

The Talks of  
**Sadguru Upasni-Baba Maharaja**

Volume II Part B (The Selected Talks)

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PRINTERS

SHRI D. W. CHITALEY  
A. I. R. ROT. PTG. PRESS,  
CONGRESS NAGAR,

NAGPUR.

PIN : 440012

PUBLISHERS

SHRI UPASANI KANYAKUMARI STHAN

SAKORI, P. O. RAHATA,  
DISTRICT. AHMEDNAGAR,  
PIN : 423107

First published – 1957

Reprinted – 1978

In Memory of

My Revered Father

## PREFACE

Thirty five years ago, Shri Sadguru Shri Upasani Baba Maharaja of Sakori used to talk to the devotees - mostly men of the world - the businessmen, clerks, villagers, women folk, etc., for hours together almost every day, and they used to listen to him with rapt attention. His style, explanations and examples were such that any commoner was able to grasp the most difficult and abstruse points. These talks were no lectures or discourses; they were not pre-planned; no particular subject was taken up. As the devotees worshipped him one by one, he went on talking to them. There were many an extraneous occurrence's obstructing the talk; many a new-comer used to come for his Darshana and go away, and naturally enough, he had to talk a word or two to some of them; some of them used to ask him suddenly some questions about their own affairs - their household or personal problems, or physical ailments and so on. Sometimes he used to feel irritated and used to admonish them, or sometimes he just walked away from the place. Thus, there were many an unnecessary intrusion, and yet he used to go on, and went on like that for over five years.

Some of the intelligent devotees began to feel the necessity of recording these talks; some of them tried to some extent without success. But in 1923-24, for two years, one of them, Shri Rangrao Vakil, actually began jotting down notes and reproduced them from memory later on. The talks were in colloquial Marathi (one of the vernacular languages), and Rangrao was not much used to it, neither was he a scholar, nor what is understood by an 'educated' person. Naturally, he was always diffident. All the same the world is indebted to him, because but for him, these talks could never have been available.

As Rangrao's notes began to take shape, some devotees thought that the talks should be published at least in the form of a monthly journal, and actually one was run for two years (1925-26). By this time some others thought of publishing them in a book form, and five volumes were published one after another, under the title of 'Sai-Vak-Sudha'. Their enthusiasm leading them to publish the talks contained in the first 12 issues of the journal, as volume II of that series! Some of the devotees thought that these talks should be re-written and sanctified and hence they approached Shri Baba and requested him to lay down awards, meaning thereby that the recitation of a particular talk for a certain number of times would help to get over some difficulty or attain some cherished desire. A saint is all kindness, and Shri Baba had to yield, and actually he dictated rewards for some of the talks. And thus five more volumes under the title of 'Upasani-Vak-Sudha' were published, each containing a certain number of cantoes at the end of which the results to be achieved on its recitation were given. Many of the talks in Upasani Vak Sudha are virtual reproduction of those in Sai-Vak-Sudha.

Due to some private difficulties, Rangrao left Sakori sometime at the end of 1925, keeping his note books with the Manager of that place. It was over 25 years later, in 1950, that I was asked by my Mother -Sadguru Sati Godavari Upasani Maharaja, the only disciple of Shri Baba and the present occupant of His Gadi - the spiritual heir of His, to go through all these note books, and see what could be done about them; She also asked me to try to render the talks in English.

As a Hindu I look upon my Sad Guru - my Mother Sati Godama - as the Doer of everything taking myself to be just an instrument in Her hands. So with 'such' assurance I went through all the note-books and found out the portions that remained

