

The Talks
of
Sadguru Upasni-Baba Maharaja
Volume III

Godama-Suta

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In memory of
Sadguru Dr. Paonaskar

PREFACE

In accordance with the plan outlined in the preface of Vol. I of this series, this third, the last, volume is published to-day. As outlined in that preface, the life sketch of Shri Upasni Baba Maharaja is given in the beginning and the "pronunciation" appendix at the end.

Nagpur,
24th December 1957

GODAMSUTA

PREFACE TO THE REPRINT OF THE FIRST EDITION

When the copies of Vol. III of the First Edition were fast running out Shri Dali Rustomji from London come to our rescue and it is through his generous donation that this Reprint of the First Edition could see the light of day.

Even then there was difficulty in finding a printer who would reprint the six hundred and odd pages as economically as possible in these days of soaring costs, power cut and non-availability of paper. We are indeed indebted to Shri D. W. Chitale of All India Reporter Press, Nagpur, who undertook this work so generously, as a labour of love. At his suggestions, we have divided the original Vol. III in two parts and labelled them Vols. III and IV. This has made the Volumes handier. The Contents and Errata appear in both the Volumes.

The life sketch of Shri Upasani Baba Maharaj is given in the beginning of Vols. III and IV.

**THE LIFE-SKETCH,
OF
SADGURU UPASANI BABA MAHARAJA**

The Upasani family was a well-known family at Satna, in the Nasik District, renowned for its wisdom, culture, and divinity. During the last quarter of the last century, Shri Gopal Shastri Upasani, the then leader of the family, was a very well-known person; he was very learned and highly pious, in later life he embraced Sanyasa. One of his sons, Govinda Shastri, like his father, became a well-known figure. By Rukminibai, Govinda Shastri had five sons and one daughter. Out of the five sons, the second - Kashinatha - became the famous Upasani Maharaja of Sakori. He was born on the 15th of May 1870 (Vaishakha Vadya 2, Shake 1792). He was popularly known as "Baba".

Baba commenced his education at the age of five. At the age of eight he had his "Upanayana" (thread-ceremony) at the hands of Deva Mamledara, the famous saint in that area. From early childhood, Baba was keenly interested in worship, religious functions, and meditation; he loved to sit in darkness in a corner and meditate. About this hobby of his, he himself had told one of his devotees, that in that early age, as a result of religious discipline he had undergone during so many of his previous births, his mind was full of questions such as "Who am I? Why this body? What is the use of this body?" and at that age it was that he had taken his decision to leave his body with God's name on his lips by starving himself. Very soon, these ideas of his became known to his elders, and they naturally tried their best in various ways, by various means, to weed them out from his mind; the direct result of all these attempts was that they took a deeper root. It is these thoughts that serve as a key to the life of Shri Upasani Baba Maharaja.

It was due to these thoughts that Baba could not put his whole mind in the routine education imparted in schools. He attended the school for only a short time. He used to spend all his time in religious thoughts and meditation. In due course, according to the prevalent custom, at the age of twelve, he was married. A few days later, he began to feel that he was a useless member of the family as he could not be an earner due to want of education. He began to feel acutely, that due to his marriage an extra member was forced on the poor resources of his family. To lessen this burden to some extent, one day, without informing anybody, he quietly left the house. He went to Nasik on foot, and there began to learn under the direction of Shri Ekanatha Shastri. A couple of months after, his family members came to know about his whereabouts, and on the plea of his mother's illness (!) they successfully recalled him. A few days later he lost his wife. Thinking that marriage might make his mind steady, the parents got him married once again. This presumption of theirs just turned out to be wrong, as, soon afterwards for the second time, he left home; he, however returned quietly a few months later. Like this he used to run away off and on for a few months, and he repeated this half a dozen times during the ensuing five years. Where he went, and what he did, he kept to himself. During the period he stayed at home, he used to study books on Ayurvedic medicine. As years passed, the restlessness of his mind also increased. He felt utterly dissatisfied with himself. One day he decided in his mind to leave home for good, but to his parents and relatives he stated that he would now go out to learn some trade to enable him to earn his livelihood. His people believed this; they thought that the boy at last had "come back", and they decided to give him all the help. Thus, with their consent and full preparation for a journey, one day he left the house (about the middle of 1890).

He arrived in Poona. On his way he had disposed of whatever he had. He was now alone with only one dhoti on. He made the famous temple of Onkareshvara his abode for the

time. He used to sit there quietly meditating all the time. Once in a while, in three or four days, when he could not control the pangs of hunger, he used to visit the Basti, and beg for some food. Some days he passed like this. He, however, began to feel that he must have a quieter place for his meditation. As this feeling grew on him, one day he left Poona, and took to the road. His footsteps turned in the direction of Bombay. As he approached Kalyan, he turned towards Nasik. During all this journey, all the while he was either walking or resting under a tree. Once in three or four days, when he could not control his hunger, he used to turn to a village for some food. It being the rainy season, he was plodding on in the rain bare-footed with only a tattered dhoti on; one can only imagine the hardships he must have borne. As Nasik came nearer, he began to feel that before taking his final plunge for self-realisation, he should once see his dear grand-father. With this thought he avoided the city of Nasik, and turned his footsteps towards Satna! On his way, near the village of Chandvadi, one day, as he was sitting in a way-side temple for rest, his attention was suddenly drawn towards the hills nearby. As he casually looked at the hills from that distance, his attention got focussed on a small nook in the precipice of a hill. He suddenly thought that that might perhaps be the suitable place he had been longing for. He decided to see if it was suitable, and straightway proceeded towards it. He reached at the foot of the precipice. The niche he was concentrating on, was in the middle of that precipice. With the resourceful spirit of his, he climbed a nearby Pippal tree, and with the help of its branches landed himself in that niche. It was such a small niche, about 4 cubits long, a couple of cubits broad, and on squatting hardly a cubit was left above his head. He was so deeply engrossed so far that he had not noticed the time. Now that he entered the niche he found that the sun had already set, and it was getting very dark; it was not possible now to retrace his steps, and he had to pass the night sitting there.

It was the next morning now; somehow, he could not feel like leaving that place, and so he continued to sit there. The second day thus came and went. The third day made its appearance. This day, as he was sitting in meditation, he lost consciousness. About this experience of his he was once narrating to one of his devotees, that he was then only conscious of existence as such, that was all; he was not aware even of his body. He remained there in that state of Samadhi for one whole year at least.

As semi consciousness partially returned to him, he began to experience wonderful visions, which normal human reasoning would never believe in. After some time, he regained full consciousness, and found that except for a little movement in his right arm, his body had lost all mobility. He could not know what time he had passed in that state. He could not understand how he was yet alive. A little later he experienced the sensation of thirst, but then where was the water? After a little while, luckily, it suddenly began to rain, and water collected in a small pool in front of him. With great difficulty, moving his right hand, he somehow quenched his thirst. He then began to rub his limbs with the help of that water, and in a couple of days, movement returned to his limbs; and at last with very great difficulty he climbed down the way he had climbed up. He then almost crawled to the adjoining village. He had to stay there for a few weeks to get sufficient strength to proceed further on his journey to Satna. In due course of time, once again, he arrived back safe home.

On his return, he began to follow his usual routine, and resumed his study of Ayurveda. His grand-father was in a very serious state, suffering from paralysis. Looking at the sufferings of his grand-father and his inability to help him in any way, he felt great repentance; he thought that if he had studied all these days, he would have been of some use to his grand-father by giving him some relief. As if this was not enough for the family, one day, his father got an attack of Cholera and died within 24 hours. A few days later his grand-father also left this world. Soon after, his second wife went the same way (1891).

A few months passed. His relatives now thought of getting him married again. To avoid it, one day, he quietly left, and returned home at the end of the marriage season. He

now began to practice in Ayurvedic Medicine, and soon established himself as a "Vaidya". All these days his mother was longing for his marriage. To please her, now that he had established himself, he chose a girl, and as the girl's parents were ready to celebrate the marriage out of season, he got himself married for the third time. He now felt that he should study Ayurveda more systematically, and for this he went to Saugli to study under the famous Venkataramanacharya. He stayed there for over three years and completed his education. During this period, side by side with the study of Ayurveda, he was carrying on his spiritual practices vigorously. In due course he returned home, and in a few days established himself as a successful "Vaidya". He now thought that he must move to a bigger place if he wanted to earn better, and with this end in view he shifted to Jalgaon (Khandesh). Here also, in a few days' time, he became well-established. But here was a fateful accident awaiting him. One day in his daily routine of visiting the temples, he was requested by a person to distribute "Prasad", and that he did. Unfortunately, it came out that this Prasad was mixed with poison, and Baba was sentenced to rigorous imprisonment as a criminal for a period of four months (1896). Spiritually, this was a unique piece of education. On release, he returned to his practice, which went on smoothly as if there had been no break in it, for the simple reason that the whole town knew and believed in his innocence. Even though his practice was not affected, he no more felt at home there. Moreover, he thought that he must go to a still bigger place to get his full worth. With this in mind he soon shifted to Amaravati in Berar (1896).

Here also, in a very short while, he became well-settled in his profession; he now brought his wife, and established a home. In course of time a son was born to him, but he passed away within a few months. He was now publishing a monthly called 'Bheshaja-Ratnamala'. He had established an Ayurvedic Pharmacy. Men like Shri Dadasaheb Khaparde (a well-known leader) now respected him; he was treated with honour everywhere; he became famous; money poured in. With all this worldly progress he never neglected his spiritual practices. Apart from meditation, he used to remain for days on onions, boiled vegetables, fruits, or uncooked dal, or even neem leaves alone; sometimes he used to have either a normal or a sumptuous dinner.

As money pours in, a man normally thinks of having some property, and Baba was no exception. At Gwalior ran a boom then, of selling virgin land for bringing under cultivation for a mere song. Baba spent thousands and bought hundreds of acres of land (1906). He began spending a lot of his time in Gwalior. The bubble, however, soon burst, and he got entangled in litigation, lost the land, his money, his practice and his health, and as a ruined man he returned to Amaravati (1908).

Though he commenced his practice, on his return to Amaravati, no more could he put his whole mind into it; in fact, he could not apply his mind to anything at all. The old restlessness came on to him vehemently. In this indecisive state of mind, he passed over a year. Ultimately a day came when he could not stand it any longer, and with full co-operation of his wife he disposed of everything, and after 14 years of highly respectable life in Amaravati, he left that place for good to attain his goal of self-realisation (April 1910).

He arrived at Omkara-Mandhata with his wife. He spent a few months in this place. One day, while he was sitting in a state of Samadhi in the adjoining forest, consciousness suddenly returned to him with the result that he suffered from terrific respiratory distress, and became unconscious. What an ordeal for his poor wife in that desolate place! With great difficulty she managed to bring him round and in due course both of them returned home. About this state, he once told one of his devotees; "At that time I was so deep in the state of Samadhi, that no thought of any kind, even a spiritual one, entered into or crossed my mind; my mind had absolutely ceased to function, what of body consciousness then ? I did not know how long I was in that state. But when consciousness suddenly came on me, I found that my breathing had stopped. This gave me a great shock, and I perforce began to breathe

with the help of my belly".

He naturally could not stand this respiratory distress. He tried some treatment locally but without any effect. So he ran down to Nagpur for treatment; here also he got no relief. He then went to his elder brother at Dhulia, and leaving his wife there, left alone trying to get some treatment somewhere. He visited Doctors, Vaidyas, Hakims, in various places; but none could give him any relief. He then turned to Yoga for relief. He consulted many a Yogi. Last of all he approached the famous Narayana Maharaja of Kedgaon, and Bapusaheb (Bapu Shaha) Avalia. The truth was that he had reached a very high stage of evolution in the course of self-realisation; he had, however, no idea about it, and in this lay his greatness. When he saw Narayana Maharaja, Narayana Maharaja said "Oh! what are you roaming for? What is remaining now? You are all the same within and without". When he saw Bapusaheb, Bapusaheb said "What is wrong with you? What more is to happen now? You are free, go anywhere". He could not follow the significance of these utterances. He could not understand the great height he had reached, and to which these men were referring. He was interested only in obtaining relief from his distress. Lastly, he arrived at Rahuri, and approached a bachelor Yogi staying there. This Yogi, finding that his state was far higher than his own, rightly directed him to the famous Sai Baba of Shirdi (July 1911).

Shri Sai Baba appeared to be a Muslim, and so in the beginning Baba did not feel like accepting him as his Guru. Later, however, he changed his mind, and decided to submit to him. After a good many days of stay there, he thought of going home once and requested Sai Baba for permission; he requested many times, but Sai Baba never replied. One day ultimately Sai Baba openly declared, "He has got to stay here for four years. I have given him all I have. Whatever he be, he is mine. There is no difference between us". This declaration caused a great consternation amongst the devotees with the only result that one and all of them turned against Baba, and Baba had no other alternative but to patiently submit to all the troubles, and privations caused by them. Spiritually, it was a unique opportunity for him to strangle and kill his Ego. Sai Baba had asked him "to sit quiet" in the nearby Khandoba temple; it only meant that he was to sit in a state of complete paralysis of his mind. About this time his wife died at home.

During the first year and a quarter that he stayed in that temple, once a day at least he used to leave that place either for Sai Baba's darshana, or for having food. But as days passed and everybody around him contributed his best to make his life a hell, he became so disgusted, dissatisfied, and upset, that one day he sat in the corner of the temple for good. While he was sitting like this in the niche of the precipice years ago, he was at least unconscious; but here as he was sitting, he was fully conscious of everything. For more than a year, he just sat there; he did not move out even once. He sat there without any food and water. His pulse rate had come down to forty. How he survived was a great question. That small temple remained devoid of any light whatever; dust and dirt collected ankle deep; scorpions and serpents made their abode in it. His back was attacked by white ants; serpents used to crawl over his body; scorpions used to sting him. While plodding through this physical state, he alone knew the higher spiritual - inner - experiences he was passing through.

