His Samadhi, He gave these twenty four Farmaans'.

My 'Vyaaspeetha' was discussing these points with you. Now let us proceed a bit further in the text. Now the second 'Sopaan of the Ramcharitmanas, the Ayodhyakanda' begins. The saints have explained 'Ayodhya' as the place where there is no war. Where in life, society, family or country there is no war or enmity; the saints say that it is 'Ayodhya'. 'Dongre Bapa' said that one whose body is free of any quarrel or abuse, it is 'Ayodhya'. The 'Balkanda' is the childhood and the 'Ayodhyakanda' is youth. Therefore, this 'Kanda' provides the guidance especially to the youngsters. In the 'Mangalacharana' Lord Shiva is venerated. It means that the youth should always pray to Lord Shiva because He is the guide for them. Goswamiji addresses the youth and says, 'O Youth. You will now get married. The daughter of the Himalaya Mata Parvati is seated on the left lap of the Lord which indicates His happy marriage. May your married life also be happy'. Today, the marriages are breaking and it is great problem facing the world.

The holy Ganges flows from the matted locks of Lord Shiva. This is an indication to keep our minds devoted and filled with 'Bhakti' or love. He has the crescent moon on His forehead. Lord Shiva since time immemorial has been associated with the 'Beeja'. 'Ramdevpeer Baba' is also called the 'Beeja Dhani'. O

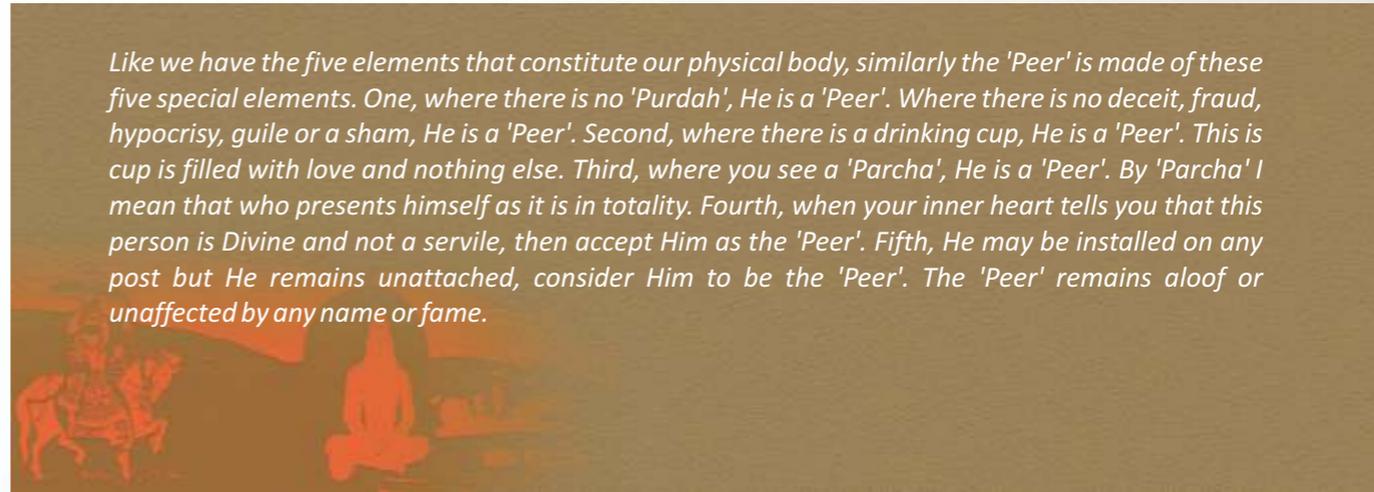
youth. Keep your mind enlightened with the light of the crescent moon. If it is the full moon then it will be subjected to reduction of its luminosity. The moon crescent represents progress. The full moon has a spot where as the crescent is spotless. Keep yourself stainless or free of blemishes. Lord Shiva has the poison in the throat. In your youth, you may have to encounter odd or difficult situations which are just like consuming poison. Don't keep it within lest it shall burn you. Don't vomit because it shall trouble your family. Let it adorn your throat and remain untainted. This is an exercise of making man, divine. Goswamiji says it very clearly that poison is the difficulties or the negativities we encounter in life. The ash is His 'Vibhuti' or grandeur. Remember that someday this body will turn into ash. Though, you don't need to talk about death all the time, yet remain aware of its reality. By venerating Lord Shiva in the very first mantra, he is giving us this message.

In the second mantra he talks about the 'Ramrajyabhishek' and the very next moment, Sri Rama is exiled. The Lord is neither happy nor sad with these developments. By giving us this picture of the Lord, he venerates Him. The third mantra is a joint veneration of Sri Sita-Ramji Maharaj. The first 'Doha'-

Sri Guru charana saroj raja nija
mann mukur sudhari|

Barnau Raghubara bimal jasu jo daayaku phalchaari||
This is the first 'Doha' of the 'Hanumanchaalisa' also. As this 'Kanda' signifies the youth, Goswamiji is telling us that keep on cleansing your mind with the holy dust of your Guru's lotus feet because you may encounter many instances when your mind will get polluted. During your youth, the refuge of the 'Buddha Purush' is very necessary. If you

Like we have the five elements that constitute our physical body, similarly the 'Peer' is made of these five special elements. One, where there is no 'Purdah', He is a 'Peer'. Where there is no deceit, fraud, hypocrisy, guile or a sham, He is a 'Peer'. Second, where there is a drinking cup, He is a 'Peer'. This is cup is filled with love and nothing else. Third, where you see a 'Parcha', He is a 'Peer'. By 'Parcha' I mean that who presents himself as it is in totality. Fourth, when your inner heart tells you that this person is Divine and not a servile, then accept Him as the 'Peer'. Fifth, He may be installed on any post but He remains unattached, consider Him to be the 'Peer'. The 'Peer' remains aloof or unaffected by any name or fame.



get the Guru a little late in life, you will feel sorry that you were bereft of the divine bliss for all these days. If you get the Guru in your youth, He will help you to remain balanced in pleasure as well as pain.

Since the time the Lord has returned back, 'Ayodhya' was experiencing a new wave of happiness every day and there was a continuous rain of happiness. 'Riddhi-Siddhis and wealth' were coming and pouring themselves in this tide of happiness. Baap. Rain helps our life but excessive of rainfall becomes troublesome. The sorrow of Lord Rama's exile took birth out of this excessive happiness. Kindly remember this fact. Whether it is happiness or sorrow, it has to be balanced. Swami Vivekananda said, 'The excess of anything turns into poison'. This 'Chaupaai' of 'Tulsji' compels me to think that in Ayodhya, the people were happy in every which way. In this world, this is impossibility that one can have all sorts of happiness. It is a sort of a miracle because Sri Rama is in the centre and not 'Haraam'.

Once, Maharaja Dasarathji was in his court and very casually looked into the mirror and adjusted his crown. My dear brothers and sisters, at that time there was a resounding applause for him and during such moments, one needs to check whether one deserves all the appreciation or applause that is coming his way? This looking into the mirror is nothing but introspection. Even Lanka was very prosperous. Even the 'Devas' were scared of 'Ravan' and used to venerate him but the irony was that he never tried to introspect. 'Ayodhya' had the 'Darpan' but in Lanka there was only 'Darpa' meaning ego. This is the difference between the 'Daasarathi and the Dashaanani' ideology.