unpublished; (in this I was helped a great deal by my wife, children and a nephew). With her permission in due course, these were published in two parts under the title "The Unpublished Pravachanas of Shri Upasani Baba Maharaja. Simultaneously, with her moral support and inspiration, I commenced to render the volumes of "Upasani-Vak-Sudha" into English. As it is, philosophy is a difficult subject; in that the aspect of Absolute Non-Dualism is more difficult to comprehend; then again these talks were in colloquial Marathi, catechetic in nature and in spoken dialect; the task of rendering them became still more difficult due to my meagre knowledge of English language. All the same, I set before myself the ideal to render them in such a way that anybody interested in the subject, with meagre knowledge of English language, should be able to grasp the subject-matter without much difficulty, and I only hope that I have succeeded to some extent. I may be permitted to point out that somehow I have never approved of sacrificing precision for stylish expression. As noted above, the talks were never preplanned and were never given with a view to elucidate systematically a particular topic. In Shri Baba's own words, it could be said that he talked and talked with all the intrusions as thoughts 'came' to him; that is all; they can be aptly described as 'thinking aloud' of Shri Baba. From the writing point of view, however, to give a 'heading' is naturally necessary, but under the circumstances it was almost impossibility. In Upasani-Vak-Sudha there are so many diverse headings under each canto; since, however, the cantoes were approved of by Shri Baba himself, the question of giving any heading did not arise. In other publications, Shri Rangrao tried to give some headings by splitting the talk on one day into suitable components. I have tried to improve on these headings following his policy and have done the same in the case of Unpublished Pravachanas. If, therefore, any inadequacy is felt regarding the headings the readers will please connive at it.

The text is, no doubt, full of repetitions, especially in its earlier part. Now in this, one has to think of the Upasani Vak Sudha in a different light; the text of those volumes was actually "passed" by Shri Baba and hence the question of repetitions occurring therein had just to be left out of consideration. With regards to others, well, many a commoner have gone through the text and have opined that the repetitions have been a great help to them. There is another point worth considering, that some of these repetitions are only apparent, because they are either seen to elucidate some other thought or arrive at a different conclusion. The repetitions had, therefore, to be accepted as they were.

I had to chalk out some plan for the purpose of rendering all the talks in English. In all, there were four groups of publications before me, and I decided to treat them as follows:

Part I - All the five volumes of Upasani-Vak-Sudha first, since the text was passed and awards declared cantoe by cantoe by Shri Baba. To reap the awards they have to be read in the original language, and as such it was unnecessary to render the wordings of the awards; hence the awards should be dropped.

Part II - All the five volumes of Sai-Vak-Sudha and

Part III - All the 24 issues of the monthly Sai-Vak-Sudha Journal.

In this (Parts II and III), to find out the talks that did not occur in words and/or spirit in Upasani-Vak-Sudha, and render them only obviously for economic reasons. On actually going through all of them it was found to be a very difficult task, and so with great diffidence some talks were ultimately chosen for rendering.

It may be, if it is so willed, that all barring the ones actually reproduced in Upasani-Vak-Sudha may subsequently be published.

#### Part IV - The Unpublished Pravachanas as they were.

When the question of publishing came forth, three things were suggested to me by my friends. The first was to append some sort of introduction that would enable particularly the non-Hindu readers to follow the text without much difficulty. I have done this; I only hope that it serves its purpose to some extent. The second was to select some talks and publish them in a volume, firstly, for those who cannot afford to buy all the volumes, and secondly for those who are more interested in the thoughts than the rituals. With the help of some of my friends, I selected some talks from all the four groups and they form Vol. I of this series; naturally all others will be included in Vols. II and III. The third was that every talk should show its position in the original publications. This I have done this way: All the talks in all the four groups have been given running serial numbers and against each is put the reference and date. e, g.

1. U. V. I-1. 12.12.1923.

The abbreviations used are self-evident.

It is customary to give at least the life sketch of the person concerned in the beginning ; I have, however, left it to Vol. III for economic and some other reasons.

It was not economically practical to print phonetic symbols in the text. The only possible course left open was to append a glossary of such words etc., which has been done. Under the heading of 'pronunciation problem' details about it have been given.

Such a task could never be normally a one man job; naturally I have been helped by many. One of them, a well known erudite scholar, author and poet went through every line of the text and gave his valuable suggestions strictly within the limits of my knowledge and expression in English; two others made, a clean type-written copy for the press; yet two others, who happen to be brothers, printed this. Various others have also helped me in achieving this task. Since, however, all of them have helped me in the 'spirit of service', it would not be fair on my part to mention their names, eulogise their help or thank them. I can only say that I am equally grateful to them all.

I have already stated about my meagre knowledge of the English language Again this is my first attempt. Readers can themselves understand what it means. Under the circumstances I humbly request all the brothers and sisters who may handle these to connive at all the faults of an inexperienced younger brother and look through them to get those sublime ideas and thoughts so magnificently and kindly given by Sadguru Upasani Baba Maharaja to lead them all to that Absolute Eternal Infinite Bliss.

Nagpur :

26th October 1957. M's. B. D.