Having passed over a year in this state, he now began to come out of the temple. Still without food and water he began to do very hard menial labour. He by himself - alone - would run a sugarcane crusher, draw water for a farm, plough a field, crush the stones to small bits, and so on; his pulse had come down to 20. So far he was all silence; but now here and there, he began to utter a word or two. As days passed, he was passing through that peculiar boisterous mood - state of "Unmada"; and when in that mood, he used to beat or abuse some of those that approached him. Having passed two full years without any food or water, he now began to take a little coffee. During his third year here, on the Gurupurnima

day (1913 or 1914) Sai Baba ordered some persons to go to him and worship him. He resented this; but that being Sai Baba's order, he had to defer his wishes and submit to it. Thus, on that day Sai Baba established his beloved disciple on the throne of a Guru. By this time he was able to project his mind into space and time, perceive in the past, the present and the future; those that approached him used to experience this peculiar power of perception in him. By now he had had his self-realisation; he was now assimilating the universality of soul. He had reached the stage of unity between the teacher and the taught.

Having stayed for over three years in Shirdi, one day, without anybody's knowledge, he left for Shindi, near Nagpur, with one Dr. Ganpatrao (a medical man). Thence he went to Nagpur, and having stayed there for a few days with Dr. Pillay (also a medical man), he returned to Shindi. He was now offered food, and due to the position he was placed in, he had to partake of it. Having never touched food for over two years, this sudden return to food could not be withstood by his physique, and he got a very severe attack of piles. In those days, cutting and branding was the only treatment for piles. Without any anaesthesia he quietly got his piles cut and branded; in a way he tested himself in that he was not the body. By this time, at Shirdi, his sudden disappearance was being talked out. Many a time Sai Baba was questioned about him. One day, on this Sai Baba said: "He had undergone very hard penance for over twelve years before this; what had remained, I got it done by him. Who can be compared with him ? What of God-realisation only, he has realised All"

A few days after the operation, he went to Khadagpur with one Mr. Chinna Swami, brother of Dr. Pillay of Nagpur. There for the first four months or so, he remained unknown. But the day he completed four years under the guidance of Sai Baba, here, he suddenly became known around. His fame now reached Shirdi, and people from there came to Khadagpur to see him. He remained there for over ten months. Throughout his stay here, he was in that peculiar boisterous mood, and often used to beat and abuse some of those that approached him. Here he was leisurely ruminating over his own state of pure Advaita. He used to clean the roads, gutters, latrines, etc., and stayed with Mahars, Mangs, Bhangis and other untouchables; he used to lie at rest by a dust bin; sometimes he used to bathe in gutter water, and drink it; he would bathe and wash the clothes of a stinking leper, and drink the washings; he used to put a piece of dung in his mouth in the same way as he would a morsel of rich food; usually all the time he was naked; occasionally he used to wear a piece of gunny (till the end he used to wear this). During the time he was here, hundreds approached him for his darshana, worship and advice; so many religious festivals were celebrated by the local public under his direction; many a miracle were experienced by many at his hands. A few days later he began to talk of a transfer, and one day after midnight, he just disappeared from Khadagpur, and arrived at Nagpur very early next morning, within a few hours, and laid himself down quietly covered with his gunny cloth in the verandah of Dr. Pillay's house (Aug. 1915).

After staying for a couple of weeks in Nagpur, he went to Poona to see his elder brother, and thence he returned to Shirdi. At Shirdi he was now simultaneously loved and hated, worshipped and harassed, but he remained unaffected by both; after all he had achieved that 'difficult' - that supreme state of equality - "Samata". He then visited for a few days the nearby places - Rahata and Sakori. At Sakori the villagers requested him to make it his permanent abode, and he promised to think about it. On return to Shirdi he again suffered from piles and he was removed to Miraj for operation. This time one Mrs. Durgabai accompanied him to look after him. (Mrs. Durgabai was a poor woman staying with Sai Baba; on his order she came to stay with Shri Baba.) From there he went for the Darshana of his family Deity at Kolhapur.

He then visited and stayed a while at Jejuri, Poona, Manmad and Satna and returned again to Sakori. For some reason or the other, once again he visited Poona and other places,

and returned to Sakori, which place he now made his permanent abode (1917).

Having decided to stay at Sakori permanently at the request of the people, he chose a piece of the local cremation ground, full of cactus, adjoining a public well. The people of Sakori quickly cleared this area of cactus, and a small hut was built there for him. This small hut was also shared by Durgabai, who had accompanied him, to look after him under the instructions of Shri Sai Baba. The devotees from that village and various other adjoining villages began to celebrate with great éclat various religious festivals under Baba's directions. Within a year of his stay in this place, Sai Baba entered into Mahasamadhi at Shirdi (Dasara 1918). One year after this Baba left for Banaras to perform some religious rituals in commemoration of his Guru. At this time, hundreds of families from all over collected at Banaras; thousands of rupees were spent by them; many religious functions were celebrated by them under his directive; Kashi was having as it were, a festival season. In due course he returned to Sakori.

Two years after, one day, he got erected a wooden cage without any outlet, and put himself in it. The devotees were stunned; they could not understand how and why he so engaged himself. The cage extended over an area barely enough for a man to lie down. He used to sit, eat, sleep and do everything inside it. Having thus remained in the cage for over 14 months, one day he got a door made, and began to come and sit outside for a while; a year after, he began to stay outside the cage. This cage was nothing else but his traditional Gadi. It was not possible for the devotees to put their heads on his feet or worship him while seated in the cage; as such, for this purpose, to satisfy them he used to sit anywhere; generally, however, he used to sit by the side of a pillar standing near the cage on a gunny-bag-Gadi. Many take this seat of his as the Gadi, this is, however, not correct, the real traditional Gadi established by him was the cage itself. When asked about this cage one day, he said: "Well, this is an empty house; any saint can come and stay here." This cryptic explanation was not understood by the devotees. It is, however, experienced by many devotees, the followers of other saints, that when they visit this place, they feel here the presence of their Guru. It was in the cage on this traditional Gadi that Baba seated his only disciple Godavari later in 1928.

While in the cage, Baba began to deliver sermons which went on for hours together, almost every day, and extended over a period of nearly five years. Some of these sermons were subsequently published in book-form as "Sai-Vak-Sudha" and "Upasani-Vak-Sudha".

The devotees took advantage of his being in the cage, and began to worship him and waived lampets before him, in the morning, in the afternoon and at night - a common ritual in every temple; till then he had rarely allowed them to do so.

As years rolled on, temples, mandaps, gardens, living rooms, houses and dharmashalas were being built one after another, and dedicated to Baba by devotees, whose number was continuously on the increase. Though all religious days and festivals were observed, the Gurupurnimas (sometime in July) and the Makara Sankrants (14th January) were particularly observed with great éclat, when hundreds used to arrive there to attend and pay their respects to him. Responsibilities on his shoulders began to mount up. People of all castes, creeds and religions, from poor mendicants to Sardars and Raja-Maharajas, flocked there to follow him. Many of them used to stay there for some time, while some stayed there permanently for 'service'. Sakori was now put on the map. Poems, songs, aratis, couplets, and so on, depicting his life and his greatness were composed in hundreds. He was now being worshipped as a saint in many a house, which were adorned with his photographs. In many big places like Bombay, Nagpur, Hyderabad, Benares, Surat, etc., estates were dedicated to him; he established his Gadi in all these places, which are being respected as centres of pilgrimage even today.

From the time he put himself in the cage, some devotees began to stay there permanently for 'service'. Amongst them were a few ladies and girls. In 1924, there arrived a

girl, Godavari, about ten years old, with her mother, to visit the place for the first time. The moment she went before Baba, he seated her on his lap, and said: "Keep in mind all that you are seeing here; later you have to look after all this; all this is yours." Once she came there, she stayed permanently. Soon afterwards he got her married. Even after her marriage she continued to stay there. Durgabai, who was now managing Baba's affairs, was a bit upset to see that Baba was paying particular attention to some of the ladies and girls. She began to feel that in course of time the management would be taken out of her hands in favour of them. On hearing what Baba said to Godavari and his subsequent interest in her, she felt confirmed about her suspicion with the result that she began first to envy, and later to hate all of them, and amongst them Godavari in particular. Soon afterwards, she and her satellites formed a clique; they now began to give trouble to all of them. The troubles, hardships and privations these people were subjected to, by the clique, were becoming unbearable; even Baba did not escape them. When later Baba became ill, this clique went to the extent of poisoning him. A dose of poison was kept ready in a medicine bottle, but none of them dared to administer it. Baba's inner perception had shown him all that, and so he demanded that medicine, which he said had been so specially prepared and brought for him, and took it. In this he repeated the feat of Shri Shankara in digesting the "Hala-Hala" poison. Prior to this incident, seeing his serious state, the devotees thought it better to shift him, and on obtaining his consent took him to Nasik for further treatment (1928). After a few days he began to improve steadily. It took him over six months to normal life.

It was during this illness of his, while in Nasik, that Godavari's husband once came to him, and in a sudden fit of renunciation decided to dedicate his wife to him. Baba advised him to dedicate her to "Tryambakeshvara" near Nasik, instead of him; which he did. On the next Gurupournima day (1928) Baba gave her "Mantropadesha", made her his disciple (the only one of his), made her sit by his side on the traditional Gadi in the Cage, and got her worship and Arati commenced along with his.

Subsequently many girls were dedicated to Baba. Later, when Devadasi Act was passed, whatever girls were offered, he married them. This caused great consternation in the public. Articles appeared in magazines and newspapers against "Bowa-Baji" (Priesthood). Durgabai and her satellites joined these people, and formed a stormy group against Baba. This group filed various Civil suits and Criminal cases against him, but in all these the courts declared him to be innocent, with the result that the activities of the group simply died down. Many devotees requested Baba's permission to file countersuits against this group, but he refused; he said: "You people forget that those that work against me are also mine; they are as much mine as you are; I have equally to care for them.

In about 1933 Baba began to give education in religious rituals and in reciting of the Vedas and other religious books to all the girls that were either dedicated or married to him; these girls were called "Kanyas". They commenced to perform various religious sacrifices etc., by themselves by 1938 or so. In old Vedic times reciting of Vedas and performance of such rituals by women was common, though these days women have been prohibited to do so. By making the Kanyas do all these, Baba revived the old Vedic custom. Out of those who saw the Kanyas performing these rituals, the experts appreciated and admired the alround excellence attained by them, while the common man had a vision of Kritayuga before his eyes.

By this time Baba's health began to give way. It was already shattered by the unbelievable hardship he had undergone; in addition, he now suffered from diabetes (1937-38). He was nearing seventy, and rest for him was so essential. His devotees tried their best to give him rest. The elders among the devotees thought of the Sansthan, and with his consent made out his will, and presented it to him for his signature. While signing it he said: "From the worldly point of view it is all right to make these arrangements; but of what use are they?"

I have already fixed my plans about this "Sansthan".

Prior to his going away, he called each Kanya, and asked her as to whom she liked most out of them to succeed him, and each of them individually voted wholeheartedly in favour of Godavari; and so in the last will he made, he appointed in all five women trustees with Godavari as the chief amongst them.

Usually, every year, Baba used to visit every centre of his. During the journey he used to go and stay, from a few hours to a few days, with many of his devotees in various places. In any place when the devotees learnt that he was to come, their hearts used to be full of joy and excitement; and actually when he arrived, their hearts used to overflow with joy, love and respect. Baba used to say: "Each of you should visit Sakori at least once a year; those that cannot do so every year should visit once every few years; it is for them that I have established these centres. These centres are like houses of treasure; they resemble a dynamo, where one can get himself recharged." He used to say: "Every centre resembles a sea. You come with your pots, fill them, and take away with you; the bigger the pots, the more you get; but see that your pots are not leaky. Take away as much as you can; the sea is never affected."

On 24th of December 1941, Baba left his body. Prior to his doing so, he gave a quick visit to some of his centres. He went to Alandi and sat alone in the Samadhi - temple of Shri Dnyaneshvara for quite a good bit of time. On the previous day of his departure he visited Satna, and installed there, in his own way, the idols of Hanuman, Rama, Sita and the twelve Jyotirlingas in the temple built by him. The same night he returned to Sakori. Early next morning on the plea of a heart-attack he left the body.

If in the establishment of the traditional Gadi - the Cage - was his invisible unique work, the establishment of an Ashrama for women, managed by women, revival of reciting Vedas and of performance of Yadnyas and religious rituals by women was his visible unique work. "To make a Guru or make a Disciple" in the present sense of the term, he never did. He had accepted only one Godavari as his disciple and none else. He used to tell the Kanyas, "If you people remember with absolute faith that you have joined yourself with God and carry on in accordance with what I have laid down here, you with your parents shall in due course enjoy the eternal Bliss, On the other hand, if by any chance, anybody loses her absolute faith and follows the path laid down with suspicion, she shall be responsible for her own deeds, and she shall have to suffer in the end, in accordance with the law of Karma". To his devotees he always used to say: "You be doing whatever rituals you like; I will look to the rest for you. Always remember me, remember at least one article belonging to me, stick to me, and you are ever bound to remain with me". He used to say: "Never doubt, always remember and remember well, that even after I leave the body and become invisible to your physical eyes, I am always there; I am Eternal".