Maharaja noticed a few white hairs close to his ears. He thought that tomorrow before his crown, throne and the kingdom are lost, he should hand them over to an able successor. While introspecting, he got this feeling of bestowing. I should appoint Rama as my successor. The white hair rings the bell for all the 'Dasraths' of the society that it is time to handover the reign to Rama now. We might not be having a crown on our heads but when your children become capable, hand over the charge to them and think of retiring. Sri Dasarathji decides to hand over the reign to Sri Rama. He goes to his preceptor and shares his thoughts with him that as Rama is now fully capable; he would like to

hand over the reign to Him. Guru Vashishtha says that it is a very noble thought and should be implemented right away. In handing over, you don't need to check about the auspicious hour and so on. The moment Rama ascends the throne that is the most auspicious moment. Any 'Buddha Purush' will have this to say. When you decide to give, just go ahead and give it without any delay. The thought of giving in itself is very auspicious. Maharaja could not get the hint and decides to do it the next day. This delay pushed back the 'Ramrajya' by fourteen long years.

'Kaikeyie' asked for two boons. One, Rama is exiled to the forest and the throne given to Bharat. In the morning Rama, Lakhana and Jaanki, wearing the garb of an ascetic along with Sumanta get on the chariot and leave. The entire 'Ayodhya' is steeped in sorrow. They reach 'Shringaberpur'. The triumvirate request the boatman (Kewat) to take them across the Ganges. They then come to the ashram of Sri Bharadwajji Maharaj. Then on to the Valmiki Ashram and on his directions reach 'Chitrakoot'. Sumantji returns to 'Ayodhya' empty handed all alone Maharaja Dasarath gives up his body in the absence of Sri Rama. Sri Bharat returns from his maternal home and performs the last rites. Then the question of the throne comes up. The court assembled and it was decided that they all should go to 'Chitrakoot'. Sri Bharat says that he is not cut out for the 'Pada' but seeks the 'Paduka'. He does not seek power, instead favours the truth or 'Sadd'. The entire 'Ayodhya' leaves for 'Chitrakoot'. There the condolences for the departed soul are expressed. Maharaja Janaka arrives. It appeared as if two townships were created there. Never ending discussions and consultations were held. Finally, it was decided that Sri Bharat should return to Ayodhya and look after the affairs of the state and Sri Rama shall remain in the forest for fourteen years. Sri Bharat requests the Lord for a support and he is given the sacred 'Paadukaji' of the Lord. Keeping them on his head, Sri Bharat returns to 'Ayodhya'. Maharaja Janak helps in arranging the affairs and then returns back to 'Mithila'. Enshrining the 'Padukaji' on the throne, Sri Bharat conducts the day to day work of the kingdom. Sri Bharat too puts on the garb of an ascetic and starts living at 'Nandigram'. Singing the glories of Sri Bharat, Goswamiji concludes the 'Ayodhyakanda' at this point.

'Ramdevpeer' served as Rama, in the form of the 'Dev' He called upon the Divine name and as the 'Peer' He realized God

Baap ! We have been discussing the pure and elemental characteristics of 'Ramdevji Baba' on the basis of the 'Ramcharitmanas'. Let us proceed. I shall speak a bit more about it in my concluding remarks. Yesterday, I got a few letters. One listener asked, 'Ramdev Baba took the living Samadhi and left this world but what happened to His horse? Did the horse also take Samadhi? I have read that the horse too disappeared but it is a matter of one's faith. It is said that the horse was grazing there. When this topic came up that when Baba left the horse was grazing then it became a point to be looked into. The people go to the stables and do not find the horse there or around it. The 'Darjibhagat' who had made the horse out of cloth, was there in the stable. It is written that the horse, on which Baba used to ride, disappeared along with Him. Then that horse made out of cloth was placed near the 'Samadhi' which people worship till this day. I have just this information. Rest I leave it to individual faith.

If I have to explain it in today's context then I will say that the horse represents our mind. Horses as per the 'Upanishads' are symbolic of our senses. When a person is nearing death then one by one his organs pack up. In the realm of faith it is a fact that Baba took the living 'Samadhi'. And those who take 'Samadhi' their organs also disappear with them, understandably so. Also the horse which represents the mind also must be crossing over to another plane. The person will become 'Amana'. 'Ramdev Baba' incarnated to eliminate the terror of 'Bhairava', those who were waking to awaken them fully, those who were asleep to get them out of their slumber, where there



was differences of cast and creed, the draconian curse of untouchability, rejection, social inequality and all such maladies plaguing the society at that time which I have discussed in detail. He served the mankind; He called upon the Divine name and finally took 'Samadhi'. These are the three observations of the 'Vyaaspeetha'. The main point here is that the horse representing the senses (Indriya) too disappeared.

I am sharing with you my observations and the views of the 'Manas' regarding 'Ramdev Baba's' advent on the earth. A person expresses his love in three ways. One who loves will serve. Love will make us serve. The three levels of love are, at the physical level, mental level and the soul level. When the physical body forms the focus of our love then we automatically get into the service mode. Like if the husband has this love for the wife, he will tend to serve her. If you have it with your brother, you will look after him. The parents with this love for the child will protect the child. When Baba was physically present here on earth, he did yeoman service of the mankind. Like the eradication of all the differences of any sort, created harmony, served food, gave life to the dead, eyes to the blind, etc, etc. These are all the attributes of His physical love.

At the mental level, love induces 'Sumiran' or calling upon the Divine name. When the aspirant is in this level, he loves repeating the Divine name. At the physical level you will make garlands, perform all sorts of physical service to the Lord and the 'Vaishnavas'. I think that at this level, Baba must be constantly remembering the Ultimate Reality. Many people, who can't perform physical service, perform the continuous repetition of the Divine name. That is why this line of Guru Nanakdev is very dear wherein He is telling the mind that repeat the Divine name. When we serve the 'Buddha Purush', in spite of being physical service, we also perform the mental service. We remember them. The disciples remember their Guru without any reason; this is the service at the mental level. The love of the 'Buddha Purush' induces their remembrance in the heart of their devotees. Lord Krishna, at the physical plane, looks after His cows, plays with the cowherd boys. He at the mental level remembers the 'Gopijana',

Mata Yashoda and Nandbaba, His friends and for that matter the entire creation. Lord Rama in that state at 'Chitrakoot'-

Bharat sarisa ko Rama sanehi||
Jaga japu Rama Rama japu jehi||
Sumiri matu-pitu parijana bhai||
Bharat saneha seela sevakaai||

The love at the soul level; this follows the love at the mental level. This takes us into the state of Divine realization. I am not aware about the horse but can say with certainty as per my observation that 'Ramdev Baba' in His physical form serves the mankind. In spite of His being the incarnation of 'Sri Dwarikadheesha' in the mental plane, He remembers the Divine or the Almighty (Alakha, Nakalanka, Paramtattva). Like Sri Rama being the Divine remembers Bharat continuously. At the soul level, they either enter 'Mahasamadhi' or unite with the Divine.

So these are the three types of love. Similarly, there are three types of Kama. Love and Kama have the power of attraction but Kama is at a very low level. Like love, Kama too exists at the levels of the body, mind and soul. At the physical level it will engage in sense gratification and at the mental level it takes us into the state of 'Bhava' or the emotional state. At the soul level, it uplifts us. The physical is like a rose plant. The mental level is the rose flower and at the soul level is the fragrance. The plant can be in a pot or in a garden. The physical plane imprisons the other person or becomes possessive. At the mental level, the flower can be plucked and offered to God or gives it to his beloved. Our first Prime Minister Pandit Jawaharlal Nehru always pinned a rose to his jacket. This is the mental aspect but above it at the soul level is the fragrance. You cannot imprison it or enclose it. So in 'Ramdev Baba's' life I can see 'service, sumiran and sakshatkaar'.