GODAMASUTA

## PREFACE TO THE REPRINT OF THE FIRST EDITION

This Edition is merely a reprint of the First edition published in 1957, as all the copies had run out of print.

It has been divided into Two parts to make them more handy and they have been labelled Part I and Part II.

No other changes have been incorporated and the paging remains the same as in the original edition.

### VATA-SAVITRI.

(One Savitri got back the life of her husband, Satyavana, from Yama, the God of Death. The Pujana of Vata (the Banyan tree) is done in commemoration of it on the last day of a three-day Vrata which goes under the name of Vata-Savitri. Shri Baba spoke on this occasion.)

Today is the day signifying the importance of worshipping the Vata tree. You people have made me Vata, Satyavana and Savitri all in one. It is my destiny that I have to submit to all that you people do. If somebody calls me a fool and treats me badly, I have quietly to bear it. I do no action by which I could be taken as God or a fool. But if some people take me to be God, while others take me to be a hypocrite, even though I am not in either of these states, what can I do, or how could I resist them in treating me like that? It only means that those who charge me fully with the qualities of God or a hypocrite and treat me accordingly get the inevitable fruits thereof themselves - happiness or suffering, respectively. It is the law of 'Reap as you sow'.

If you take me to be Brahma-Savitri on this auspicious day and treat me that way, then you people will get its fruit in the end - the Infinite Bliss. God must have made me like that and that is why you people feel inspired to treat me that way. And even if I may not be like that, if you people feel inspired to think that the various Deities presiding on different Vratas reside in me, then you may charge me with the qualities of any Deity you like, treat me accordingly and get the beneficial fruit thereof.

The older women give a blessing to the younger girls, "Janma Savitri Bhava," meaning, just as Savitri made her state of Saubhagya permanent, you become like her. If then you treat me as Savitri, my Saubhagya is bound to be of a permanent type; my husband thus is immortal. When the husband becomes immortal, then the Saubhagya of his wife becomes permanent. Any woman is always desirous of having her Saubhagya made permanent; and for that she has to make her husband immortal; for attainment of this, Shastras have ruled that she should treat her husband as God. If a woman takes her husband to be God and treats him that way, but the husband does not behave in accordance with what is laid down for him, then he is not able to attain the qualities of God. In a case like this she should continue to treat her husband as God, but to bring up the qualities of Godhood in him, she should take any idol of God, charge it with the idea of being her husband and serve that idol with all faith and devotion; this procedure always turns her husband into God in due course, whatever he be to begin with.

There are many a method for making one's Saubhagya permanent; out of these, one is this today's vrata the Vata-Savitri. By this Vrata the husband gets the qualities of Satyavana. I have had many a life as a man and many as a woman, and in them I had many a wife and husband. When I was a woman I may have done some actions as laid down by Shastras which made all those husbands of mine immortal. This present life of mine is that of a woman even though externally I look to be a man, which external form of mine is that of my husband. This only shows that I am in the state of permanent Saubhagya. Where is the point now to wear the external signs of Saubhagya to make a show of? In some Faiths the external signs of Saubhagya are not

worn by women. The external signs do not make the husband immortal; the actions have to be done from within that make the Saubhagya permanent.

I am not only in the state of permanent Saubhagya but in the state of Parama-Purusha also. In order that you should attain permanent Saubhagya, I have to wear all these external signs that you offer me such as the vermilion mark on the forehead, the bangles at the wrist, the black-bead string around the neck, the choli to cover my breast etc. By offering me these things you make your husband immortal and Brahmarupa like Satyavana.

The Shastras have advised many a Vrata for this purpose throughout the year. Out of all of them five are important - Akshaya Tritiya, Vata-Savitri, Mangala-Gauri in the month of Shravana. Haratalika and Sankranta. Just as the Deities presiding over these vratas are immortal, in order that one's husband should also be immortal, a woman has to charge that Deity with the idea of her husband and observe the vrata; the observance of these vratas make the husband, whatever he be otherwise, a veritable God in due course. Really speaking the husbands ought to observe the vrata along with their wives. Just a few days ago, just after marriage the boy and the girl were made to worship the vrata together with all the pomp and splendour; so also Mangala-Gauri was worshipped. It has been laid down that whatever vrata a woman takes to, if she is not able to continue it, or due to her being in menses she is unable to function, her husband should do it.