To epitomise him in one sentence, one could say that Baba was the "living embodiment of the Ashtavakra Gita"; or He was the physical manifestation of "Be as it may".

Baba was the Indescribable State beyond the Unqualified Advaita.

THE TALKS OF
SADGURU UPASANI-BABA MAHARAJA
(VOLUME III)

SECTION I

S. V. 1 31-1-1924

God or Satpurusha as a son; methods for the same.

(A woman devotee stitched two bands of ribbon to the night-cap of Shri Baba, and gave it to him. This she had done unasked. On taking the cap in his hand he said -)

This night-cap of mine was without any ribbon bands; and, you have stitched them on, and brought it; it is so nice of you. That is how a mother cares for her child. Those that have no children do not have the same interest in me. Some of those that are without children take God to be their child, and look after Him with that typical interest. I had said nothing about my night cap being without ribbon-bands; she saw it, and unasked she stitched them on to it. I did not know that she had taken away my night cap for that purpose; I have been searching for it, and just then she brought it, all mended and ready for use. She has brought some decoction also, to cure me of my headache. A childless person always looks on God as his child and cares for Him. God always seems to be suffering from pain. Some say that God is always happy. If He is always happy, He is equally unhappy at the same time; it is thus a fact that He is always unhappy. Wise persons look on Him as their child; if He is treated like that, then eventually He does reveal Himself to them as their son.

Everybody should desire to have God as their son. When a person desires this way, he does not get worldly sons; God Himself becomes his son. One who remains pure himself and leads to the purification of his father is called a Putra – a son. When God assumes the role of a Putra, would the parents ever remain - unelevated - unpurified? That is why one should desire and try to have God as one's own son. If one cannot look to Him as a son, then one should not at least desire and try to have a worldly son. Look to the Puranas. Dasharatha and Kausalya, Vasudeva and Devaki etc. tried to have God as their son. One should study and understand the methods and actions done by those who succeeded in having God as their son. When one does not get a son, one should begin to think and thank himself that he is not having a son and then try to have God as his son. If one is unable to try this way, one should at least try to do many a satkarma to have a son, who will befit the definition of the word Putra. Religious rituals, association with a saint, etc., form the real satkarmas. If such satkarmas are done in full measure, then a portion of that all-pervading - the God - takes birth as a son of the performer of those satkarmas. If in the living present the satkarmas are not completed in full measure, in the next life they are continued, and in that life God chooses them to be His parents and an incarnation in the form of their son occurs. Even in adopting a son, the process of adoption and the rituals thereof involve the same principle. When one does not get a son and one does not desire to adopt one, and yet one feels the necessity of having one to lead one to Sadgati, then a wise man adopts a saint, a Satpurusha, as a son and begins to look after him as his own. One should never desire to have a son born of worldly process. The son born of worldly process hardly satisfies the definition of the word Putra, and as such, one should never think of having a son like that. A Satpurusha, being capable of purifying others, can be conveniently adopted as a son, and one should get the duties of having a son satisfied through him. A person with such thoughts and who adopts a Satpurusha as his son, should never think that he would not get a sat-gati because he has not got a real son; in fact, he should fully believe that his adopted son - the Satpurusha is bound

to lead him to Sat-gati and hence should serve him loyally with all faith. Service of a Satpurusha always leads both the families - of both the parents to higher status. If a childless man desires to have a son, then, if he is wise, he should feel it his duty to adopt a Satpurusha as his son and thus leads both of his families to sat-gati.

The shastras have ordained that the son leads his parents to sat-gati. But when does this happen? only when the son satisfies the conditions contained in the definition of the word Putra. If these conditions are fulfilled, then it becomes immaterial if the son is born in the worldly way, or the role of the son is played by God Himself. Whosoever leads one to the state of Sat, is a Putra to him. To have such a Putra the parents themselves must have attained the state of Sat. If we ourselves have not attained the state of Sat, how our own parents could attain the state of Sat? And if we have not attained the state of Sat, and thus are not able to lead our parents to Sad-gati, how can we expect to have a son who will lead us to that State? Is it not better then not to beget a son in the state of asat, but to adopt a Satpurusha in the state of God as one's son - a son who is sure to lead one to sat-gati?

Somebody may say that it is difficult - almost impossible for everybody to come across a Satpurusha who has attained the state of God. A Satpurusha of that stature appears but once in a while, and very few are lucky enough to meet him. How can we all then be benefited any time, by being able to adopt him as our son and attain the sat-gati? Yes; it is quite true. It is impossible for everybody to get a Satpurusha like that. That is why to show His own existence at all times, to enable anybody at any time to adopt a Satpurusha as his son and get the real benefit thereof, God has laid down some procedures. It is never a case that the various incarnations of God and the various Satpurushas are not there; they are ever existent. While leaving the visible form, they have so arranged that they always remain existent. We being human beings, God takes a human form and comes in the world to advise us - to wake us up; He tells us that all the forms, both animate and inanimate, that are visible, are His forms - His transformations, i.e., He Himself is all of them. He takes a human form and proclaims that even though the forms of the incarnations of Rama and Krishna have disappeared and have been forgotten, here are the images of their forms that will remind you of what and how they were; He tells us with all force that all these images represent their eternal existence; He declares that all the visible forms in the world are the transformations of these very images. Being in the human state we are not able to appreciate and understand the presence of God - the transformations of God in all that is visible; there are many a reason for our not being able to do so. A human being being a transformation of God Himself, is not able to appreciate that God is everywhere - God is all, or, because he is God Himself, he is not able to see Himself to be in all. If it be right that if we are God, we must be able to see God everywhere; then it is equally correct to say that in that case we must not be able to do so; both these contradictory aspects become applicable to the human state, and that is why a human being gets into a state of confusion - a state of illusion. This is so because as we are God ourselves we are not able to see God everywhere, and that, contrariwise, because we are God we do see God everywhere, these two contradictory experiences a human being is not able to have at one and the same time; that is what causes confusion, that is what leads one into the state of illusion.

Doubt - confusion - illusion is thus caused because two contrary aspects are made applicable to one and the same form. If only one aspect is made applicable there can never be any confusion. For instance, if a rope is lying in semi-darkness and one gets an idea that it may be a serpent, then as one approaches it, one is not able to know if it be a rope or a serpent, i.e., one is confused; one suffers from an illusion that it is a serpent even though actually it is a piece of rope. In a similar way, even though we are God ourselves, we are not able to see God in all - even in our own self. The human form is a mixture of all the other forms in the world; and a gathering of the human and all other forms constitutes the

Parameshvara. Because all that is existent is within the human form, a human being is God Himself. Because a human being is God Himself, he is not able to feel that way; if another God could be seen by him in front of himself, then he could feel that he was not God himself; till such time - till such experience becomes available one is not able to know if he be God or not. Because two contrary aspects, that he is God and that he is not God, are planted on a human form, the human being suffers from illusion; and because Putra is an entity that does away with that illusion, a human being desires to have a Putra.

A Putra is essential to get one out of illusion. Without a Putra one would remain in the same illusion for births on end. Because in our present state we are all suffering from illusion, the son we beget is bound to be in the same state. If that is how the families go on hereditarily in illusion, the sons born thereof will be of no use. Think of the effects of rain on a piece of waste land; so many useless and thorny shrubs grow on it in a natural way; eventually they get dried up, their seed is shed on the ground and the next rainy season brings them on again in abundance. The state of our sons and their sons and so on, steeped in illusion, is exactly like these useless thorny shrubs on a waste land. The perennial growth of useless shrubs make the land useless for a good crop; same is the case with our whole family tree which becomes useless to bear a real Putra. Is it not better then not to have any son at all of such a useless type? Being steeped in illusion, we ourselves cannot play the role of a real Putra for our own parents; how can we then expect to beget a real Putra? Under such circumstances anybody who is wise is bound to appreciate the beneficial way of adopting a Satpurusha as his son. It is in the nature of things for a human being to desire to rise in evolution to a higher status; but every human being is not lucky enough to get a Satpurusha for adoption. Moreover, whence can one get a Satpurusha every time in all ages? Under such circumstances, to show to us - to impress on us the eternal existence of a Satpurusha or of God, God Himself takes birth in a human form and wakes us up and puts us wise about that reality.

To enable us to have a son like Rama or Krishna, one has to behave according to the directions laid down for that purpose. One has to understand their qualities, then prepare suitable idols exhibiting those qualities, take them to be the son, and behave with them as such. That is what Shastras have ordained; that is what the saints of old have advised. The idol should be treated as God - treated as a son and thus utilised for our purpose; with a view to treating them as sons, Shastras have ordered us to observe their birth anniversaries. Shastras have ordained that all persons, with or without any son, should observe the birth anniversaries annually of the different incarnations - of different saints and Satpurushas; that is the custom laid down by them. With strict observance of these birth-anniversaries as though they were of our own sons, we need no more depend on our own son for sadgati; - we could derive that benefit from that incarnation or from that Satpurusha. Strict observance of these birth anniversaries ensures one of sadgati in the present life, or the punya accruing thereof induces God to take birth as a son in the ensuing life of the individual, to lead all the individuals, - past and present, - in both the families, to sadgati. It is very beneficial thus to treat God or a Satpurusha as one's own son.

Somebody might ask as to what would happen in taking God or a Satpurusha as one's own parents? Even if He be treated as such the fruit one derives is the same. With whatever attitude - parents or son - one looks to a Satpurusha, the result is always the same. There are many examples in support of this view.

There have been many a Satpurusha of either sex such as Janabai, Mirabai, Namadeva, Tukarama, Ekanatha, Dnyaneshvara, Muktabai, Sopana, Nivriddhi, etc., born of parents in this world. For producing a son the shastras have laid down the ritual of marriage. Marriage has to be effected to have a son, one son only and not more. Any two opposite objects, on coming together, lead to the production of a third. A man and a woman are brought together to have a third - a son. Bringing together of any two opposite states leads to

the production of a third that is entirely different from the two parent states; it is this newly created third state that is of importance. To begin with there is only one; that one leads to two; and from these two, i.e., one against one, one emerges anew that is, from the original one arises a pair of opposites, which two come together and lead to the formation of a third, - the new one different and higher from the parent two, that is the law of Nature. From the states of a man and a woman, the son that is born must exhibit a state different and higher from the parental states; if such a son is born, then alone the marriage will have served its really useful purpose. That is the rule. If the pair of opposites would have always led to the same state, then the world would never have evolved up to the stage of a human being. If from the opposite pair of stones, stones alone would have risen forth, the world would have only contained stones and nothing else. This explains the fundamental natural law that from coming together of a pair of opposite states, a third - a higher state must come into being. Is it right then to have similar men and women being born of married couples? From a couple, a third higher has to emerge. Why does it not happen then, is a fair question that confronts us. It is due to continuous production of a third higher state from coming together of a pair of opposite states that the world evolved up to the state of a human being. Human form is the last and the highest product of evolution, and hence at the human form further evolutionary rise ceases to occur. That is why the human marriages give rise to similar human beings. The third higher state that is expected of a marriage in accordance with the principle of evolution is that of 'Putra'. One can ask that if the human form is the last in the evolution, what other higher state can be expected out of a married couple? The reply to this is, that at the end of all the evolutionary 84 lacs of forms - Yonis, from a married human couple the third higher state has to come forth, and that state is nothing else but the state of the Original Parabramha, which state has also been named as God or Putra. The human couple thus has to create, evolve into the original One - the Parabramha; evolving into or attainment of the state of Parabramha means the creation of Putra - the real son.

You will say that I have told you time and again that we the human beings are God, that we are the last - the highest on the evolutionary ladder; what other God now are we to expect of a human couple. The reply to this is, that to see God we have to play the role of parents, make Him our son, and then look at Him as God. To see the son then, is to see God. We are not able to see our own face; that is why with communion with the wife one creates one's own self, and then looks at the third created form as our own image. The son being one's own form, as parents we love and enjoy that form. As we are today, we are not in the state of Sat, and yet when we see our own son we feel very much pleased and for enjoying this happiness marriages are contracted; if then we could create the Creator as our son and then look at Him, you can imagine the amount of pleasure, enjoyment and happiness we would feel. To begin with, God as the Creator serves as our father, and we all become His children; later, we play the role of the father, create Him as our son and thus see ourselves; that is, first we see ourselves as the son and later as the father. God being the Creator he is referred to as father and mother; all the animate and inanimate creation emanated from Him. To keep to the spirit of pairs of opposites, if we see Him first as father, we have got to see Him next as a son. Being His child as a human being, we then create Him, in the form of our son and play the role of His father. By observing the various cogent rules, we create the original first as a new - a third thing; that is, to experience ourselves - for self-realisation - we create the original Creator out of ourselves and through that form see our own real original form - our original state. If a mere worldly son makes one feel very happy, how much happiness one could have in seeing the God as our Putra? It is this happiness that has been called as Self-Bliss - Atmananda. If anybody could create such a son capable of leading to that Bliss, could the members of his family ever get into a lower state?

God is of the nature of Bliss. We being of the nature of Bliss, we marry, create

ourselves, i.e., create Him as our son, who was our father, and then enjoy our own form - our own state. Those that have married for such a purpose alone marry rightly. The offering - the Dana of a daughter - a Kanya in a marriage of this type is the real Kanya-dana. If the kanya is not offered with this aim in view and if her marriage does not bring about God in the form of the son - then it may be said that the kanya offered in marriage was not human, but was just an idol made out of mud. I have already told the real meaning of the word Kanya. The meaning of the word Putra and Kanya is virtually the same. A Kanya, that will be offered with the aim of having God as her Putra and that behaves, with that aim in view, in accordance with the cogent rules, will remain a Kanya-Kumari even after bringing out some children. A Kanya could do so provided her parents instruct her on those lines right from the beginning, and she be married to a boy trained in a similar fashion; then alone she will be able to act up to her epithet of a Kanya.