Any 'Buddha Purush' will serve. Everybody has their own typical way of service. When Sri Raman Maharishi was told that you are such a great saint so you should undertake eye camps, cow rearing etc then His reply was that, Whatever I am doing sitting here in the cave of Arunachalam is my way of service'. Thakur never left 'Dakshineswar' but seated there, whatever

He did was His service to humanity. We see that 'Ramdevpeer Baba' did His service astride His horse, which is the indication of the fact that He was very active holding aloft the 'Dharma-Dhwaja' and the spear of 'Sanyama-Niyama'. Controlling the mind, he was involved in service and remembering the Divine constantly, He merged into 'Samadhi' or Divine realization, whatever you may call it. My observation is this that in 'Sewa-sumiran-sakshatkaar' we can sum up the beginning, middle and end of His 'Avatarleela'. 'Ramdevpeer' served as Rama, repeated the Divine name as 'Dev' and attained 'Samadhi' as the 'Peer'. This is my 'Ramdevpeer'.

So Baap! By His grace, we get a topic on which we base our discussion. Yesterday, we discussed the 'Ayodhyakanda' very briefly. The third 'Kanda' is the 'Arannyakanda'. Lord Rama leaves 'Chitrakoot' and moves forward. Goswamiji says that the Lord enacted a lovely 'Leela' there. Once, the Lord and Ma Sita are seated on the quartz rock (Sfatik shila). Sri Lakhanlalji has gone to the forest to fetch some 'Kand-Moola' fruits. Sri Rama and Ma Sita were all alone at that time and it was not crossing any barriers of decency. They were representing a very pleasing happy married life. The Lord had picked some flowers for making ornaments out of them and was doing the make-up of Ma Sita with His own hands. The Sanskrit word for flowers is 'Suman'. When a decent man does the make-up of his wife with flowers then it is in no way indecent, on the contrary, it reflects the 'Dampatya-Dharma'. But the condition is, with a pure mind. This is a very educative topic for today's youth. My dear young brothers and sisters, your behaviour should not be indecent but surely you should live in love. Sri Rama has shown it to us.

Very respectfully, He adorns Ma Sita with the ornaments made out of handpicked flowers. From a very general and a materialistic view, one will think that is He an 'Avatar'? The Lord tells us that one should maintain a loving relationship between husband and wife. Such a loving behaviour is warranted and is a part of my 'Manas'. You will be following the tenets of the 'Ramkatha'. 'Krishnamurthy' does not use the word

'Parmatma' very much. He says that 'In the garden, if I see a couple loving each other with the purity of heart and maintaining decency, then I see the 'Parmatma' or have His Darshan'. Our problem is that we cannot tolerate two people talking lovingly to one another. The Lord is teaching us how to lead a happy married life by following it in His life. Please be mindful of the fact that you should not cross the line of decency. Love always protects decency or dignity. When there is sensual attachment then it renders indecency.

Jayant, the son of Indra came to Chitrakoot and seeing the Divine play of the Lord, he thought that they appear to be a passionate couple. The Lord excites the passion in the passionate and enhances the patience of a very patient person. Indra is the King of the heavens. Being the son of the VIP, he thinks of mischief as we see even today. He wanted to test the strength or the power of the Lord. He takes the form of a crow and pricks Ma Sita's lotus feet with the beak and runs away. 'Chanchupaat karke bhaaga'. Someone asks that why did Tulsiji make the son of such a big man a crow? Goswamiji says that this tendency of not tolerating the happiness of others and trying to disturb or meddle into someone's life is 'Chanchupaat' and a person with such a nature is fit to be a crow and can never be a swan. We are humans and should not try and feel jealous or poke our nose into someone's happy loving life. If you don't like something or some action then please remember yesterday's sutra that 'I don't belong here.' Please don't try to build walls between people who love one another. If we go to do it then however beautiful we might be or wearing beautiful clothes, we shall be ugly like a crow. When the Lord sees that as a result of this 'Chanchupaat', Sitaji's foot is bleeding, He picks up a dried stem and makes out the arrow out of it and endows it with the 'Brammhashakti' and fires it on Jayant.

This dreadful 'Brammhashakti' thrown by the Lord on Jayanta is chasing it wherever he goes. He goes to his father Indra to save him but Indra out of fear shut the doors of heavens that he will not escape the wrath of the Lord. You can never depend upon a selfish character. Then he goes to Bramhadeva and begs his

shelter. There too he is turned down with the pretext of 'Bhajan'. He went to the 'Shivaloka' and was kicked out from there also. My Tulsiji says at that moment, carrying the Veena, Naradji Maharaj comes and Jayant falls down on his feet for protection. Like Rishi Durwasa ran for his life with the 'Sudarshan Chakra' chasing him, similarly, Jayant is running scared with no refuge or protection. Who shall keep a 'Ram-Drohi'? When you don't find place anywhere, then only a saint can come to our rescue. Seeing the distraught Jayanta Sri Narada understood his problem and felt compassionate towards him. Seeing Sri Narada and hoping some recourse or help he stops, there is no miracle here nor any 'Parcha' but seeing the saint the scared Jayanta stops and by the powers of the saint, the arrow shot by Lord Rama is also stalled for a moment. At this moment I am reminded of this Urdu Sher-

Kaza ko rok deti hai, dua roshan zameeron ki|
Bhala manjoor hai apna toh kar khidmat fakiron ki|

Jayanta narrates the entire incident to Sri Narada. 'Devarishi' says that you need to seek the refuge and beg forgiveness from the one whom you have hurt. We commit the offence in the public and go to the 'Ram-Mandir' and seek pardon. The people do the exploitation here and once a year goes to 'Haridwar' for washing away the sins. We must find the article where it is lost. Sri Narada says that you have committed the transgression of the 'Mother' so go and seek her pardon. Jayanta goes and falls at the feet of Ma Sita and begs her forgiveness. She is the embodiment of compassion and Jayant is pardoned. Contented, he returns back to heaven.

The Lord thinks that if He stays any longer in 'Chitrakoot', people will understand His divinity. In the thirteenth year of exile, Sri Rama along with Ma Jaanki and Sri Lakhana go to the 'Atri-Anusuya' ashram. Atri Muni venerates the Lord.

Namaami bhakta vatsalam|
kripaalu sheela komalam|

Bhajaami te padambujam
akaaminaam swadhaamdham||

This is the 'Chitrakooti Stuti' of the Divine. When you sit alone and recite it, you shall get the feeling that you are in 'Chitrakoot'. Ma Jaanki offers her respects to Mata Anusuya, who is the 'Acharyaa' of the 'Paativrata dharma'. She blesses Ma Jaanki by giving her the teachings of the 'Naari Dharma' and the divine ornaments and garments. The 'Ramayanis' call this the 'Anusuya Gita'. The woman is divided into four classes, best, mediocre, lowly and a wretch.

Uttam ke asa basa mann maahi|
Sapnehu aan purush jaga naahi||

For the best woman, other than her husband, no other man attracts her. 'Merrey toh Girdhar Gopal doosaro na koi'. 'Madhayam para pati dekhahi kaisey|Bhrata pita putra nija jaissey||' for the mediocre woman, she will look up to an elderly as the father, the middle aged one as the brother and a youngster like her son. 'Dharma bichaari samujhi kula rahahi'. The third category at times gets misled but because of the

protection of the 'Kuldharma', she is prevented from going astray. 'Binu avasar bhaya bhaya te rah joi'. The one who does not bother about the 'Kuldharma' and goes on the track of wrong thinking, but is afraid and due to the paucity of time, ultimately stops, is the fourth type.