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### THE SERVICE AND ITS FRUIT.

(Having worked in the garden the devotees assembled for the darshana; Shri Baba began to speak to them.)

The tree is an inarticulate life. They are all the forms of Cod; and hence they should also be served; watering them, clearing and protecting their roots, putting manure, etc. is the way to serve them. To spend the time usefully some of you started planning and planting this garden as 'Baba's garden'; some of you started doing this as service. It is good to serve the trees.

To avoid sleep while reading some sanctified books or doing japa etc., some people do something to divert their mind and keep themselves awake, such as, use of snuff, tobacco, cigarettes or camphor in eyes, etc., or talking to those sitting by on something for a while. This only proves that they have no real interest in, or rather they do not really love the work they are doing. The rosary is being held by the hand, while the mind is wandering somewhere else. God knows if such a japa or reading, etc. can lead to any beneficial result. It is much better to do hard physical labour in the cause of God, which invariably leads to good result. The mind does not wander easily during hard physical labour; and that is where lies the importance of such labour. Service is to be done by money, body, mind and Jiva; out of all these physical service has been strongly recommended; physical service automatically includes service by the mind and the jiva. If the mind could be kept steady, mental service, of course, is better; but commonly the mind is never steady. I have once said: "Jivache Karuni Dahi, Sharirachi Karuni Ravi; Maga Ghusalita Nighela Loni, Taricha Hari Bhetela." The body should be taken as the churner and with it the curds in the form of Jiva should be well-churned. To do away with the curds-state, the curds have to be churned; unless the curds-state is done away with, butter is not able to separate itself and float. In the same way, unless the Jiva-state of a Jiva is destroyed, the butter in the form of love does not come to the surface, - does not become visible; till then one is not able to experience it. In the cause of God thus this body has to be used as a churner; that is physical hard work is very essential to attain Godhood. The harder the body is utilised, the sooner the Jiva is made to leave its jiva-dasha; and that alone brings out the butter in the form of pure love. Once the pure love is brought out within a person, God at once is attracted by it. When God is thus attracted by the love, it signifies that the body, mind and Jiva have spent their time usefully. Unless the Jiva-state of the Jiva is removed, one gets nothing. To achieve that, hard physical labour is a very important aid. If you cannot undertake it at once, do it slowly.

Some serve through money; it is equally good, because to earn that money one has to exert with his body, buddhi, mind and jiva; in other words, in offering money, one is indirectly exerting in every way in the cause of God.

There are many a method to kill the Jiva-state; hard physical labour is one of them. Labour helps in doing away to a great extent the feeling of honour and dishonour. If the mud plaster of the wall of one's house has fallen a little, generally a labourer is employed to repair it; the owner feels it below his dignity to touch the mud himself. As a boy I used to repair the walls not only of our house but those of others as well. When you feel it below your dignity to do your own work, how can you work for others? It is hence essential, at least to remove the idea of false dignity, and work in the cause of God; if you persist in working like that, in due course the feeling of

pride disappears, you get used to work anywhere without the feeling of loss of dignity; the feeling of false personal honour and dishonour is routed out, the atma becomes pure and you are able to see God everywhere. Hard physical labour in the cause of God is thus of very great importance.

Japa is a mental work; the body has not to exert there; Dhyana, reading, etc. are also without physical exertion. All these things constitute the mental type of service. Those that are capable of doing mental service should do so; but in addition to that if they also exert physically, it would be ideal. When one is engaged in such mental service - japa, dhyana, etc., it is commonly experienced that the mind is always roaming about; even if the mind roams about like that, it does not matter. It is for this reason that first one should begin to exert physically, and thus make the mind fairly steady, and then commence doing the mental service; or one should do both the services; if while doing japa one feels sleepy, immediately some physical work should be done, and a little later the japa again resumed. By adopting such means, by and by, the mind begins to become steady. This is after all a slow process; and it has to be actually practised. Even if you exert at home physically with constant remembrance of a Satpurusha, such a seva is never wasted.