Here is a celebrated Mantra which serves as a piece of sound advice to both the men and women: - "Ahilya Draupadi Sita Tara Mandodari Tatha; Panchakanya Smarenityam Mahapatakanashanam." All these great women mentioned in the stanza behaved according to the meaning of the word Kanya, they permanently remained in that state in which a woman remains without bearing any children. Like the Kanya, the Putra who behaves as is laid down, remains a Putra in spite of his having children; such a Putra alone is called a Brahmachari (celibate); such a kanya alone is recognised as a Sadhvi - a Pativrata. From the marriage of such a boy and a girl is bound to emerge God as their son giving them that Infinite Bliss of self-realisation. The study enjoined to acquire this Bliss is called Yogabhyasa (study of Yoga). Yoga means to join one's Atma with Paramatma; and with this union we ourselves and the Putra - the God - all become one.

God evolved Himself into various visible forms till the evolution stopped short at the human form; by Yogabhyasa human being attains the Bliss - which is without a form; it means that the opposite pairs of human forms, the man and the woman, have to come together and produce a third formless state of Bliss. To enjoy that formless state a form is essential; in the forms of a man and a woman thus the Bliss is enjoyed, and along with this they themselves attain the nature of Bliss.

Sansara means to slide down. The human beings began to feel pleasure in creating human beings like themselves; they do not feel the evolutionary necessity to create the third blissful, formless state, in the form of God as their son. If you feel interested in this I can explain the various methods thereof. If you desire to have God as your son, then you should treat the idol of God as your son and attain Sat-gati for yourselves.

Somebody may ask that if the formless state of Bliss can be created by a pair of opposites only, meaning that without marriage that state cannot be created or experienced, how can those men and women who remain unmarried expect to have God as their son? If one remains in an unmarried state, one has to create the opposite pair of states within himself. One has to treat himself and his body as two entities and create that third blissful state from their union. The Yogis separate themselves from their bodies while keeping their bodies alive. With us the idea that we ourselves and our bodies are one has become deep-rooted for over births on end. The Yogi gets out of the clutches of this idea, separates himself from his body, treats his body as his wife, unites with her, and thus creates the third formless state of Bliss in which he remains immersed. This is the path for the unmarried persons, for both men and women. There are various procedures and rules laid down for the purpose in the shastras; but unfortunately, nobody cares to look at them. This self-study is undertaken by the Yogis. A commoner cannot do this; hence he has to treat an idol of God as a woman - as his wife. You might say that I told in the beginning that we should look upon the idol as our son, and what am I saying now? Well; as you study in this line, prior to your being able to see Him in the form of your son (the Para Brahma), you are first able to see Him in the form of a woman

(the Prakriti). Because we are not able to dissociate ourselves from our body and treat it as our wife, we have to take the idol to be a woman and marry her; one has to persist in trying to unite with that idol. To think persistently of a thing means to have Dhyasa of (persistent thinking) uniting with a thing - of becoming one with it, and that means marrying with it. To marry with the idol or the body of a Satpurusha means to try to become one with it. In this union, it is not that we become one with the live - the gross form of a Satpurusha or the stone idol of God; what it means is that our Jivatma begins to experience unity with His atma, with God, and the existence of our own body begins to be forgotten. Forgetting one's own body on union with one's atma (the God), means marrying with it. When our atma joins with that of Satpurusha, we begin to feel that the body of the Satpurusha is ours; our atma looks forward to become one with the form of the Satpurusha and with this we experience the disappearance of our own form; we feel that our atma is becoming one with His form, but really it does not mix with the gross body or the idol; on the other hand, it begins to become one with the inner life - the Chaitanya - the atma - within that form or the idol, of course through the medium of the gross body or form of his - the Prakriti - the wife.

The firmer the union we are able to effect, greater the loss of feeling of the existence of one's own body is experienced. As our atma begins to join with his, we begin to fail to see his external, his gross form, followed by loss of the feeling of existence of our own body. As this becomes fully established, one begins to experience the world to be non-existing, i.e., the idea of form as such gets completely lost. With full union, neither do we see our body nor that of his; we just see nothing. After some time again, as we become partially conscious of existence, we feel conscious of the form of the Satpurusha - the form that represents Prakriti; and through the medium of this - his form - the Prakriti - our wife, we now begin to experience God as our son, now having got beyond His appearance in the female form - the Prakriti. Once that Self - that Soul - that real form of ours, whether in the form of Putra or God, is arrived at, or what we can say, is created by us, that soul - the real 'we', that remains by our body or without it (the soul that exists independently by itself without any attributes whatever), through the medium of that body - the form - the Prakriti - the wife, begin to experience - to realise - to enjoy ourselves with ourselves: An unmarried person can do the same with the help of his body. From this consideration one point becomes clear that if the son does not become a real Putra, it becomes immaterial if he is born or not; in the same way, if God could not be created through the wife, it becomes immaterial whether she is there or not; in other words, the worldly son and wife, if incapable of leading one to self-realisation, are not only useless but actually harmful, as they are only capable of leading one to degraded states.

Just see how, in a simple fashion, they are benefited, who do not desire to have the son in the worldly way. If the couple do not try to have the usual son, but desire to have God as their son, through the medium of an external woman, then it happens this way. As the third higher and different thing is brought forth by coming together of a pair of opposite states, that state of Bliss is produced. The happiness - pleasure, that is derived by the couple in married life, when intensified, condenses to form their son. Paramatma is all Bliss - is all love; love and Bliss are formless. A form is a type of condensation of happiness - of Bliss. To condense Bliss, that is to saturate the uniformly pervading Bliss into a limited space, i.e., when the Bliss intensifies at a particular spot and accumulates there far beyond the capacity of that space, leads to the formation of a form. Two forms coming together lead to the formation of a third and so on. After all, a form is Bliss condensed in a highly intensified state in a limited space and, as such, when the form disappears, that condensation - accumulation of Bliss in a particular space disappears, and it comes to assume its original natural state. Think of the example of water. Condensation of water means the ice - the snow; one can see this particular form when formed. The condensation of seawater is salt. You can think of similar other

examples. Ice, snow, salt, etc., are thus forms of condensation; but all of them, sometime or other, return to their original state. Ice and salt return to their original state in contact with water. Even though actual water does not come in contact with them, the invisible water vapour in the atmosphere, as it comes in contact with them, leads them to their original status. This means that for the condensed form to return to its original state, some contact with its original state is quite essential. In the same way, to bring to the original status a form, i.e., the condensed Bliss of the Paramatma, some contact with the original formless Bliss is quite essential. As one begins to experience Bliss, the condensed form of Bliss (the body - the form) begins to dissolve. When one experiences the Bliss in full measure, i.e., the external formless Bliss and the body - the condensed form of Bliss - closely come together, the body disappears, i.e., it becomes invisible. What really happens is that prior to the body becoming invisible, as the formless external Bliss comes into contact with the body and infiltrates into it, it unites with and thus destroys - dissolves the primary condensed form of Bliss - the mind that appears prior to the formation of the body; it means due to the union with the original state of Bliss, the mind dissolves away to become one with the original formless Bliss; it becomes nonexistent and hence the body becomes invisible. Destruction of mind not only makes the body invisible, but soon makes the whole world invisible as well. After this, if the experience of the world or of the body is desired, that Bliss can condense to form the mind that leads once again to that desired experience.

In short, all forms are condensations of that infinite Bliss. By coming together, a man and his wife have to create the formless state of Bliss by dissolving their own condensed forms to their original state, i.e., two condensed forms come together, create the original uncondensed state and dissolve themselves into it. Without a pair of opposites, happiness is not produced. If an individual, his atma and his body, form the real pair of opposites; one cannot have that Bliss unless he separates himself from his body. Even though a Satpurusha looks to be in the male form, actually he is beyond both the sexes; it could be said that he is always in a state of a pair of opposites, or it can be said that if it were not like that he can form that state for enjoying that Bliss. Think of two friends; even though both are men and hence not the opposites, their behaviour towards each other is peculiarly complimentary to each other like a man and his wife, so that by associating with each other they are able to create that Bliss; it means, even though externally two forms be similar, yet their internal nature could be like a pair of opposites, complimentary to each other; they are, therefore, able to create that Bliss by coming together.

By dissolving away their forms, a couple has to create that formless Bliss; that is, by dissolving already formed forms (bodies), you create or rather you go to your own original formless state of Bliss and enjoy it. A couple is nothing else but two apparently separate condensations of that Bliss; by coming together they create a form, a son, who is really condensed Bliss in a limited space; being limited like that, though he, the son, is of the nature of Bliss, that Bliss is limited, and the couple is able to have that limited Bliss only. As the couple comes together and enjoys each other, they do not allow their Virya to escape (Reta means semen in the case of the man; in a woman no such thing is described in western medicine; in the Indian system there is a counterpart described as Artava, the coming together of Reta and Artava leads to the production of the physical son), i.e., they do not misuse their mutual coming together by allowing their Virya to escape, then only their coming together brings out that Bliss for them in its original formless and hence unlimited state; if their Virya slips away from them, it leads to the Bliss limited into a form - the worldly son, who hence gives them only limited happiness - the limited bliss. When the couple love each other intensely without misusing it, and their love deepens to its full measure, they are able to have that pure unlimited bliss turned into the form of God between them, without the woman undergoing any pregnancy; it means that, as the experience of the condensed form of pure

Bliss is gained, the association with the body - the condensed form of impure Bliss - lessens and then that form of pure Bliss is seen to take the form of the couple, i.e., the form of both the man and the woman together, in the form of one image; it means that the body forms of the couple are seen to disappear to get replaced by a united invisible form taken by that condensation of pure Bliss; it means that the opposite forms of man and woman disappear to unite into one invisible form and later into a formless state. It is then that as an onlooker located within that condensed form - a form that is nothing else but all the supernatural power of the Almighty, we are able to experience that power as its possessor; it is this state of being all-powerful that is described as a state of Putra, unborn out of wed-lock. Once we attain that invisible state, i.e., attain the state of onlooker, of God, then this state of ours - this newly attained form, being unborn of wed-lock, i.e., born of pure unsullied bliss, is capable of turning itself into purely formless state. The couple having attained that state without misuse of their bodies, is able to take an invisible form and enjoy the formless bliss, or can remain in a formless state and enjoy the bliss existent in a form; i.e., they are able to enjoy both types of bliss. And this is exactly the real original state of the all-pervading Almighty.

The ice does not melt away if sufficient amount of air is not available; in the, same way, unless the amount of bliss sufficient to make the body disappear is attained the body remains as it is. Under such circumstances, if the man and the woman die, then in their ensuing life, due to intense love, they exchange their roles, marry each other, and continue to intensify their mutual love; they never think of having a son; in fact, they think that if a son is born, he will come in the way of their mutual love; they have a conviction that if any of them desire to have a child, it only means that their mutual love is not real, but just the means of satisfying the passion. But a couple, who never thinks of having a child who intensely love each other, is likened by the Shastras to Lakshmi-Narayana and such a couple subsequently does attain the state of Lakshmi-Narayana. If by a stray chance such a couple does beget a child, that child satisfies all the qualities of a real Putra. It is on this principle that in the marriage ritual the would-be husband and wife are designated as Lakshmi-Narayana. Thus, due to real and intense growing love, the man and the woman go on exchanging their parts, birth after birth, and enjoy the steadily increasing experience of forgetting the body and eventually turn into the state of Maya and Brahma, and thus look upon the whole world as their son; in that state they completely forget themselves and look upon the whole creation as themselves. Due to the intense unlimited Bliss they enjoy, subsequently they go beyond the state of Maya and Brahma; and completely merge into one, which one can, any time, take whatever form it desires or remain merged in that formless state.

If the mutual love is not misused, it leads to the production of the real Putra, it unites the external and internal bliss. A man and a woman cannot attain that bliss without each other. Bliss is essential to dissolve away the body - the condensed form of Bliss; but that condensed form of Bliss must not be misused; no external - physical means are necessary to enjoy that Bliss - emanating from the real Putra. If both the bodies, i.e., the man and the woman begin to derive happiness through external - physical means, then that self-realisation cannot be attained, because the existence of the physical bodies cannot be forgotten; the two physical bodies are meant for giving experience of that Infinite Bliss to each other. This is one of the methods to forget the bodies and attain that unlimited Bliss through mutual love.

There is yet another way for the couple to attain that Bliss. If their Mutual love reaches its full measure during their living presence without any misuse whatever, then that love in that intensified form leads them to forget their bodies and to the formation of one single image - an image that is nothing else but Bliss super-condensed. With the formation of this image not only they do not see their own bodies, but they forget, they fail to see, even the world and only see that form of super-condensed Bliss; this form is recognised, is described as Paramatma. The couple gets so attracted towards this form, that ultimately, while

experiencing that unlimited Bliss, they fully merge themselves into it. That form then enjoys this world for a while; it means that two things remain apparent - this form on one side and the whole creation on the other, with that mutual Bliss that form may merge into the world, or that world may merge into that form leading to the experience of the original formless state. This image - this form, being unborn of any physical activity, is eternal, and hence in spite of its having a subtle form it can enjoy that infinite Bliss and pass into that original formless state any time, or can take any form and again pass into its original state.

This is the real object - the real utility of marriage.