Mata Anusuya is teaching Ma Jaanki here. If there was time then Sri Rama would have asked Atriji Maharaj about men. The best man will not see any other woman other than his wife. The mediocre one will look at them as the mother or sister or daughter. Thinking about the familial traits and the dharma, one who abstains from going astray is the lowly and out of fear and loss of time he stops is the fourth type. Though, in the 'Ramayan' this is not mentioned but this is the twenty first century and 'Atriji' left it for Morari Babu to fill in the blanks. However, the man has to be more responsible. In the Vedanta lingo, the 'Prakriti' as well as the 'Purusha', both have their respective dharma. 'Prakriti' means woman. If the men stop twitching their moustache, they will be able to



maintain harmony. In the story of 'Adam & Eve' the human body was formed by joining the two halves. Long before that, we had the 'Ardhanarishwara'. When they were unable to enjoy as the two halves then they were separated and since then, men and women are searching their other halves. It will be complete when both contribute fifty percent from their side and feel responsible for it. It was a great teaching. They prostrated at the feet of the divine couple and proceeded further from there. On the way they meet 'Sharbhanga Muni' and 'Sri Suteekshnaji Maharaj' who was immersed in the devotion of the Lord. On his request, they come to the 'Kumbhaja Ashram'. He directs them to go to the 'Panchavati' on the banks of 'Godaavari'.

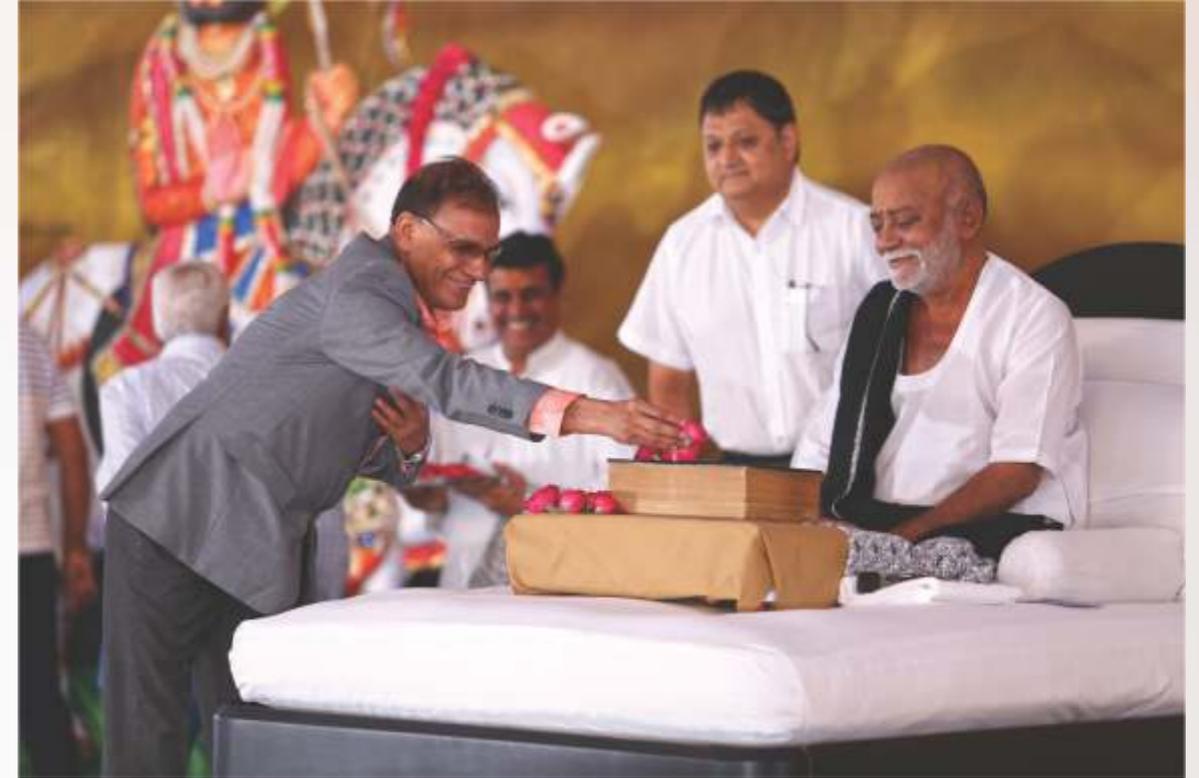
Going further they meet 'Geedhraj Jataayu'. They establish a bond with the bird. At 'Panchavati' they make a thatched hut and began living there. One day, Sri Lakhan found the Lord in a very pleasant mood and seeing this he asks Him five questions which is known as the 'Lakshmana Gita'. What is 'Bhakti'? What is 'Gyaan'? What is 'Maya'? Who is a 'Jeeva'? Who is the 'Eeshwara'? These were the five questions asked by Sri Lakhana. The Lord replies suitably.

Once, 'Soorpanakha', the sister of 'Ravan' comes there. She felt jealous on seeing the beautiful and loving relation shared by Sri Rama and Ma Jaanki. She takes on the form of a beautiful maiden and was attracted towards Sri Rama but seeing Sita seated next to Him, hesitated a bit. When the 'Bhakti' is close, the 'Aasakti' (Infatuation) stays away. She tries to attack Ma Jaanki and the Lord hints Sri Lakhana to do the needful. He cuts her nose and ears and she runs bleeding. The nose represents heaven and the desire of heavens tries to make the person 'Nishkaam'. She runs to 'Khara & Dooshana' returning to her original form. She tries to instigate them by saying that she is ashamed to be their sister and cries in misery. On enquiry, she tells them the entire incident. They attack the Lord and are vanquished.

'Ravan' goes to 'Mareecha' and asks him to become the golden deer as he has to abduct Sita. Before 'Ravan' came, the Lord had already taken the necessary

steps. To assist the Lord in the divine play, Ma Sita resides in the safe custody of the fire God leaving behind her shadowy image. Lord Rama chases the golden deer and Sri Lakhan too is removed from the scene by deceit. Seeing Ma Sita all alone, 'Ravan' in the form of an ascetic, abducts her. On the way, Jatayu tries to rescue her but is wounded in combat. He falls down unconscious. Killing the deer, the Lord returns and seeing Ma Sita missing began weeping enacting the human role to perfection. In search of Ma Sita, the Lord goes ahead and the wounded Jatayu narrates the entire incident and breathes his last in the lap of the Lord. According him the respect due to the father, Sri Rama performs his last rites. Moving forward, He liberates the demon 'Kabandha' and goes to the 'Shabari Ashram'. He explains the nine types of 'Bhakti' to Mata Shabari and she departs to the eternal abode. As per her direction, the Lord comes to the 'Pampa Sarovar'. Sri Narada comes and they have a discussion regarding the qualities of a saint. The 'Aranyakanda' concludes at this point.

In the beginning of the 'Kishkindhakanda', Sri Rama and Lakhana go near the 'Rishyamukh' hill. 'Sugreeva' used to live there with his ministers. Seeing the two brothers coming in his direction, he gets scared. He asks Sri Hanuman to go and check. If they have been sent by Vaali then kindly indicate me from there itself so that I may run away. From here, Sri Hanuman enters physically in the 'Ramcharitmanas'. Taking the form of a Brahmin, Sri Hanuman asks Sri Rama and Lakhan as to who they were? During the discussions, he finds out about the Lord and in his original form falls at His divine lotus feet. The Lord picks him up and embraces him saying that he is dearer to Him than Lakhan. He requests the Lord to befriend 'Sugreeva' and he shall assist Him in the search of Ma Sita. Sri Hanuman takes the Lord and seals their friendship. Vaali is liberated by the Lord and Sugreeva is handed over the kingdom with 'Angad' as the crown prince. The Lord and Sri Lakhan perform the 'Chaaturmaas' on the 'Pravarshana Hill'. 'Sugreeva' forgets his promise given to the Lord in enjoying the sense pleasures and is frightened by Sri Lakhan.