Those that cannot exert physically, i.e. have no capacity left to exert that way, and yet they want to do some service as they are, there is a method for them. They should go on writing the name of God instead of doing the japa. Write the name as many times as possible and very legibly. The moment you have some free time, go on writing the name during that period. Unless your mouth or your mind goes on saying that name loudly or within itself, it is not possible to write. If this is practised systematically, in due course even in dreams, or when the mind has become steady, for some moments one gets the feeling of being beyond the body and even though one is not actually writing, one experiences that he is writing. This is one of the methods of making the mind pointed and steady. In writing, the hand, the eyes, the mind and to a certain extent the whole body is engaged simultaneously; this helps in due course to forget about one's body.

There is another method. Instead of writing one name, one could start copying one of the sanctified books such as Ramayana, Bhagavata, Gurucharitra, life of a saint, etc. These are all printed books; true. But we should write them out to make our mind pointed and stable; while reading, the mind roams about much; while writing it does not do so to that extent; that is why we should write. This is an old tried method.

As you decide to do the Parayana (repeated readings for a certain number of times) of a particular book, it is better to write it with one's own hand, & then do the Parayana with that; this is the correct method of doing the Parayanas. At the end, another copy should be made, and the first used copy be given to a Brahmana, or kept in a temple, or kept in the house and worshipped. When it is done like that it becomes incumbent on that Deity or the person whose life you write to give you the fruits thereof. After all it is a satkriya, and is bound to bear its fruit in course of time. The flower gives rise to fruit; but in the process the stage of a flower soon disappears, while that of the fruit remains relatively permanent. Within the flower, right from its beginning, the fruit is there in an invisible state. In the same way, as the satkarma is nearing completion, its fruit begins to form itself and becomes actually visible in due course.

Instead of having sinful fruits leading to suffering and pain, by doing Dushkriyas, why not perform some satkarma, and get that unending happiness? The human being, really speaking, has been evolved for performing satkarmas, and enjoying the happiness thereof. If the human being is born to enjoy happiness, there

must be somebody to do sinful actions and suffer, is it not? If you ask this way, the reply is "yes, the side of sin is also essential." There must be, in that case, somebody to suffer without doing any papa, and then alone the human being with performance of satkriya can enjoy the fruits thereof. It is for this reason that, except for the human being, the remaining creation is there to suffer without doing any papa; it is generally understood that all the remaining creation suffers from the effects of papa; it is taken for granted that all birds and beasts etc. are created by God to suffer the effects of papa. It does not mean that a man should do papa, take a birth as a bird or a beast, etc., and suffer the effects of papa.

Since all the other creation is meant to suffer, it is obvious that the human being is meant for doing satkarmas and enjoy the fruits thereof. Those fruits consist of all the happiness - from temporal pleasures to Infinite Bliss. If a human being then performs papa and suffers therefrom, he cannot be called a human being; - he must be something different from a human being.

The foundation of satkriya is a pointed, stable mind. It is the stable mind that is able to achieve all happiness. To attain the stability of mind it is essential to do hard physical labour in the cause of God; in addition to this, japa, dhyana etc. should be done; it is ideal to do so. Those that have no capacity to do physical labour should write the name of God or copy out a sacred book.

If, however, somebody imagines himself to be qualified in a particular way, or takes himself to be tardy, & then, even in the cause of God, fearing to have a dishonourable status, does not undertake any real physical work, goes on sitting at home, and doing only japa, etc., with the mind constantly roaming about, and proclaims that he does so much of japa, etc., what benefit he will have, you can judge yourself from what I have already spoken.

### Definition of Ayushya (period of life).

One has always to bear the fruits of whatever good or bad actions one does during one's life. The span of life has been called as Ayushya in Sanskrita. I will explain this word to you.

Really speaking there is nothing like Ayushya as such in existence. The period of time one takes to enjoy or suffer certain amount of pleasure and pain from the time of birth has been named as Ayushya; ayushya thus is only a restricted period of time between birth and death of anyone or anything; it is obviously not something having an independent existence. Whatever actions one does in a particular birth, one has to bear some time the fruits thereof. When the fruits of these actions become mature, i.e. assume a state that can be experienced, one has to take a gross physical body, - a form suitable to experience those ripe fruits; because without gross physical body they cannot be experienced. The appearance of the gross physical body to bear those fruits is called the birth. Since the body has been taken to experience the mature fruits of some of the previous karma, one has to begin to experience these fruits right from the time of birth. As one begins to experience those fruits from birth, one takes certain amount of time - years - ahead, to experience all those fruits which have become mature, for which that particular body has been taken; this period of time from the moment of birth taken to experience all the mature fruits - both good and bad - for which that body was taken, is called as ayushya, which is thus a restricted period of Time required to experience certain ripe fruits of some of the actions performed in previous life or lives. The moment those particular mature fruits are experienced in full, the life-time, i.e. ayushya terminates, i.e. the function of the body for which it was taken is over; so the body ceases to function, i.e. the body dies; the ayushya thus comes to an end.