The servant and master relationship also serve the same purpose. To merge into each other mutually means to serve each other. A devotee has to dissolve away the image of God; this is the method recognised as Dhyana-Dharana. In Dhyana, the form of the idol or of the Satpurusha is replaced by one's own and their Chaitanya enters into one's self; that form and one's self go on exchanging their parts for a while; and then, just as the man and the woman dissolve away, forget their bodies and experience that Infinite Bliss, in the same way, after the mutual exchange for some time, the image and the devotee dissolve away, forget their forms and experience that eternal, unlimited, Infinite Bliss.

The wants of a Satpurusha.

(Mr. Dattopant Pisalkar came for darshana and requested for permission to make a pair of Padukas out of silver to cover the pair in the temple. Shri Baba began to speak about it.)

I always go on thinking that I should intimate - wake up others about what I feel is necessary for myself. A Satpurusha, as it is, is always without any want; and if at all he wants anything, then his wants are two. The first of his wants is to keep himself always on the alert that he is in want of nothing. A Satpurusha, who has reached the highest, who has attained and remains in that state devoid of any want whatever, has not to make any effort to be on the alert, that he is in want of nothing. If a tree is cut up to the ground, then as its roots remain untouched they are bound to sprout out again some time and one has to be on the alert that the sprouts do not come up; but if the tree is razed to the ground, the roots also are fully uprooted, then there is never any likelihood of a sprout to appear. From this point of view, to say that a Satpurusha has to be on the alert to remember that he is never in want of anything, is quite superfluous, in fact such a want is not possible. Let us look to his other want.

The second want of a Satpurusha is well-expressed by Tukarama - "Apanasarikhe Kariti Tatkala", - make like himself then and there, at that time, at once. If and when a Satpurusha desires at all, he only desires to make others like himself; but for this he desires nothing in return at all. Why should he desire to make others like himself? Here is the reason for this want of his.

It is in the nature of every individual to make whatever is his own, or he considers as his, like himself, if it be otherwise. Think of yourself suffering from some ailment, or trouble; you at once try to get yourself cured; similarly, if some family member or friend falls ill you feel ill. That is human nature. To try for one's own alone, though natural, is very selfish; it only exhibits a narrow mind. A Satpurusha looks on everything around as a part of his own self. He never thinks that he has a family or a following; together with all that he sees, he takes himself to be one independent unit; he takes everything in the whole creation as a part of himself - like the different parts of one body such as eyes, ears, nose, hands, feet, etc., which together form a single body. Nobody takes one part of his body and calls it to be himself; when a person says that 'he is', he is conscious of having included all the parts that constitute his body. It is not necessary for one's self to be conscious of every individual part of one's body to know that one is existing. Only when a part of the body gets affected by something, then one's attention is pointedly drawn towards that part; otherwise one is hardly conscious of the particular part as such. An affliction of a part thus is a state different from its normal state and then it is seen to draw the attention of its possessor to itself. An individual has to look to the part that gets beyond its normal state and then try to do something to bring it back to its normal; and when it returns to its normal state, he leaves caring about it, he does not care to keep himself conscious about it. Exactly in this very way, so far there is nothing wrong in the creation, a Satpurusha never thinks of anything; so far everything is normal, he feels contented and happy. A slight derangement of the body is hardly looked to by us. For example, on walking through the sun, a person gets a little headache; the head-ache makes him conscious of the head; but when he finds that it is just slight and due to heat and not likely to increase further or lead to further complication, the person just leaves to worry about it; unless the part is affected more and requires special care, a person ignores it. In the same way, unless something goes wrong with the world that is likely to affect it a good deal, the attention of a Satpurusha is not drawn towards it; but when something goes wrong materially

that is likely to spread and cause a serious upheaval, a Satpurusha begins to worry about it. If the eyes become a little red due to heat, nobody worries about it; if however that redness is due to severe inflammation and likely to affect the eyes so much so that they are likely to be lost, a man has got to take special care of his eyes - worry about them. In the same way, when something goes very wrong in the world & the Satpurusha is not able to bear it, considering his unusual capacity of forbearance, then it becomes incumbent on him to look to it - to care for it. When some such severe affliction affects the world - upsets the normality of the world, then it becomes necessary on the part of the Satpurusha to do something - to act to bring it to normality. It is this action of his that is described by Tukarama as "Apana Sarikhe Kariti Tatkala".

When something goes wrong with any of the Indriyas, i.e. they suffer from some disease, you try to bring them to normal. What is a disease? It is a disagreeable sensation - The 'Pratikula Vedana.' The word vedana means to know, and this knowing is of two types - agreeable and disagreeable, i.e., Anukula and Pratikula; in that too each of them could be complete or incomplete. When something agreeable comes to you - happens to you, less than what you had expected, even though you feel happy your happiness is relatively incomplete. To enjoy that happiness the Indriyas are necessary. You see something with the eyes; if that sight gives you pleasure it is Anukula Vedana, but if it gives you pain it is Pratikula Vedana. As it is with the eyes, it is so with every other Indriya of yours. Whatever is agreeable – beneficial, gives you pleasure - makes you happy; whatever is otherwise gives you pain - makes you unhappy. The knowledge - the feeling of yours, both Anukula and Pratikula, is just opposite to that of a Satpurusha. Just as you suffer from pleasure or pain through the different parts of your body, in the same way, a Satpurusha suffers from pleasure and pain through the parts of his body - the creation.

Even though you have got so many Indriyas, you are normally never conscious of their presence and as such in spite of their being there, you experience yourself to be alone. You experience that you are there because of your body - your Indriyas; but being unconscious of them you experience as if they are not there; to be inattentive towards them means not to experience their presence. It means you experience them to be both present and absent. You do not experience the presence of your Indriyas during sleep. Even in a wakeful state one can experience their absence; but you have not got that experience. When you awaken from your sleep, then you say that you enjoyed sound sleep, or that you became frightened in your dream. Sound sleep - deep sleep gives the experience of nonexistence; but this experience can only be told after you are awake - after you are out of sleep. If the Indriyas are not there - the parts of the body are not there, how can you experience them to be existing? If you cannot experience their existence, how can you experience their nonexistence? It means that if the Indriyas were not there you could not experience their existence or non-existence. In the same way, a Satpurusha, as he looks upon the whole creation as parts of his body, is able to experience both its existence and non-existence; and he can do so because of its existence. When all your Indriyas - all the parts of your body are normal, then you have the feeling of being happy. When something goes wrong with them, i.e., you get Pratikula Vedana from them, you try to treat them and bring them to normal i.e., you try to replace the Pratikula Vedana by the Anukula. A Satpurusha, or the Paramatama, does exactly the same pertaining to the parts of his body - the creation.

For enjoying happiness all Indriyas are no doubt utilised; but then more importance is given to some amongst them; this is so because of the chief role they play in the economy of the body as a whole, - because the body as such cannot exist without them. For instance, if an arm is lost, or both eyes are lost and so on, a human being does not die; as such, Indriyas like eyes, ears, hands, etc., are not absolutely essential for life. On the other hand, think of the

brain - the head; without it the body cannot live; so also the respiratory apparatus - without it a person cannot live. That means without the head and trunk a person cannot live. In Puranas it is exemplified by the story of King Vikrama. When the Graha - planet Shani (Saturn)) exerted his influence on Vikrama, he removed everything from Vikrama except his head and trunk, and with that Vikrama lived. This example clearly explains that it is immaterial if all other Indriyas are there or not for continuance of life; the head and the trunk are the most essential. To feed and protect the head all other Indriyas are necessary. The head is like the Prime Minister of a King, for whom all other staff, representing other Indriyas, becomes essential. In the same way, in the whole creation the human form is the highest. A Satpurusha hence cannot do without the human beings who represent his head. Without human beings - human form - he cannot experience - he cannot be conscious of the existence of Paramatma; it is like you're not being able to know of your existence without the head; in the same way, the Paramatma is not able to experience fully his own existence without the human form; without human form He is not able to enjoy fully. All this means that the human form in this world is like the head amongst all other Indriyas representing the creation. Just as you are always extra careful about your head and you do so by applying oil to it, by growing hair and wearing something to protect it, etc., in the same way, God also remains extra careful about his head - the human being out of the whole creation. It is hence that God, or a Satpurusha, in order to protect his head, i.e., the human beings, always tries to do away with any suffering the human beings are put to, to keep the human beings contented and happy.

If the human beings are unhappy, suffer from pain, then the Satpurusha at once feels that his head is suffering from an ache and he tries to put it right. Remember, however, that your ideas of pleasure and pain are quite opposite to those of his. What you call or feel as pain is not felt as pain by him. To keep his indriyas normal, i.e., make others like himself, i.e. to remove the ignorance of the human beings, i.e., to set right the Indriyas that are suffering in the form of the suffering of the human beings, i.e., to remove the foolishness from the human beings, i.e., to make the human beings Dnyani by removing their ignorance and foolishness, i.e., to bring his head to his own normal status, a Satpurusha is always seen to exert. If passions give the human beings the feeling of pleasure, they give pain to the Satpurusha; and since human beings are imbibed with passion, i.e., his head suffers from pain, he always tries to make them passionless and thus restore them back to their senses, i.e., make his head normal. By visible or invisible means, as well as by advice, he tries to put the human beings on the right path. Advice is of various types and degrees; sometimes he cajoles or sometimes he gets angry; sometimes he uses visible means or sometimes invisible, it is like utilising mild or severe remedies in curing particular diseases as required.

A Satpurusha always exerts to keep his head normal by putting human beings on right lines by removing foolishness from them. If a head is lost, everything is lost. But he has hundreds and hundreds of heads; that is what is described in the Vedas etc. "Sahasrashirshah Purushah", etc., meaning the man with thousands of heads etc.; all the human beings in the world are his heads while everything else in the creation means hundreds and hundreds of his indriyas. If thus one man dies, i.e., he loses his head, another appears on the scene as that man takes another birth. That is why, with loss of one head he does not, he never feels affected; that is how his form or the form of the Paramatma remains eternal. All the same prior to the death of a human being, a Satpurusha always tries to improve him with mild or severe remedies by way of advice and other visible and invisible methods, and thus make him like himself as Tukarama has said, "Apana Sarikhe Kariti Tatkala".

Now what does Tukarama mean by his couplet? He says; 'he makes like himself at once'. What is meant by 'at once'? At once means at that time - then and there. It does not mean that no sooner a man goes in front of a Satpurusha, he makes him like himself; the word 'tat-kala' means, 'when the person becomes qualified to become like that'. There are

some diseases which remain for a particular period; when that period is over then the patient suffering from that disease recovers. Think of cataract. A man goes to a doctor who examines him and tells him that his cataract is not ripe; he has to wait until it is ripe and then alone it can be removed. Sometimes a man has to wait for some years before his cataract is ripe enough to be removed by operation. The moment it is ripe, it is removed; this is what is meant by 'tat-kala', i.e., immediately on its removal after the necessary period, the man is able to see. Many persons wrongly interpret the word 'Tatkala'. It may be few days or a few years during which a man becomes qualified; it is then – 'Tatkala' that a Satpurusha makes him like himself. Some people are seen to complain that a Satpurusha bestowed his Kripa on a particular person within a few days of his arrival, while 'we fellows' have been waiting for over a dozen years! That is why I said it may be a few days or a few years during which a man becomes qualified to receive the grace of a Satpurusha. By the word 'Tatkala' Tukarama means 'then' – 'at that time'. Some people may not agree with this. See what Tukarama has said further in that couplet and you will understand what he really means. He says "Nahi Kala Vela Tayalagi"; this is interpreted by some as "for him on kala-vela, i.e., time is required"; but this is not what Tukarama means. This latter half of the couplet intensifies - explains what is said in the former. It means a person who has been made (by a Satpurusha) like himself, (this is the meaning of the first line), for him - for that person, there is no kala-vela (kala means death and vela means time), no time of death, no danger of death; it means when a man is properly qualified - fully qualified, it is then that a Satpurusha makes him like himself and when he has been made like that, i.e., has become like a Satpurusha, how can death affect him? He goes beyond - he transgresses death. Once a person becomes like a Satpurusha, he does not suffer from death. That is the meaning of the whole couplet. Just as when a ripe cataract is removed, a person is not handicapped by not being able to see; in the same way, when a person attains the status of a Satpurusha, he is never affected by death. Like the Doctor, a Satpurusha says that let your cataract be ripe and then it will be removed and you will then be able to see. If this be not the meaning of that couplet, then everybody who went to see a Satpurusha would have at once become like him! Look around well; people long in association with a Satpurusha have remained the same! Moreover in another couplet Tukarama has said – "Jagachya Kalyana Santanchya Vibhuti, Deha Knshtaviti Upakare", - the saints come forth for the good of the world and they exert themselves for the same. If, as some people suggest, that a saint could make another like himself the moment one sees him, then where was the necessity for a Satpurusha to exert himself for the good of the world? Is it ever possible to become like a Satpurusha the moment one approaches him?

Here is another instance for you to understand what I am saying. You go to a river and you see clean water flowing away and some good suitable rocks along its bank. You find, say, your handkerchief to be dirty. You at once wash it clean. You wash it because it was dirty; you do not wash all your clothes; you do not wash what has not gone dirty. In the same way, because the whole creation is like his Indriyas and the human being is like his head, when he finds that something has gone wrong with his head, by various means a Satpurusha tries to improve the human beings, i.e., tries to wash their atma clean of all dirty things. This is all that a Satpurusha desires. He naturally feels that every human being - being one of his heads - should be a Dnyani - should experience the state of God - should become like himself; when any human being becomes like that he feels that he is experiencing that state himself; whatever experience a human being has on reaching that level is the experience enjoyed by him; that is how a Satpurusha feels. Just as in worldly life when your son becomes a celebrity, a rich person, a person honoured and respected everywhere, you feel very happy, in the same way, when you attain that Bliss the Paramatma also feels very happy.