Sugreeva comes and surrenders. The plan of the search of Ma Jaanki is made and in the leadership of Angad, along with Sri Jaambuvantji, Nal-Neela and Sri Hanuman, the group is sent in the Southern direction. Sri Hanuman bows down in the end and is given the ring by the Lord as a symbol of recognition. The group departs and feel thirsty. They meet 'Swayamprabha' who directs them to the sea shore. The brother of 'Jataayu', 'Sampaati' tells them that he can see Ma Sita seated under the Ashok tree in Lanka. I can see but can't fly that means that he lacks the strength to work (Karyashakti). Believing my words, you shall reach her. Sri Hanuman was invoked to cross the twelve hundred kilometres long sea. Sri Jambuvantji says that Sri Hanuman. Arise. For, you have come to perform the task of the Lord. Why are you so quiet? Hearing this, Sri Hanuman assumes a gigantic form and with the best wishes of his companions prepares to leave. The 'Kishkindhakanda' ends and the 'Sunderkanda' begins-

Jaamwanta ke vachan suhaaye|
Suni Hanumant hridaya ati bhaaye||
Taba lagi mohi parkheu tumha bhaai|
Sahi dukha kanda moola phala khaayi||

Overcoming the obstacles on the way, Sri Hanumanji Maharaj enters Lanka. He looks for Ma Sita everywhere but to no avail. 'Ravan' was asleep and he goes to meet 'Vibheeshana'. Two 'Vaishnavas' meet. He tells 'Vibheeshana' that you are my brother so please tell me where is our mother? 'Vibheeshana' reveals the secret of reaching 'Bhakti' and he reaches her. 'Ravan' comes and threatens Ma Jaanki. After he leaves, Sri Hanuman appears before her. He gives her the ring as a symbol of recognition and she is satisfied about his bona fide. She blesses him and Sri Hanuman eats fresh fruits and uproots the trees. The demons that came to stop him were beaten up. 'Akshaya Kumar' was killed and finally 'Indrajeet' came, tied him up and takes him to 'Ravana's' court. He is pleased seeing the dominion of his disciple as originally Sri Hanuman is

the incarnation of Shiva. They try to light up his tail and he burns down the entire Lanka excepting the 'Ashok Vana' and 'Vibheeshana's house'. He comes and bows down to Ma Sita. She hands over her hairpin to be given to the Lord as her symbol. He returns and informs the Lord. Sri Rama instructs the army to depart without any further delay. The Lord's army arrives at the sea shore. Here, 'Vibheeshana' tries to again reason with his brother but is kicked away. He comes and seeks the refuge of the Lord. Sri Rama asks 'Vibheeshana' the way of crossing the sea. He says that the 'Sea Lord' happens to be your Guru and hence please try to appease him by fasting for three days. If he helps then you will not have to use any force. The sea out of stupidity and inertness does not accede and the Lord mounts the arrow on His bow. Seeing this, the sea began to burn with flames erupting from its bosom. He comes carrying a tray of pearls to pacify and appease the Lord for his mistake. 'If you fire the arrow, innumerable sea animals will die. Lord, please build a bridge over me.' The 'Sunderkanda' concludes here.

In the beginning of the 'Lankakanda' the bridge is built across the sea. The Lord installs the 'Shivalinga' at that point. The sages and seers come and ritualistically solemnize the installation of 'Sri Rameshwara' at the hands of Sri Rama. The 'Tribhuvana' reverberated with the 'Jaijaikaar'. The ideologies of the 'Shaiva and Vaishnava' were bridged or united. The 'Ramkatha' is an exercise of unity. They cross over to Lanka and the Lord's tent is pitched on the 'Subela Hill'. On the other side, 'Ravan' is busy in his entertainment. The Lord disturbs his revelry and indicates His arrival. The next day, 'Angad' is sent as an emissary of peace. 'Ravan' refuses to accept and the war becomes inevitable. A tumultuous battle ensues and 'Kumbhakarana and Indrajeet' are killed. Finally, the Lord mounts thirty one arrows and 'Ravan' is liberated. For the first and the last time, he utters 'Rama' and falls on the ground. His life spark merges into the Divine face. The entire creation erupts in 'Jai ho.' 'Mandodari' comes and venerates the Lord. 'Vibheeshana' performs the last rites of 'Ravan' and is coroneted as the king of Lanka. Sri Hanuman goes and gets Ma Jaanki. The

shadow merges with her original form in the fire and the Lord summons the 'Pushpak Vimaan'. The entire party of the Lord leaves for 'Ayodhya' and on the way they do the darshan of 'Setubandha Rameshwar'. The 'Vimaan' touches down at 'Shringaberpur' and Sri Hanuman is sent in advance to inform Sri Bharat of the Lord's return. The boatmen are overjoyed on seeing the Lord and tears of love well up. They are taken along by the Lord to 'Ayodhya' and the 'Lankakanda' ends here.

In the beginning of the 'Uttarkanda', everyone is feeling low and apprehensive in the absence of Sri Rama. Just one day is left out of the fourteen year period. Sri Bharat has decided that if He doesn't see the Lord, he will end his life. Sri Hanuman appears as a saviour for the sinking 'Ayodhya' in the form of a 'Brahmin'. He introduces himself, 'Marutsuta mein kapi Hanumana' and informs the arrival of Sri Rama. The entire 'Ayodhya' is filled with the joy and expectancy of the Divine return. The Lord's 'Vimaan' lands on the banks of the 'Sarayu'. All the monkeys, bears and the entire entourage accompanying the Lord alight. When they were in the 'Vimaan' they were as they were and on touching the holy and sacred land of 'Ayodhya' they all become humans. It means that the 'Ramkatha' is an exercise to convert the demonic or animalistic tendencies into humans with divine attributes. The Lord offers respects to the holy motherland and falls down at the feet of Guru Vashishtha. Sri Rama and Bharat meet. People could not make out as to who was exiled? All the brothers met. Sri Rama met everyone individually by taking infinite forms and blessing each one with divine realization. Then, He first goes to meet Mata Kaikeyie because she was ashamed and felt left out. 'Ma, if you would not have sent me to the forest, I would not have known the value of life'. By these words, He assuaged her guilt. Then He meets 'Mata Sumitra and Mata Kaushallya'. Immediately, the instructions were given. The mothers bathe Ma Jaanki and she is offered divine clothes and ornaments. Sri Rama bathes His brothers and finally bathes Himself.