Since all actions in a particular life do not fructify at one and the same time, one has to take a body to experience some of them which have ripened; at the end of the period of that body, he has to take another to experience some other mature fruits of some other actions done previously.

In a garden a tree - an orange tree - comes to the stage of bearing fruit; all the fruits of that tree do not mature at one and the same time. It is customary to pluck only those that are ripe and leave others to mature. A few days later, some of those that have become ripe out of those left out first, are plucked, leaving the rest to ripen; and so on. In the same way, some of the actions may bear fruit quickly and to experience them a body will have to be taken for a certain period of time; a few days or few years later, some other actions may have matured into fruits, to experience which another body has to be taken, and so on. Different periods of time - short or long, will be required to experience the fruits of different actions as they mature at different periods of time. Thus for each set of fruits, a specific period of time will be required for a particular body suitable to experience them, and this specific period of time taken by a particular body to experience a specific number of fruits of some of the actions which have matured out of so many, is called ayushya.

This consideration is based on one particular type of tree. But there are hundreds of varieties of trees. Each of them comes on fruit at different times; the fruits of each take different periods to ripen. Thus for a particular set of actions or processes, a particular life-time is required to experience its fruits. Since different actions are like different trees, they will require different periods of time, of life, to

experience them. To do an action - good or bad - is to sow its seed. When thus one does many an action in one's life-time, he has sown the seeds of so many karmas; each of these good or bad karma will require a certain amount of time to grow into a tree, and then a further period to bring forth its good or bad fruits, i.e. beneficial or harmful results. As in the case of different trees, these karma-trees also will take different periods of time to grow and bear fruits. Some of these trees grow quickly but bear fruits after a long period; some of them grow quickly and bear fruits quickly; some take a long time to grow but bear fruits quickly or at a much later date, and so on. For lives on end, one goes on sowing the seeds of different karmas which bear fruit at different periods of time, and one has to take different bodies for experiencing different ripe fruits of different good or bad karmas, for different periods of time - i.e. have bodies with different ayushya. All this is repeated life after life.

In a garden we plant varieties of trees - Jack fruit, mangoes, oranges, cocoanuts, mosambi, walnut, banana, papai and so on. The time for each of them to grow is different; the time taken by each of them to come on fruit is different. Some of them may not bear any fruit during the life-time of the sower; for instance it is said that the walnut tree takes sixty years to bear the fruit. When one visits this garden one's attention naturally is attracted first by those which bear fruits quickly; one hardly looks to those that bear fruit very late. In the same way, some actions may take some centuries to fructify so that many a life will have been passed through, prior to having a life to experience their fruits; on the other hand, there will be some actions the fruits of which may be experienced in the same life. Thus, according to the time required for ripening of the various actions performed, birth after birth, different lives of shorter or longer duration have to be taken to experience the results of a particular set of actions that may have been done a few or many lives before and that have ripened at that particular time. Each life thus will be limited to a particular number of years which will be required to experience the ripe fruits of various actions done in some previous life but maturing at that particular time.

Some are short-lived because they have little to experience at that particular time; the moment that particular quota is experienced, the life comes to an end. This does not mean that that is the last life. There are many an action in the process of maturing, to experience which he may have to take the ensuing life stretching over a longer period. It is obvious that what is done in one particular life may not be experienced in the immediate next; of course, there will be some actions the fruits of which can be had in the immediate next life; there may be others the fruits of which may be ripe in the 2nd, or 3rd, or 4th life or any other subsequent life.

Government decides to undertake certain works in a particular year. Some of these works are completed in the same financial year, while there are others which take many a year before they are completed and utilised for the public good. In the same way, every action done in a particular life may not fructify in the same life; some may fructify in that life, while others may take a long time and may fructify to be experienced in any subsequent life.