That is all a Satpurusha desires. But he desires to improve a human being only when he feels that something has really gone wrong with him; not otherwise. His state is such that

to him good or bad, - normal or otherwise - is all the same. If he understands that something has gone wrong, then alone he would feel the necessity of trying to set it right; but, being beyond both the opposite states, he does not feel either way; he feels both the states to have the same value; he feels or he finds no difference between the agreeable and disagreeable - Anukula and Pratikula; to him all that happens is Anukula, because he is beyond all desires - beyond any want - beyond all the dvandvas. He is always in that highest state of 'Be as it may', or it could better be said that 'Be as it may' has become his very nature - his existence.

Why then a Satpurusha is seen to, tries to improve, to exert for the human beings? What happens is that you people go to him with the idea of getting your Pratikula Vedana replaced by Anukula by him. The Satpurusha being in the state of a mirror, as you go to him, you see yourself, i.e., your knowledge or ignorance reflected in him; as you go to him with your Pratikula Vedana, that gets reflected in him; seeing your state he tries to remove it from you, or it can be said that you get yourself cleaned through him, while he does nothing. If you would not have gone to him, then the question of showing your Pratikula Vedana to him and his trying to do something for you would not have arisen. It is due to your approaching him that things begin to happen. Think of a river. A river does not go to anybody; it is you who visit the river and use its water by washing your dirty clothes in it. As the dirt is washed away, the dirty water is seen to flow away. If a clean cloth is dipped in the river, the water does not become dirty; when you do not see any dirt being given off in the water, you know that that piece of clothing was clear; If that apparel was smeared with scent, as it is washed, it imparts that scent to the water and an oily layer is seen to float on water; others standing by or washing like you in the river are also able to smell and see that floating scent. The river is never in need of you; it goes on flowing its way calmly; it is you who go to it and have a good or bad experience of its water; it is that water, that you utilise, that makes you know if the apparel emits any good or bad odour. Your use disturbs the water of the river that was smoothly flowing till then; you caused that disturbance in it; it did not bring it on itself. The moment you leave it, it goes on flowing in its normal way. Such is exactly the status of a Satpurusha. It is for your own want - for getting your ignorance or knowledge removed from yourself, or to find out what is worth keeping with or removing away from yourself, that you approach a Satpurusha on your own. If whatever is worth discarding is fully discarded, then you attain the status of a Satpurusha. It is for your own benefit - for attaining and experiencing Bliss - to get removed all the obstacles in your way to experience that Bliss that you go to a Satpurusha and get your work done by him - through him. It appears that he does all that for you that you need; but really speaking he just does nothing. It is for your want, that you create a want in him and then get it satisfied. That is the state of a Satpurusha who has reached the highest; he never wants anything whatever. It is for yourselves that you charge him as a doer, and get your work done through him; he does nothing by himself. Think of the crimes; it is the crimes that create the need for a judicial department in any government, and not the people within it. If there be no crimes committed, where would be the necessity of having the judiciary? That is exactly the position of a Satpurusha - that is exactly the status of this place. This place is meant for attainment of all that is here or hereafter; both can be accomplished in this place. Whatever be your previous store - your Prarabdha, accordingly things will turn out in your case. If you have worked for worldly happiness, you will have that; if you have worked for eternal happiness, you will get that; if you have desired and worked for both, you will be able to have both. The roots of the tree always grow in that direction where the earth is full of sub-soil water; in the same way, wherever the Jivatma smells happiness, he turns in that direction. Keep your mind cool, find out your desires that this or that should happen to you, and totally remove them from your mind. It is the desires that serve as the root cause of even the diseases that affect the body. If there be no desires - nothing to think of - nothing to worry, the person always enjoys the best

of health and remains plump. The man in and of the world always worries and exerts; looking to his desires God says, "Be as you desire". Why then complain about suffering? There is a saying, "Manasa Chintitam Karyam Daivamanyatra Chintayet", meaning, - the mind thinks of one thing while the fate turns the other way. You can think in any way you like in your own mind; you may act as you like; but your fate does what it likes. The fate is but a child of the mind; but it is a child that has become a relentless tyrant. But God is superior to all - above all. There is a saying "Daivat Ishvarechchha Baliyasi", meaning, the wish of God is stronger than the fate. Luck is superior to the mind, while God is superior to the luck. It is hence very beneficial to surrender one's self to God and attain His power. If the fate goes against, one should try to have God on one's side. Once one propitiates God and He becomes favourable to one's self, then His power becomes one's own. if one forgets one's relatives, friends, etc., if one forgets one's mind, then all one's suffering just disappears. Whether Such an action is going to do any good or not, one should not think about it; one should only act. King Parikshiti tried to attain it within seven days and did attain it. It is hence always better to turn to God. Sufferings are but teachers - Gurus; they wake one up; they are the means of attaining God; how can they be left aside? Suffering quietly always leads to the attainment of God. All diseases - all sufferings are invisible Deities.

Never look to others; when one looks to others, their actions are bound to affect one's self. See what happens today; the doctor cures others and becomes a patient himself; that is what is seen to happen all-round. Bear this in mind, think over this, get out of the common rut and attain all the good, both here and beyond.

Necessity of killing father and mother and their eternal revival with devotion.

In the world nobody does anything bad, - anything wrong; sometimes a thing may apparently look bad, but it is meant for or leads to good in future. Whatever action is done, it always leads to another opposite action; that is the natural law and that is how things are seen to happen. Think of day and night. Why is the day there? It is there to bring on the night, and vice versa. Day and night are opposite states. We are created between these two states. So far there is day, followed by night and night followed by day, there is always one thing this way and another that way. When one has transgressed both these states, i.e., all the pairs of opposites, such as day and night, then he has nothing more to do - nothing more to attain.

Why do we experience the states of day and night? We do so due to this earth - the mother Earth. If there be no earth, where would be the sun? and then where could be the day or night or even ourselves? All this is due to this Earth. It is hence essential to conquer the earth. The rulers conquer the earth, make her like themselves and become the Prithvipati - the kings. The way in which we should think is - what would happen if there were no earth? in that case, where shall we be? We should imagine for a while that the earth is absent. If we demolish this earth completely, then God will say to us, "You have demolished My earth; you should now make one and return it to Me." In the Puranas Hiranyaksha put the earth in his armpit and ran away. Why should we run away - why should we do such a thing? We should conquer the earth and destroy it completely. We dig in one place, remove the earth and put it somewhere else; we can dig out and thus completely destroy a hill. In the same way, we should destroy the whole earth. To do away with the earth, it has to be dug out; but the implements for such digging are very different. If the earth is destroyed, our body also gets destroyed; that means, in that case we remain alone by ourselves. Our body is there dependent on the Earth. If the earth is destroyed or disappears, where shall we go? Where shall we be? Will our body disappear along with the earth? As she is being destroyed, the earth will say, "So far you have stayed on my support; you possess some of my property; if you now want me to disappear I will do so; but I will do so when I get back my things - your body which is due to me, and which has been subsisting on me, and so on. If you do not return them, what of you, even your father or even the Brahmadeva will not be able to destroy me." If then we want to destroy the earth, we have to return things that belong to her and then destroy her. The example of Kartikasvami is a good example.

Kartikasvami was the son of Parvati. She asked him to get married, which he refused since he did not want to marry. She became angry and said, "I am your mother, and you do not obey me?" On this he asked, "to marry is to do what?"

She - "You have to have a wife."

He - "What is a wife like?"

She - "Like me."

He - "A wife is like you? Like you mean yourself. How can I make the mother a wife? Yourself said that a wife is like your own self. I cannot make mother a wife."

She was very angry; she said, "You are born and brought up by me; I fed you on my milk; even then you are not obeying me?"

He - "I no longer want to have that relation with you."

She - "You do not want to obey. Well, then return to me whatever you have taken from me."

On this he vomited out the milk she had given him and then said to her, "Here I have returned whatever I had from you. I have nothing with me belonging to you. Our relationship

now ceases to exist. Now never come before me. If you will come before me, you will be like me. Any woman coming before me will become like me." That is how Kartikasvami returned all he had taken of his mother, became motherless and remained alone by himself without her. In the same way, we must return whatever we have taken of the earth.

The Yogis and others do the same. Whenever we are able to return to the earth whatever we have taken from her during all the lives we had, then alone we are able to break away from her; then she just disappears, and we are not able to see her. When she is thus destroyed, her Creator, the God, comes to us and begins to quarrel with us. He says, "Return me My earth." We can say to Him, "We have not destroyed the earth to remake a new one. After all, you are the Creator, and if you want you can make a new earth and have it. I am only a destroyer." If we are decided to return whatever we have taken from the earth, much time is not required to do so; otherwise it becomes difficult to do so for births on end. If we have taken some debt, and if we are decided to return it, we can always do so somehow or other. Those that do not intend to return the debt, always declare to the creditor and even in the court, that he is an insolvent, he has nothing with him, he is penniless. Prior to all that he effects a bogus sale of his immovable property while he keeps with somebody or buries his movable property, and becomes ready to say that he has become penniless. If a creditor gets a decree, what does he get in his house? Hardly anything worth a few pennies. However, if a person who is determined to return the debt to his creditor, he can always do so. You people do not really intend to return to the earth whatever you have taken from her and that is why you are not able to pay her off and attain liberation. That is why you have to take births after births. Shastras ask us to pay off our parental dues - debt from the father and debt from the mother. You can imagine then how much debt you have taken from the earth for your lives on end. All the same, if you are determined, you can always return that debt; otherwise you cannot pay her off for births on end; and you never get beyond the cycle of births and deaths.

One cannot attain Sadgati till the earth's debt is paid off fully. She is always ready to be destroyed. She says, "It is in my nature to disappear. You pay me off and I will disappear as far as you are concerned, even though I would be there for others." But what happens in practice? The son is not able to leave his mother nor the mother her son; who can then be ready to destroy one's mother? Unless the mother is destroyed, one is not able to see God - one is not able to attain that Infinite Bliss. just revert to our example of the debtor and the creditor. When one is in debt, and is not inclined to and does not pay back, and he requires some more, he approaches the same creditor again with all humility and with all sorts of tales, creates sympathy in him and gets some more debt from him instead of paying him off. When the debt becomes too much, the debtor begins to feel that if the creditor dies suddenly it would be to his advantage. He feels that if the creditor is childless, or without any real claimant, he himself could appropriate all his property; if there be a claimant, and if he be not ready to compound his debt, and goes to the court, then the debtor manages things in such a way that he has nothing virtually to pay. In any case, the debtor feels that his creditor should die - should disappear. In the same way, when one has too much with him belonging to the earth, one has to think of killing the earth, to escape paying her off. When one is determined to kill her - destroy her, and she comes to know about it, then she just approaches meekly and says, "Dear boy, pay me off, and I will disappear." If, however, she is not ready for compounding the debt one has got to kill her. All those that have attained Godhood have been able to do so only after killing her - destroying her. You may ask me, "Is there any instance where one has killed his own mother?" Well, there is Parashurama, the son of the sage Jamadagni, killed his own mother and became God himself. The primary incarnation of Rarna is Parashurama.

There are examples where like killing the mother, by killing other relatives, one has attained Godhood. Take the example of Arjuna. He killed his relatives for his parents. On

receipt of paternal order Parashurama killed his mother. Under the orders of Shrikrishna Arjuna killed his nearest and clearest and attained liberation. It does not mean that we should straightway kill our parents or our relations. You may say that under my orders you would do so. Well, like Shrikrishna, I can order you to do that way; but when can I do so? Look at Parashurama; to him his father was God; he knew no other God - nothing else. He never cared for what happened to him in obeying the orders of his God. He had surrendered his all - Tana, Mana and Dhana to his God - to his father. Even though he killed his mother at the order of his father, subsequently his father, who was qualified enough, actually revived her at his son's request being pleased with his sincere, unflinching devotion; in fact the revival of his mother was the glory - the splendour of his matchless devotion. One has to kill the mother to revive her. You may say that your mother is living, and as such the question of reviving her does not arise. But this living state of your mother is not the real state of life. One state or action always leads to another - the opposite. That is why one should die for good and that would lead one to immortal life. The devotion of Parashurama revived his mother, made her immortal, and then he himself became eternal. That is why we should kill and then revive. Our temporary life - mortal life should be destroyed and replaced by eternal life; otherwise one goes on having lives and deaths. The death of Parashurama's mother at his hands led to her permanent death and eternal life.

Life and death thus are of two types. Commonly, life is always followed by death; but both these are inter-dependent. To have eternal life one has to undergo eternal death; and this is possible only when the buddhi is trained to try for eternal life. This buddhi is of a very different type. To train the buddhi to be like that, one has to develop unflinching sincere devotion towards the father, the mother or anybody whom one fully reveres; in other words, the buddhi which is egoistic by nature has to be fully detached from all worldly attachments. Devotion makes the buddhi devoid of ego. The devotion of Parashurama towards his father was devoid of all ego - of all Ahankara; that is why his buddhi was useful to revive his mother eternally. His father was confident of his son's egoless buddhi, and hence it was that he got his mother beheaded at his hands for her eternal revival. A person whose buddhi has become like that, can kill anybody. As in the case of Parashurama, knowing that the buddhi of Arjuna had become like that, to give eternity to all his relatives, Shrikrishna arranged to get them killed by him. Whosoever becomes fully devoid of Ahankara, like Parashurama and Arjuna, is able to lead many others to eternity. Lord Shrikrishna has said in Gita "Yasyanaham Krito Bhavo Buddhiryasya Na Lipyate; Hatvapi Sa Imallokan Na Hanti Na Nibadhyate." (Gita Canto 18, Shloka 17. For meaning refer to any commentary).