Guru Vashishtha tells the Brahmins that let us do the 'Rajtilak' today. They consent and express

their urgency as well. The Divine throne is asked for and the royal family are adorned with the attire to suit the occasion. Offering obeisance to the mother earth, the Sun God, all the directions, the friends and family, the Brahmins and the people, Sri Sita-Ramji Maharaj ascend the throne of 'Ayodhya'. Thus, Guru Vashishtha performs the first anointment by giving the 'Ramrajya' to the world. 'Tribhuvana Jaijaikaar' reverberates. The four Vedas come and perform the veneration of the Lord. Lord Shiva comes from 'Kailash' and sings praises of Sri Rama and begs for His devotion. After six months, excepting Sri Hanuman, the Lord sends off everybody else to their respective homes. The glorious reign of Rama is installed. After the prescribed time limit, Ma Jaanki gave birth to two sons. Similarly, all the three brothers had two-two sons each. Goswamiji, introducing the successors to the throne of 'Ayodhya' concludes the narration of the 'Ramkatha' at this point. The second exiles of Ma Jaanki, the topics of dispute, controversy, abuse or slander have been omitted by my Babaji. He has just created a healthy dialogue. Then the life story of 'Baba Kaagbhusundi' is given. Sri Garuda asks him the seven questions in the end. With their answers, Baba Bhusundi concludes his narration to Garuda. Whether Sri Yagyavalkaji has concluded or not, is not clear. Lord Shiva concludes in front of Ma Bhawani. And Goswamiji in conclusion states-

Jaaki kripa lavalesha te matimanda Tulsidaashun|
Paayo param bishraamu Ram
samaan prabhu naahi kahun||

Tulsiji says that by His wee bit of grace a fool like me has attained the absolute peace and rest.

Baap! Seated under the blessed grace of these great teachers of the 'Ramayana' and at feet of the living 'Samadhi' of 'Ramdevpeer Baba at Ramdeora,' my 'Vyaaspeetha too had become vocal. When I am also moving towards conclusion, I feel that nothing remains now. Madan Bhaiya and his family became the organizers just for their inner happiness. The entire organisation is being concluded with purity and the 'Vyaaspeetha' expresses its happiness for the same. My applause for the fact that even once, I did not have to say that please maintain discipline and peace. This is the dignity of Rajasthan. Particularly the youth, who mostly listen all my 'Kathas', I extend my best wishes. We have many turns in our lives. If you have come across any 'Jeevansutra' in the 'Katha' then please keep it carefully in your heart.

Today, when the 'Katha' is concluding with great joy and purity then what blessings can I possibly give? I express my joy that 'Khush raho Baap'. Greetings of the 'Devdeepawali'. Greetings of 'Nanak Jayanti', 'Waahey Guruji ka Khaalsa, Waahey Guruji ki fateh'. The ripened and the juicy fruit of the 'Premyagna', I would like to offer it at the 'Samadhi' of 'Ramdevpeer Baba'. But I would like to tell Baba that you are God and why would you need the fruit? Like, when we offer the coconut, the priest returns it to us as 'Prasad'. As the priest, I offer the fruit to you Baba and distribute it as the 'Prasad' to my 'Jawans of the B.S.F.' 'Khush raho Baap'.

Sitaaron ko ankhom mein mehfooz rakhna,
Bahut der tak raat hee raat hogi|
Musafir hain hum bhi, musafir ho tum bhi,
Kisi modd par phir mulaquat hogi|

Any 'Buddha Purush' will serve. They have their typical ways of service. 'Ramdev Baba' served astride His horse, which means that He was very active. He held aloft the 'Dharma-Dhwaja', the self control and adhering to the moral values was the arrow or the spear in His hand, concentrating his mind, He served the people while continuously remembering the Almighty, leading into 'Samadhi' or realization. Service, remembrance and realization, just these three chapters summed up His journey from the beginning, middle and the end. 'Ramdevpeer' served in the form of Rama, remembered the Divine continuously as the 'Dev' and as the 'Peer' realized the Almighty. This is my 'Ramdevpeer'.

The 'Samadhis' remain awake through the night and in the last hour awaken us



Morari Babu's address during the 'Dhyaan Swami Baba Award (2018)

Baap! 'Talgajarda' offers its humble respects at the feet of the 'Samadhi' of 'Dhyaan Swami Baba' by whose grace all this is going on and to all those great personalities who are present here as the heirs of the various 'Samadhis', my 'Pranams'. Just now, it was said that every year since the award was instituted, this 'Triveni' program, 'Paatotsava' and mass wedding, is being held and following that tradition this time we are offering our 'Pranams' and veneration at the 'Bhaantereetha', I offer my humble respects to the enlivened ever flowing tradition of this great place and its present head, 'Pujya Jaankidas Babu'. I also offer my respects to Pujya Babu of Saayla, Babu from Kutch, Pujya Dalpat Sahib Babu, Shantiramji Babu, Pujya Vasantdas Babu of this trust and all those revered saints and the heads who have come here from far and near to grace the occasion. My dear brothers and sisters of the 'Sadhu-Samaj' and all the others, please accept my 'Jai Siya Rama'. Tulsiji has written-

Ramahi sumirat ran bhirat deta parat Guru paain|
Tulsi jinhahi na pulak tanu te jaga jeewat jaain||

He says that, one who is not overjoyed at these three places and on these three occasions one who is not blessed with the divine light at all the eight windows or openings of his body, such a person though born will not be considered to have been born. The first is 'Ramahi sumirat', while chanting His Divine name if the person is not filled with joy, then he is a burden on earth. The earth did not feel the weight

of the mountains, forests, seas, all the living species and animate or inanimate objects but it cannot bear the weight of the ones who are not overjoyed in these three. She took the form of the holy cow and mewed in agony as to where should she go for succour? That is why, Sahib. Those who do not experience exhilaration in these three situations, they are, 'Manushya roopena mrigaha charanti', we have this 'Shloka' in our scriptures.

Therefore, 'Ramahi sumirat sant', the saint is the operator both within and without. For performing any internal austerities and conducting the outward activities in the society, which can move the world or the entire creation is conducted by some great personality of the times. Then 'Rann bhirat', while defending the countries honour if the soldier is not filled with joy. It does not only pertain to the external war, but even the war that rages within. At this moment or faced with the criticism or the acclaim, if with the blessings of the saints or by his own 'Bhajan', while facing these challenges, one who is not prepared or gives in without a fight, such a person is as good as dead. The third is that when one is saluting his Guru and at that moment is not filled with joy, then he is as good as dead, Sahib. Meaning that all these 'Samadhis', whom we invite at 'Senjal' or are present here, we venerate and worship them on this occasion. It is an initiative for veneration. This too will continue till it has to, then as is willed. This is just a clarification

because; it should not be construed that it will go on uninterrupted. It might stop, who knows? Even our next breath is not guaranteed. As it may stop, similarly this also may stop. Nothing is decided about 'Rukhadd'. But, by the grace of the 'Samadhis' and the love you all shower upon me, this is going on and I am happy about it.

Baap! 'Samadhi' is an independent word in the 'Shabdakosh' or in the literature. But in order to understand it easily, we can break it or play around with it and to do so, one needs the support of 'Bhajan'. I was saying this yesterday that you can't touch the 'Ramcharitmanas' the way you like or in any manner. It embodies fire. If you are careless, it will burn you. So, for ordinary people like us to understand it properly, with humility I submit that 'Sam+Adhi=Samadhi'. It can be broken up for better understanding. I think we understand 'Sam' as, 'Samaha sarveshu bhooteshu maddbhakti labhattey paraam'. 'Tullya ninda stutirmauni santushtho yena kena chit'. We have 'Sam, sam, sam'. 'Sam' means equality or equanimity. The saints have practised it. Their tradition has been doing it. They never consider anybody as alien or an outsider. 'Adhi' means one who is searching or in search. 'Adhi' is a prefix. Now what will be its separate meaning in grammar? I would once again like to clarify. For those who are the language experts, they should not come back and say that why did this 'Babu' break the word like this? No one has the strength to break the 'Samadhi'. Babu. Shankar's might break but the Sadhu's cannot. I am saying this with full responsibility. The 'Samadhi' of Lord Shiva can be broken but a 'Sadhu's' 'Samadhi' cannot. That is the ultimate or the peak of 'Samadhi'. That is why I said that the language experts should not get upset by it. 'Samadhi' being independent, but everyone else is affected by their own 'Upadhis' (Moniker) and you can't break it up (Sandhi-vichheda). Still, I have got the meaning of 'Adhi' from the 'Shabdakosh' and have gathered a little bit from the 'Bhagwadgomandal', some from the Sanskrit dictionary. 'Adhi' means more or 'Adhik' like 'Adhigrahan, adhinyam, adhidaivat etc'. Another meaning we get of 'Adhi' is 'Aeshvarya'. The place where the sovereignty of the equanimity is shining, it is the 'Samadhi'. Where there is no complexity or disparity.