The fruits of various actions will be naturally different from each other; just as we get cocoanut or a walnut on one side and an orange or a mango on the other, similar will be the forms to bear or experience the fruits of different actions. It is not thus necessary that every time one should get a human form to experience the fruits of different actions. One may have to take the forms of birds or beasts to experience the results of some of his own actions. The form of the body one has to take in different subsequent lives depends upon the nature of the fruits arising out of different actions; i.e., one has to take a particular form suitable to experience the results of certain

actions done by one's self previously.

If the actions are such that their fruits require a celestial body to experience them, one gets a celestial body and enjoys the heavenly pleasures in the heaven. In the heaven there are no Gods as such; it is the human beings who perform certain actions, such as big yadnyas, etc., accumulate a great deal of punya and thereby attain a celestial body (called a God) and enjoy in heaven for hundreds of years. When the fruits of those actions are enjoyed in their full measure, the function of that body is over and then they have to leave the heaven and come down on the earth. In Gita it has been clearly explained - "Te Tam Bhuktvā Svargalokān Viśhālam, Kṣhīṇe Puṇye Mārtya Lokam Viśhanti." (Canto 9, shloka 21), - meaning, having enjoyed in heavens, when the punya is finished they descend to the earth.

Ayushya thus means a certain period of time required to bear or suffer experience the ripe fruits of certain actions.

As the fruits of certain actions are experienced life after life, other actions are maturing into their fruits to experience which further lives are taken; in other words, as one life is being gone through, other actions go on maturing and preparing for yet another body ready for experiencing the results thereof: Sometimes however it so happens that as one particular type is getting over, fruits of some actions are absolutely ready for being experienced, with the result that there is not enough time to take another body to experience them; the person concerned also has lost all hope to live; under such circumstances, that very life is prolonged even after its initially fixed period is over, to experience those fruits with the same body.

All this means that ayushya is a relative term denoting a period of time which is likely to vary sometimes; it has thus no independent significance or existence of its own; It only means that period of time required to experience particularly ripe fruits of some of the actions that have matured at that particular period of Time. When no more fruits of any actions are left, and if no new actions have been done, and the life terminates; then that person automatically attains liberation. If no more has are left, and if no new actions are done, and yet the life continues at God's will, then the person is called Jivanmukta and lives for whatever period for the good of the world.

Jivanmukta has nothing to bear or experience of his own. He lives at the will of God. Since he has nothing of his own, good and bad fruits of different actions belonging to others, who approach him, go to him, and he has to bear them. Those whose fruits go to him, get relieved of all that suffering, and ultimately attain Satgati. It is the Jivanmukta who enjoys or suffers the pleasures and pain; but it does not mean that his life is limited to that extent to experience a certain number of fruits of actions which go to him from different sources. His body has already over-stayed beyond the specific time for which it was intended. The word ayushya, therefore, does not become applicable to his life; no time limit is applicable to him; because he no longer belongs to any particular time; he is eternal.

You can understand this from my example. No fruits of any actions whatever are there for me to bear. The state of death has been experienced by this body, and inspite of those experiences this body is yet alive. It only means that God has kept this body alive for the good of all that come here; and your good or bad comes here and I have to bear all that putting this body into different states for different periods of time.

- (1) The Rigorous imprisonment and
- (2) The liberation from it.

(1)

(Some devotees asked Shri Baba as to when he would be out of the cage; he said-)

In mother's womb as well as for the first about eight years of one's life, a person is as it were undergoing simple imprisonment; subsequently his imprisonment is changed into a rigorous one, the severity of which goes on increasing with the advancement of the age. To take a birth is to begin the imprisonment, the bondage. When one gets beyond birth and death, it is getting beyond the bondage, i.e. attaining liberation. To get into the world and be tied down to its ways and affairs as also desires and passions, is nothing short of rigorous imprisonment.

Some of this rigorous imprisonment of mine may have remained to be undergone, and that is why I am engaged this way. You come here, and your sins come to me, and I have to suffer for them through my mind. Again to abuse somebody, to talk to somebody, to advise somebody etc., I am engaged here the whole day in talking to you people; in this even my throat begins to give me pain. What else but rigorous imprisonment you can call this.

Before this I have virtually undergone rigorous imprisonment throughout my life. What hard menial work was I doing? Milling sugar-cane, ploughing and watering field, etc., all by myself, what else but rigorous imprisonment can you call it? I have worked with sweepers and cleaned latrines, and removed the shit for days on end. Now, I am destined to remove the sins of your's and your forefather's.