A buddhi that has become like that is the egoless buddhi. Such a buddhi is nowhere attached or related. You say that if I should tell you like Jamadagni or Shrikrishna to kill your relations, you would kill them. True; however, I cannot play the role of Jamadagni or Shrikrishna for you, till you have become like Parashurama or Arjuna. Even if I come across one like them, I would ask him to kill all; that man will make me play the role of Shrikrishna. Arjuna had boundless devotion towards Shrikrishna; his buddhi had become fully egoless and that is why Shrikrishna could get all Kauravas killed by him to give them eternal life. Whosoever was killed at the hands of Rama, who was all Parabramha himself, attained sadgati.

Earth is our mother; till she is killed neither we nor she can attain that Sadgati. Do not misunderstand and misinterpret what I have said. When one thing occurs, the second, the opposite, automatically occurs. Every action is of two types - one that leads to temporary and the other to permanent result. That is why action with temporary results should be done away with, and replaced by one that leads to permanent results; and for this to happen, one has to train - to make his buddhi absolutely devoid of Ahankara.

- (1) Bilva Dala.
- (2) Hutashani and coconut of Sugar and their significance.
- (3) The letter 'A' and its significance.

(As usual the worship was going on; somebody laid a Bilva Dala at his feet; Shri Baba began to speak pertaining to it.)

Unless the body, the mind and the Jiva are made to labour hard, one cannot be said to have undergone penance - Tapascharya. If you go on worshipping in this comfortable way for years on end, it is not going to help you in any way. You put on plenty of water, apply too much of chandana and offer plenty of flowers; your flowers wither away in no time. What is the use of such worship? One should offer one Bilva Dala once in such a way that nothing more needed to be done. What is the use of offering hundred thousand Bilva Dalas? You may as well lay the whole tree on the head! What are you going to get out of it? Somebody has said about Bilva Dala - "Tridalam Trigunakaram Trinetrām Cha Trayaudham; "Trijanma Papasanharam Ekabilvan Shivarpanam" - weaning, the three-leaved Bilva Dala offered to Shiva - the three-eyed, the one formed of Triguna, having three weapons destroys the sins of three births.

Offering one Bilva-dala to Shankara leads to the destruction of sins committed in three lives. Great is the glory of this tridala if offered in the right way. It is faulty and sinful to offer it in a wrong way; for instance, you people pluck and offer the leaves that are too tender; it is wrong to do so. One should offer one Dala in such a way that would lead to the desired result. You should take the body to be the Bilva tree, and the three gunas within as the three leaves. You never offer a tree, but pluck the leaves and offer them; in the same way, keeping the body as it is, you should offer the three gunas to God. Under the Bilva tree, the presence of Shankara is always there. If the body is the bilva tree, then the atma within is the Shankara; it is to this Shankara that the three-leaved dala resembling the three gunas is to be offered. We always offer the whole dala and not one leaf out of them. In the same way, we have not to offer one guna but all the three gunas together.

The three leaves of Bilva dala are borne by one stalk. If the three leaves represent the three gunas, then the stalk represents the Jiva. The Jiva depends on the three gunas, while they are dependent on him. In the same way, without three leaves the stalk is useless and without the stalk the leaves become useless. Like the bilva dala i.e. the three leaves and the stalk, the Jiva along with the three gunas is to be offered to Shankara - the pure atma within. Offering of this bilva dala leads to the union of Jiva with Shiva. All the activity the life undertakes is meant for uniting the Jiva with Shiva and the simplest means for attaining this is to offer only one bilva-dala - the Jiva along with the three gunas. Without offering of this self-formed bilva dala, nothing is ever attained. By constant use of the bilva-dalas from the tree, one begins to experience the bilva-dala-like nature of one's Jiva and the offering of that to the pure atma of the nature of Shiva. To remind one's self again and again of one's real constitution like that of bilva-dala, it is essential to use the physical bilva dala; while offering the physical bilva-dala out, should always remember that he is offering his Jiva along with the three gunas; one should carefully cultivate this habit. Some people offer a thousand bilva-dalas. To get the fruit of having offered the Jiva with the three gunas, some people offer one or eleven tridalas made out of gold. Number eleven is associated with Shankara; that is why eleven dalas are offered. Generally, it is done at the time of Udyapana. (The punya collected by performing satkarmas no doubt shows its effect; but commonly one does not experience it. To enable one to have its experience a ritual called Udyapana is performed.) In short, the God to be worshipped and the means required for it, are within one's self. But, till the time one

experiences this state, one has to make use of an idol and things like bilva-dala, Tulasi-dala, etc.; but it should be done with understanding of what it is done for.

(2)

(At this juncture, being the Holi day, some of the devotees offered him ornaments and coconuts made of sugar. On receiving them Shri Baba said pertaining to them -)

Here are coconuts made of sugar offered to me. What do I do with them? Can they be broken and eaten? An ordinary coconut is broken in two, the kernel is distributed and eaten, and the shells then thrown away. But if these sugar ones are broken, what do we get for eating? They are hollow! But like the common coconut, this sugar one can be broken and whatever is within can also be eaten, provided you know how to do it. Break this hollow coconut, throw away the outer shells and eat that nothing - the hollow lying within it; if that can't be done, then one should try to make one's own head like the sugar-coconut. After all, the head is like a coconut; why not try to make it like the sugar coconut? The sugar coconut contains nothing; in the same way, our head should contain nothing; however, from without it has to be sweet. The head of a Satpurusha is always clear like that; it contains nothing, or that state of 'onliness' is all that it contains. Because head is like that, his exterior is very sweet like the shells of the sugar-coconut and to have that sweet, people approach him and worship his head. Why is his exterior sweet like that? Because it contains nothing. Due to that state of 'onliness' lying within, the outer shell became sweet and that is utilised by the people. Commonly it is understood that it contains nothing; but, what is found within, that onliness, most people are not able to eat. What we should do is that we should make our head resemble a sugar coconut and allow others to make use of its outer sweet shell.

In short, what we have to do is to make our head like the sugar coconut or the common coconut; both have the same importance. The coconut is covered with rough fibre from without; under it lies the shell, within which is the sweet nutritious kernel; inside this is a cavity filled with nectar-like sweet water. If our head becomes like that it will be of use to the world. Like the outer fibre of the coconut are the hairs of our head. The outer fibre is rough, dirty and infested with vermin, while within it lies the sweet useful kernel. In the same way, when the head develops that sweetness within, the hair over it get matted, dirty and full of vermin. If one begins to look after the hair, the inner sweetness does not develop; that is why I always criticise the attention you pay to your hair. Once the inner sweetness begins to develop the outer appearance gets neglected, i.e., the hair remains always disheveled, dirty and unkempt; such a man is generally recognised as having gone mad.

It may be that to enable one to make use of 'nothing', or to know which head is of what use, or to indicate that everybody should make his head like it, that the custom of offering sugar-coconut came into vogue.

To-day is the day of Hutashani - Holi (full moon day of the last month of Hindu calendar; a bonfire is made and worshipped with a certain ritual; all dirt and sins are supposed to be thrown into it and burnt away.) I have to make bonfire of my Jiva; really speaking, every day it is made. In this bonfire of mine the offering that is really required to be put in is offered by none. Commonly the bonfire is made, and the ashes thereof are applied to the forehead. The bonfire is really intended to burn away all the sins. What is called as 'Holi' is really the symbol of all sufferings and sins. Like the idols of wood or metals etc., the sufferings and sins by themselves turn into forms like the idols; it is like the automatic growth of vermin in dirty water. These idols are of various types, their forms depending on the nature, quality and quantity of the sins. Just as a metal idol shines, or a mud-one is dull, etc., i.e., the idol shows the qualities of whatever it is made of, in the same way, these idols exhibit the qualities of what they are made of. The 'Holi' was formed of all the sufferings and sins in

the world, and was exhibiting its inherent qualities, i.e., it was troubling - affecting the world; that is why, somebody - Shankara or Vishnu - destroyed her by burning her. But when she was being destroyed she was given some boons. The day she was burnt, she became one with the form of Shiva. There are sins and sufferings in the world even now; but in order that one should not be affected by them and that one should become one with Shiva, it is customary to make the bonfire, worship it, and burn away one's sins and sufferings into it. This day of 'Holi' has thus to be celebrated like the birth anniversaries of Rama and Krishna. Because we cannot burn away our body in the bonfire, firewood and dung cakes representing our body have to be burnt instead. Don't we say about a villain that his head is full of dung-cakes?

Today, I am playing the role of that bonfire; my bonfire is always burning and alive. You people should throw into it whatever you call as yours. If you have nothing that you call as yours, call anything as yours and throw it into my bonfire. A Satpurusha can become a Holi or a Sankranta etc.; he is like a mass of mud; you can give it any form you like; you can make of him what you want.

(3)

(At this juncture a child began to cry loudly; Shri Baba began to speak pertaining to it.)

A crying child, by voicing 'A' teaches us a great deal; we should consider it as our Guru. As it cries, it tells us that both in the beginning and at the end, there is always 'A'; it tells us that everything depends on 'A'. We ourselves are 'A' and on us depends everything pertaining to the world. Whatever depends on 'A' will be destroyed, but the 'A' will remain as it is. (The Varna-mala (alphabet) means garland of letters; each letter depicts a certain coloured light and that is why it is called a Varna.) The whole Varna-Mala depends on 'A', only 'A' being independent of it. The letter 'Na' is born of 'A'. 'A' itself shows the meaning of the letter 'Na', meaning 'no'; in fact, all the letters have the qualities of the letter 'Na'. In spite of the same meaning as that of 'Na', that letter or any other letter is not contained in it; on the other hand, 'A' is contained in every letter. No full letter comes into existence without 'A'; e.g., 'ka', 'na', etc., come into existence with the help of 'A'. At the end of each full letter there has to be 'A'; but the qualities of the original 'A' from which all other letters originate are not fully shown by the 'A' that comes at the end of each letter; the letter 'A', not being independent like the former, is destroyed and disappears. Any letter is nothing else but the transformation of the former or original 'A'. Just do not move your tongue and begin to speak; then the voice box voices out 'A', which escapes through the mouth. It is this sound being moulded by the tongue, the cheek, the palate, the teeth and the movements of the lower jaw and the muscles of the mouth that give rise to an utterable letter; out of all these accessories, the tongue is the most important. As 'A' escapes through the voice-box, if the tongue touches the end of the palate just along the teeth, the letter 'Ta' is pronounced; that is why the letter 'Ta' is classed as Dental. Different letters are thus formed by moulding the pronunciation of 'A', and hence in grammar they are classed as dentals, palatals, etc. It means that all the letters are the transformations of 'A'; it could be said that 'A' being moulded in various ways, all the letters are in essence nothing else but 'A'. Thus 'A' is the only independent letter from which all others take their forms. At the end of each letter again, completing it, there is 'A'; that is why we recognise two 'A's - the one independent and indestructible and the other destructible. 'A' tells you, "without doing any action you can experience me and even if you act and utter a letter, at the end of that letter again I am there." When a letter is destroyed, the latter 'A' attached to it is automatically destroyed. A wise man, while accepting all letters, has thus to experience the Original 'A' and to remember that all letters and the latter 'A' that completes them, are destructible and hence illusory.

At the beginning there is only the Sat, Chit and Ananda (Existence, Energy {knowledge – consciousness} and Bliss). The letter 'A' thus resembles Sat-Chit-Ananda. Just as different movements lead to the formation of various letters from 'A', in the same way, some inherent action led to the formation of Asat from Sat - non-existence from existence. Just as all people only get interested in various letters forgetting the original 'A', in the same way, all people run after this Asat and forget the original Sat; they forget that non-existence (asat), ignorance (adnyana) and unhappiness - pain (duhkha), are the transformations of Sat, Chit and Ananda resulting, from some inherent action. Just as on formation of letters they forget the original 'A', in the same way, on formation of asat they forget the original 'sat'-chit-ananda. If 'A' is to be experienced one has to go behind the letters; in the same way, if Sat is to be experienced one has to turn back from Asat. Just as on formation of letters the 'A' again comes in the end, in the same way, at the end of asat comes again that Sat. Just as the various letters and the 'A' at their end, are untrue, in the same way, the asat along with the Sat following it, is always untrue. Just as all the letters exist on the support of the original 'A', in the same way, the asat exists only on the support of the original Sat. Just as in the beginning you only get the 'A' and then its transformation due to some actions and thereafter again the 'A' at the end, in the same way, in the Beginning there is only Sat-chit-ananda, then comes its transformation in the form of asat, adnyana and duhkha, and thereafter comes again the Sat-chit-ananda in the end. Just as a letter along with the 'A' at its end, is all untrue, in the same way, the asat-adnyana-duhkha along with the Sat-chit-ananda following it, is all untrue. Just as the Original 'A' alone is true, in the same way, the original Sat-chit-ananda alone is true.