Just point out one place out of these where you have noticed any disparity or incongruity? Whosoever comes is given food and respect due to him. In other words, where the dominion or the superhuman power of equality shines as the lamp or the 'Akhanda Jyoti'. Wherever such 'Samadhi' is there, their great personalities come here for the veneration and performing the vesper service of the 'Samadhi'. And Babu. The groom has to come to the 'Lagna Mandap' at the girls place. Even though if the father is poor and has arranged the wedding out of his meagre earning but still, the groom has to come. This is our daughter's 'Mando Babu'. You have come here accepting our humble invitation itself is a matter of great pride and immense pleasure. Then we see that many words have come along 'Samadhi' like the 'Chetan Samadhi'; or in other words the consciousness of the 'Samadhi'.

The second commonly used word is the 'Samadhi ka dhoop'. This is joined with the 'Samadhi' meaning the fragrance or the fragrant smoke emanating from it. Because we are suffering from the cold of inertness, we can't smell it. That doesn't mean that it does not exist. The 'Chola' or the ornamental cloth is there and must have been decked up just like a bride. As soon as he comes, it will be known or proved but his soul will be dead. My 'Tulsiji' says-

Jaddta jaadd bishama urr laaga|
Gayehu na majjan paav abhaaga||

This is the inertness or the apathetic state. Today the world is facing various crises. One of them plaguing the society is this inertness. We had the 'Katha' at 'Rameshwar'. I speak prompted by the 'Samadhis' without bothering what will happen. Or what has to happen will happen. The clouds know and the earth knows. The 'Samadhivala' knows. What do I have to do with it? The child speaks the language taught to him by his parents. We speak what the 'Samadhi' has taught us. There is no need for them to feel offended. It struck me all of a sudden and I mentioned it about Jesus Christ. An indecent woman of a bad character who is called names by the society, as per the rules, she should be openly stoned to death. The so called followers of the religion were engaged in throwing stones and Jesus Christ happened to pass that way. He too was asked to follow the ritual as he was also a Christian by faith. Now if He says that He would not

do so, He will be going against the tenets of the religion and if He does, His conscious does not agree. He should have equanimity and how can He pick up the stone? In such cases the creation or the Divine intervention helps. He says that He agrees that she is leading the life of immorality and must be stoned. I too will do so but before doing so we must think ourselves that are we clean and have not committed a sin throughout our lives. If so, only then do we have the right to pick up the stone in our hands. On hearing these words, the stones fell off from all the hands. This is 'Jesus Christ'.

Just a while ago, Harish Bhai quoted Manoj Bhai Khanderia, 'Humarrey toh shabdoj kunku ne chokha'. We all were sitting on the 'Laaldhori' on the 'Shivratri' and Manoj Bhai came. The topic of Jesus came up. Then he narrated a 'Sher' of his 'Ghazal'. Bapu. One who has a cow, he is authorized to pour the oil in the lamps. Only Jesus alone has the right, it is not so. Even Manoj can do it. The criterion is that the 'Dudhail' has to be there. One who is not having the wealth of 'Bhajan' is not authorized but the one who has the milk giving cow and can fill the jar with milk he can provide the oil or the ghee to burn the lamps. We, the 'Grihastha Sadhus' of the 'Ram Mandir or the Krishna Mandir' used to go for asking flour for our homes and we used to carry a small bowl (Katori) with us. The household which had the cow used to give butter or ghee because they had it. They had the 'Bhaveshi cow' with them. If the cow was not there then how can he give? He can't give any buttermilk also. That is why; Manoj Bhai too has the right to add his voice to it. What I mean to say that no one should say that where is Jesus and where is 'Manoj Bhai'? The consciousness can flow through any direction. That is why 'Manoj Bhai' had said that in spite of him being clean, he would not throw any stones. Just imagine that in order to prove our truthfulness, we need to throw stones at someone? This not done. I would like to interpret it in this way. Further I would like to add that when Jesus was being crucified, He had said, 'My Lord. Please pardon these people for they do not know what they are doing'. Therefore my take is the fact that God please pardon them because they are ignorant. After twenty five hundred years, this is the only difference. Jesus says that they are ignorant but I say that they are not. But we are unable to smell the fragrance of the

'Dhoop' because of our senselessness and even those who know do not come forward to help. If nothing else, they express their happiness and for me this phrase is used, 'Bapu bhi laggey tthey'. The Dharma sector is very benevolent towards me. My humble submission is that 'Dhoop' is attached with 'Samadhi'. You and I are unable to smell it because our noses are blocked and the lungs are choked because of our apathy. The biggest crisis is the thought paralysis of the society. Stupidity, in spite of knowledge.

Bapu! I am please to say that I have smelt the divine 'Dhoop' from the 'Samadhi' while walking in the lanes of 'Talgajarda'. If the world asks for the proof then to hell with them. I don't need to give any proof. But certainly, the fragrance is there. It has come, it has come and it has come. These very nostrils have taken this fragrance without any doubt. I had even told my Savitri Ma that the 'Dhoop' has been done. My Mother had offered her respects with the veil on her face as a mark of respect. There cannot be a bigger proof than this, period. Therefore, the word which goes hand in hand with the 'Samadhi' is 'Dhoop' and 'Chaitanya'. Bapu. Another word which is associated with it is the 'Samadhi Bhaasha'. In the 'Sanhita', most of the scholars of the 'Bhagwat' are on the same page regarding this and say that the language of the 'Bhagwatji' is the language or the words of the 'Samadhi'. All these 'Samadhis' have their typical language and this is an exercise to understand these words. People try to decipher them in their own ways sitting at different places. Like to decipher the stone carvings of the 'Ashok' period, you need an expert who knows that script. There are various scripts and they can only be understood by their experts. Similarly, is the case here. Our effort is to decipher and understand this divine language for the benefit of mankind. It has nothing in common with any known language and is very unique. Its script is also typical. And I feel that one can learn it only through the Guru tradition and nowhere else. As such, there are many things that are attached to the 'Samadhi' but let us not go into it for it will become very lengthy. But I need to say about this 'Samadhi' that the person is first asked to accept the life of a householder and go to the 'Samadhi' and break the 'Guru Bandhan'. You need to leave it where you got it from. The 'Samadhi' unties the knots binding the society. The 'Upanishads' declare five such knots.

What I have understood in these years by the grace of the Guru and reciting the sacred text and the blessing of all the saints that who has been able to untie all the five knots, his 'Samadhi' remains forever. It has nothing to do with the tomb made out of mud and mortar. It is the 'Chaitanya Samadhi'. It emits the divine fragrance. It has its unique language, its own words, script and its unique smell.

'Mahekadischa praanadischa ichhaadischa sattvaadischa punnyaadischa etaam panchagataam'. The 'Upanishads' speak about these five knots. Behind this untying, there is surely a 'Bhajaanandi' person. The first knot is of the mind. The 'Samadhi' unties the knot of the mind. Whenever there have been differences in the society the 'Samadhi' comes out with a mutually agreeable solution not just once but from ages. We have seen that even in a thread if there is a knot, its complexion changes. The moment you put a knot in a fine thread, it may not be visible but surely the length reduces. The knot shortens or alters the complexion. The 'Samadhi' does the work of untying the knots of our mind. What did 'Bhaansahib' do? We see such great rituals and adherence to strict principles in His life. I am sold out with just one sentence of His, 'You don't need to do anything'. I don't need any rituals. For the person devoted to 'Bhajan', rituals are unimportant but a firm belief is very important. The rituals will follow him. Belief is the groom and the ritual is the bride. She will follow the groom round and round. I mean to emphasize that these 'Samadhis' have done this great service of unknitting the mind and shall continue to do so.

The second is that they untie the knot of the breath of life. Breathing is essential for life. Mind is also necessary. Without the mind, we cannot feel the happiness or sorrow. Goswamiji has focussed on the mind and narrated the 'Ramkatha'. The medieval saints have said, 'Morrey mann prabodha jehi hoi'. But the knots of the mind can only be undone by the 'Samadhis'. One will only live on the breath then why should it be a knot or bondage? Living is our birth right and we should live fully. The 'Sadhu' is never old. Bapu. The body will behave as per the nature but I do not appreciate the head or 'Mahanta' of any 'Peetha' who is old in his thoughts or mind. The body might be old in age and use a stick to walk but the thoughts need to be

fresh and young. Today, this image is in front of all of us which attracts us and we are filled with devotion. So breath is necessary but the 'Upanishads' say it to be a knot which should be released. Till such time the cancerous tumour is not operated it is life threatening. The great sages have x-rayed and diagnosed five such tumours within us. I am able to speak because I am alive and the breath is essential for living. You all have come and we are all enjoying because we all are alive.

If breath is necessary but if it is cancerous, do we get it operated? No. 'Talgajarda' would like to say that life is not bad or cancerous but the desire of long life, the hankering to do this or that in life is bad. This is cancer and it should be operated. A little bit of this if there it is not troublesome but the never ending desires are bad. These 'Samadhis' are there for thousands of years and even tell us the same but just look at this 'Bhaansbapa'. He just sat down on the words of a 'Mepa'. I am unable to understand this Bapu. How do such incidents happen? Such things can only happen here. Especially in India. The different sects or religions which are based on certain miracles, I salute them from a distance. These are very recent incidents as such. If you move, I swear on Rama. And He stopped there. What is the size of 'Mepa'? But the size of the one who stood still, His size is limitless like the sky. And then to take 'Samadhi' at that place. This is the end of the desire of long life. The creation makes someone instrumental and prompts them to say, 'Babaji, please sit down'. Everything should be explicit, it is not necessary. Learn to close your eyes a bit. Just notice the under currents going on. So many consciousnesses are trying to touch us within? Such a great thing and 'Bhaansahib' just sat down.

The third knot is desire. Wants are very difficult knots to untie. Most troublesome is the desire of wealth, fame and progeny. You need to pay a heavy price for your popularity or name and fame. Well, I have nothing to do with it and am also not interested in this year's budget. What will Jaitley Sahib do, I don't know. But one whose income is in millions will naturally pay more taxes. Similarly, one needs to pay a heavy tax for one's popularity and you pay it willingly. Here, unfortunately you can't use any unofficial or unaccounted wealth. Therefore, how does one get rid of this big tumour? I feel that if you and I, in spite of

being householders, if we have a sense of detachment then it is out of the grace of these 'Samadhis'. All these 'Sadhus & Saints' attend wedding functions or go to attend different ceremonies even out of a formality. I just said that the relation of the 'Buddha Purush' with the world is a relation-less relationship. So Baap! Want is the third knot.

The fourth is the knot of 'Sattva'. Bapu. Will the 'Sattvaguna' also be a knot? Then even the 'Rajoguna' will be even bigger and the 'Tammoguna' will be the worst. How is my Rama?

Gunateeta sacharaachar swami|
Raam Uma sab antarjaami||
Krodha manoj lobh mudd maya|
Chootahin sakal Raam ki daaya||
Uma kahahun mein anubhava apna|
Satt Hari bhajan jagat sab sapna||

'Sattva' is necessary in life then what is this knot the 'Upanishad' is talking about? If I make faces at you or sit with a long face, it will be very indecent. I should welcome you with a smile and be happy to see you. This much of 'Sattva' is warranted. If it is there in our nature then how can we claim to be beyond the realm of the 'Gunas'? The usage of the word 'Gunateeta' has become very common and easy these days. My Rama is 'Gunateeta'. 'Gunateeta aru bhoga purandara', I am saying it on the basis of my Tulsi. This testimonial is from the scripture which in my opinion is the ultimate in today's times. If necessary, some other text may come, who knows? It will also be welcomed. I shall perform its 'Aarti' with my 'Ramayana' but presently, I will perform the 'Aarti' of the 'Ramayanji' only. For example, the urge to tell that I have done so many 'Hanumanchaalisas', this is the knot of 'Sattva'. I have done twenty one thousand and six hundred 'Japa' today. This has not given so much bliss as the fact of advertising it to all and sundry will give. Bapu. How many 'Malas' you do? What a crowd. These are all this tumour or gland of 'Sattva'. We have done so many 'Satyanarayan Vrat Kathas' on Poornima. You have done, great but please untie this knot. It need not be advertised.

The last and the fifth knot is 'Punya'. Excepting my 'Upanishads' or Sri Shankaracharya Bhagwan none can make such a statement. Or my 'Ramcharitmanas' can only make such a declaration by

whose grace I am standing before you and roaming around the world.

Punnyam paapharam sada
Shivkaram vigyaan bhaktipradam,
Mayamoha malaapham suvimalam
premambupooram shubham|
Shrimadramcharitmaanasmidam
bhaktyaavagaahanti ye,
Te sansaarpatanga ghorkirannay
dahyantti no maanavaha||

Virtue is also a knot and certainly so. This does not mean that we should stop doing virtuous deeds. Noble deeds, virtuous deeds should be done but Jagadguru says, 'Na punnyam na paapam na saukhyam na dukkham'. By the grace of my Guru, my 'Darshan' of 'Samadhi' is that where there is the sovereignty of equanimity. The word is 'Sam+Adhi'. So many words are associated with 'Samadhi'. 'Samadhi Chitanya, Samadhi Bhaasha, Samadhi Shabda, Samadhi Dhoop' etc. And these 'Samadhis' do the work of untying these knots for us. Our bondage with these five should go. The 'Samadhi' empowers us to do it and even does it for us. These 'Samadhis' till this day awaken us and caution us in the last hour of the night. If they will not reply then who will? Though their language is different, pronunciation is different. If our eyes are unable to see or the vision is impaired then just a faint light will be visible. This does not mean that the light has dimmed but our vision is bad. The fragrance has not gone; we are having the blockage of ignorance or stupidity. Baap! They are shining bright even today. And these young consciousnesses are trying their best to keep it alive that is the reason I feel like touching their feet. All of you have come to this 'Samadhi' carrying a little bit of ghee to help it burn and keep it going. Kindly continue blessing us. If I can't make it then at least you come and pour some ghee in this lamp. We all shall enjoy in its light. After all, we are your children, Baap! 'We are supposed to be yours then leaving you how will we survive'? Without the limbs, the body is handicapped. Since we are attached to you, you look so beautiful. Those who could not come have sent their blessings. This joy overflows. I would like to conclude with this hope and faith that soon a year should go by and we can again offer our respects to one more 'Samadhi'.

Evening Performance