Thus, to begin with and at the end is Sat, while between them lies the asat. One could say that the Sat got reflected itself in the mirror formed by the asat. Just as a certain action is needed to transform the 'A' into a gross letter; in the same way, without some action the Sat cannot be transformed into asat. The extent of asat will exactly correspond to the extent of the action effected on Sat; that is, one can only experience that much of asat as much of action has gone into its formation; this means, the moment this action is over, the experience of asat will be over and one would then get the experience of Sat like of the latter 'A' at the end of a letter. This latter Sat, like the latter 'A' is not true and hence is not able to exist permanently, i.e. it cannot be eternal. Like the latter Sat, will be the position of the latter chit and ananda. The latter ananda, being only the reflection of the original in the mirror of duhkha, will not be true - cannot be eternal, but just ephemeral and temporal. The latter ananda only comes on as a result of some action; that is, the worldly happiness - worldly pleasures are only the reflection of Original ananda resulting from some action and hence are only temporary unlike the original which is eternal. This temporary happiness is due to some action and hence the moment the action is over it ceases to exist. It is due to some inherent action that the original ananda got reflected into action-made mirror. Any action involves exertion and hence is inevitably attended with and considered to be painful. This inherent action is called the Prakriti. It is this Prakriti, - this action-potential, that gives the latter (ephemeral) ananda. It is towards this latter ananda that people are always attracted; they totally forget the original one. Due to this inherent action - the Prakriti, the original Sat-chit-ananda was transformed into asat, adnyana and duhkha. Let us think of Ananda as an example; the prakriti transformed it into duhkha and, due to some action now taken by us, the duhkha is converted again into ananda; the extent of this latter - the worldly happiness, depends on the nature of action taken by an individual with a view to conversion of that duhkha; that means, the moment the action stops, that happiness ceases to exist; that is why all worldly pleasures and happiness are temporary. They are nothing but effects of some action that is followed by that temporary happiness. As this action is undertaken and the ananda is brought into existence, instead of turning towards this latter ananda, if one turns backwards, he will be able to experience that original one; it means that some action is necessary prior to the attainment of ananda, whether

the latter or the former; unfortunately, generally after performing the action nobody turns back to get the original ananda, but only looks ahead towards the secondary temporary one. This leads to one conclusion, that some action must be performed, i.e. some pain, dukkha, must be borne; and then, to experience the real ananda, one must turn backwards. As the real ananda is experienced, the physical results of the actions performed, i.e., the state of physical pain has also to be endured along with it. This is exactly what the Yogis and others do. On the other hand, the commoner performs the action, i.e. bears some pain, and then gets absorbed in the happiness following it, i.e., in the latter - the temporary happiness and, as such, the moment his actions are over, that happiness ceases to exist. One should, therefore, act in such a way as would lead to the eternal Bliss. In our simile of 'A' the original 'A' has to be experienced while pronouncing say, 'K' (the consonant K and not the letter Ka); this the commoner forgets; he gets interested in the 'A' that follows and completes 'K' as a full 'ka'.

Some inherent action brought into being the Asat from Sat; another action by an individual transforms this Asat into Sat - the latter Sat. Action - Prakriya is called the Prakriti; hence we now have two Prakritis, the Asat and the 'Sat', out of which the asat-prakriti is very harmful; these two are like two wives - one leading to higher and the other to lower status. Really speaking both are not visible; but one of them you make visible and marry her in the worldly way; it is this, now visible prakriti, that leads you to degraded status. Just bring to your mind the meaning of the words Pati and Patni (husband and wife;); the one who falls is Pati and the one that leads to a fall, - causes a fall is the Patni. When does a man become a Pati? when he marries, - gets a patni, - he becomes a pati. It means, prior to his marrying he is not in a state that leads to a fall; only on marrying he attains the state of the fallen. The patni says that she has come to him, - to lead him to a degraded status. The other wife, who remains in an invisible state, is always seen to warn and bring him to his senses from time to time; he wakes up due to her warning for a little while, but due to the very strong influence of his visible wife, he again lapses into the fallen state. A wife is supposed to make her husband happy; in serving him she entices and thus turns him into a passionate being, and then he becomes always ready to do whatever she says. If he would pause and think over what she asks him to do, he would find that it is leading him to degradation. There are very few women, who having become patnis, turn backwards. i.e. turn to their pre-marriage kanya state and thus lead their husbands, to higher states. If a wife attains the state of a kanya, she is able to lead her husband to the state of Brahma. After marriage, if she receives the grace of her Sadguru, she attains the state of kanya; that means, having married and led her husband to a fallen state, if she is bestowed with the grace, she attains the state of kanya and leads her husband to the state of Brahma. It is the duty of a kanya, -- a daughter, to lead her husband to the state of Brahma. It is desirable that a married woman should maintain her original kanya state; but commonly, on becoming a patni, a woman does not like to leave her patni state. When the parents offer her to her husband, they do not offer her as a patni but as a kanya. On being offered and accepted, she assumes the state of a patni and leaves her original state of a kanya. Really speaking she should not leave her original state; she should treat her husband as God. At least some time after her marriage, having led her husband to a lower status, it should occur to her and she should wake up and remember that she was a kanya, that she was offered as a kanya, and as such it was her duty to lead her husband to the state of Brahma; and then, if she behaved in accordance with the rules and regulations governing the kanya state, she could lead her husband to the state of Brahma. If a man with a wife and children, marries another young woman or runs after another, then his wife warns him that he should remember that he is married, that he has children and that it is not good and desirable that he should now behave like that. I am playing the role of your wife; because I warn you, I become your wife in a kanya state and I do so because your wives are not ready to do it.

Without the grace of a Sadguru a married woman cannot have the state of a kanya.

What is then to be done? A patni leads her pati to a lower state; and when the couple gets a child then the husband fully passes into the fallen state. Under such circumstances a couple should have only one child - the first - a daughter; if at all they have further progeny they should have only one - the second - a son. Why have this son? To lead them to sadgati. When the wife gets out of that state of patni and attains the state of a kanya, then there is nothing further to worry. In course of time, a wise husband feels that he is being led to degradation by his wife; he feels that it would have been better if his wife had maintained or attained the state of a kanya; he worries as to how he could prevent his fall. It then occurs to him that he should feign to behave according to the dictates of his wife and quietly deceive her. He then decides to beget a daughter - a kanya through her. A daughter, after all, is a transformation of the wife; that is the nature's view. He then feels that he would offer his daughter to a Godly type of boy and teach her to treat him like and turn him into God. That is why in the marriage ritual, while offering the daughter, it is said - "Narayanasvarupine Varaya Imam Kanyam Pradasyasi," meaning, - I am offering this kanya to a bridegroom, who is in the form of Narayana. When the daughter thus turns her husband into God, then she will have followed the real meaning of her epithet - the kanya. When the son-in-law thus attains Godhood, the father-in-law automatically attains that state through him. If the wife leads her husband to Godhood, not only her father and mother but twenty one generations of both, i.e. forty two generations in all, are straightway led to liberation; the necessity of having a daughter lies in this. Whosoever behaves like a kanya after her marriage is called sadhvi and pativrata. Even if such a woman begets some progeny in course of time, her chastity remains the same - undisturbed; she leads all concerned to liberation. Ahilya, Draupadi, Sita of bygone days behaved that way and now serve as celebrated examples. Till marriage, a woman remains in the state of a kanya; but there are some rules that keep up her state of kanya even after marriage; you can look up the Shastras for that purpose.

All this tells us that to begin with there is only one, and in the end again there becomes or remains one alone. Really speaking the patni is the form of her transformed pati; Patni originates from a pati. The man, - the purusha, is in the form of Brahma, but he is unable to experience his own state. It is for this reason that he brings out a patni. Patni thus comes after the pati. That is why in the world it is customary to marry a girl younger in age. Just as 'A' is transformed into 'ka', the purusha transforms himself into the Pati by getting a patni. We get 'A' in 'ka'; but then on transformation into 'ka', the 'A' forgets itself. Just as patni comes after the pati, i.e., the patni originates from pati, in the same way, the human being comes after the Parameshvara, i.e. the human being comes in the role of the patni of God, Like 'A' forgetting itself, the human being forgets his original form of Parameshvara; it means having come in the form of a human being the Parameshvara entered into the fallen state; it means that the human being became responsible for the fall of Parameshvara; like his worldly wife, the human being becomes the patni of Parameshvara. Just as 'A' is included in 'ka', or the pati is included in patni, in the same way, the human being includes the Parameshvara. In other words, Parameshvara remains in the form of a human being who plays the role of His patni. Having taken the form of His patni, i.e. having taken the human form, i.e. having become a man in the worldly way, he forgot himself, - his original state, like the 'A' forgetting itself. The original formless transformed itself into a form and then forgot its original state. That means the human being, being without any experience of his original state, forgets that he is the patni of the Parameshvara; and, having forgotten this relationship, takes himself to be the man - the Purusha. That is why the purusha in the world is forced to marry, - forced to have a wife to take him back to his original state. Really speaking we should always be conscious of the fact that we all are the Patnis of Parameshvara. Because the human being does not stick to his role of a Patni, he is not able to experience the Parameshvara. Because the worldly purusha takes himself to be a purusha, a male, if falls to

his lot to remain in a fallen state; hence it becomes necessary for him to undergo the painful experience of having a wife. Why so? Think of our old example. 'A' resembles the Parameshvara - the Parama Purusha; He transformed Himself into a human being as 'A' did into 'ka'. Like the 'A' coming into 'ka', the Parameshvara automatically comes into the human being. It was due to 'A' that 'ka' came into its full form, in the same way, due to Parameshvara the human being assumed his full form. Just as 'A' transformed itself into 'k' and then joined itself with it at its end to form full 'ka' and thus forgot himself or disappeared, in the same way, the Parameshvara, having transformed Himself into a human being, joined him in the end, making the human being complete as he is seen and then forgot himself or say disappeared. Just as, after being fully formed, 'ka' forgot his original status, you, - the human beings, forgot your original status. Just as due to some action 'A' was transformed into 'ka', in the same way, due to prakriti the Parameshvara was transformed Himself into a human being; it means the human being becomes the prakriti - the patni of the Parameshvara. The human being must look on himself as the prakriti - the patni, and behave as such to enable himself to see his lord -his husband - his pati - the Parameshvara. Thinking in terms of reflection due to the qualities of the Parama Purusha being reflected into the human being, the human being began to look on himself as the Purusha, the male. Because the man took on himself to be the purusha, i.e. became proud of his being a purusha, a male, it became necessary for him to have a wife. The wife duly pushes him into lower status. How long does she do it? She is able to do so until it occurs to the man that she is lowering him, and he feels for the fall. The moment this feeling comes on him, the man begins to take to thinking in terms of his real form of a patni; the man thus becomes a woman and the Paramapurusha, - the Parameshvara, becomes the husband of such a man-woman.

In worldly life the patni is born after the pati. The pati, even though born prior to her, is born after the Paramapurusha. In worldly life till the day of the marriage the pati remains invisible to his patni; in the same way, the Parama Purnsha remains invisible to the human being. Just as the pati is bound to meet his wife some time, in the same way, if the human being regains and remains in the role of a patni, the Parameshvara has got to meet him some time. The husband and wife in worldly life, but for their physique which is opposite to each other, have the same qualities; two things having the same qualities coming together can lead to nothing; what is required for results is a pair of opposites. If the human being is visible the Parameshvara is invisible; even though the human beings consist of men and women, from the point of view of Parameshvara, both of them are visible, - both of them are in the state of woman, - state of a kanya; it means both men and women must remain in the kanya state, experience the Para Brahma state of Parama Purusha and become one with Him. The worldly relation of husband and wife if not properly understood, only leads to a degraded state; one has to turn back from it to attain one's original state - the state of Brahma.

It is due to some actions that the various letters 'k', 'kh' etc. were formed from the original 'A', which again followed and joined them and thus became invisible; at the same time, even though it becomes invisible, and even though we leave away all the letters that emanated from it, by itself the 'A' is always there. Same is the case with the original ananda; various actions make it reflect itself in the form of worldly ananda – worldly happiness; i.e., the worldly ananda is there because of the original one; the moment the actions are over the worldly ananda, that was caused by them, also disappears. Because the Jiva gets himself entangled in the various actions, he always suffers from the pain thereof, even though he does enjoy the temporary ananda caused by those actions. When the jiva will stop enjoying this temporary ananda resulting from his actions - Prakriyas and turn backwards, then those very actions of his will lead him back to the original Infinite Bliss.

As is with ananda, the same is with the states of Sat and Chit. In short, as 'A' is

transformed by some action into 'ka', instead of joining the 'A' again at the end and pronounce the full 'ka', why not pronounce the full 'k' - the consonant 'k', and then look back to the 'A', instead of joining it again at the end: Do not look to the latter 'A', but look to the former one as you transform it into a letter - into a consonant. Some action is essential to experience 'A'; but that action should be done only so much as will give 'k', and allow us to experience the hind 'A'. Commonly, people always do the right action, but then they mix the 'A' with the emanant consonant and thus fail to experience 'A', i.e., to begin with they do the right action, but later they get engrossed in the emanant ananda and thus fail to experience the original one. When one gives up enjoying the ananda emanant from his actions, i.e. the actions done are not allowed ultimate fruition, one is able to attain the original state, - the infinite original Bliss, that was there prior to the state of actions. Every Shastra, - every saint, is constantly seen to advise men to perform desireless actions - Nishkama Karma; why? Because the fruition of the performed action leads to reflected, i.e. temporary Bliss, while non-fruition leads to the original eternal one. Desireless action is after all an action, and is bound to lead to the latter type of ananda; but one should just shun this ananda emanant from it.

In short, actions should be done - have to be done; but instead of getting engrossed in the resultant ananda, i.e. instead of doing them with any desire, they should be done without any desire whatever; such desireless actions lead one back to the original ananda - the original Sat, Chit and Ananda.