All of you really speaking are undergoing rigorous imprisonment; your vision however being very much limited, i.e. being of a gross type, you are not able to see it - you are not conscious about it. Your atma however is conscious of this imprisonment. It is your atma that wants to get out of that imprisonment, and that is why you are inspired to come to this place. On coming here if you get out of that imprisonment, you are made to undergo another - such as attending the Arati thrice a day, taking your turn for Namasmarana, Abhisheka, sweeping and sprinkling this compound, etc., that is playing your part in doing satkarmas.

But this imprisonment is in the cause of God and so it liberates you from the one you have to undergo by taking many a birth.

(2)

The body itself is like a gaol. If one behaves according to the dictates of his Sadguru one is able to get beyond this jail, and this getting out of it is called Mukti - liberation. Death of the gross physical body is not mukti; because, after that the Jiva has to take another body according to his desires. To take to any desire is the crime for which one has to go to jail, i.e. get imprisoned in a body.

Like the desires, pride, fear, doubting nature and feeling of shame are the biggest hindrances in the attainment of mukti. To set aside all these obstructions one should associate with Sadguru with all reverence and faith; he then takes you to your goal by a simpler route.

When one ascends a mountain with great difficulty, reaches the top and then looks around below, he is able to see hundreds of other ways clearly to reach the top, some of which are short and simple, while others are tortuous and difficult. He then comes down by the easier route. If anybody approaches him for advice, he is now able to point out the easier and simple route and conduct him there without any unnecessary labour and difficulty. In the same way, a Sadguru is able to make a person attain Godhood in an easy, simple and quick manner.

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- (1) Result of theft.
- (2) The Cage is the Infinite Bliss.

(1)

(Some of the articles of a devotee were stolen. As Shri Baba came to know about it, he began to speak on the subject.)

About half a dozen times prior to this, there have been thefts here, but nobody complained to me about it. They thought that since they had come to God it was not in the fitness of things to talk about such things; in spite of their loss they went on attending all the programmes regularly. It is not bad if things are stolen. As a matter of fact, it is essential that the whole Tana, Mana, and Dhana are stolen away. The idea behind offering one's all to God is that one should no more be attracted by it. Those that are always busy in looking after their property, and who do not offer anything to God on their own, it is their things that God steals away. He has infinite number of hands. If He chooses to take away your things, you can just do nothing. Here is a beautiful couplet about it -

"Ananta Haste Kamalavarane, Deta Kiti Gheshila Do Karanni, Neil Jehvan Titukya Karanni, Tehvan Kiti Rakshisi Do Karanni;" When God chooses to take away with thousands of his hands, how much can you protect with your two hands? In the same way, when He chooses to give, how much can you take with your two hands? Offering, giving to God absolves one of one's sins, and leads to one's own good. If you do not give, God does not ask you for it. I also do not ask for anything; nor am I in need of anything. I use this gunny piece, sit naked, eat nothing, drink nothing; what for do I want anything. Still, whatever is given here as being given to God is given for one's own good as it absolves one from sins.

When your property is stolen, you call the police; when you are losing your body what police do you call? All that you can do is to call a doctor for treatment; but what that poor fellow can do? He cannot stop that thief stealing away the body; none can stop him. It is therefore better not to feel for any theft. After all, God is the real owner of all that you have; and if He chooses to take away all or anything from it, how can you prevent Him?

It is always better to have pain, to suffer. If you suffer with pleasure, you will get plenty of pleasures. Whosoever wants to be happy, has to suffer for it first. That is why I tell everybody who comes here that he should not feel for pain, he should patiently bear - suffer even with pleasure; he should never try to have pleasures or happiness; he should always remain fully content in whatever he has. The most important Mantra of mine is "Be as it may". I have been constantly saying that everything has two aspects. Night is opposed to day, and both these opposite states together constitute a whole day. None can change it. In the same way, pleasure is always associated with pain. If you want pleasure, you are bound to have pain as well. If you accept pain with pleasure, it always leads you to that infinite, Godly happiness. That is the Siddhanta.

(At the time of worship Shri Baba used to put out his foot between the cage-bars; the bars naturally used to press against his feet. One of the woman-devotees asked him if a small mattress could be used to put his feet on; if he agreed she would

at once bring one. On this he said-)

Whatever one wants to bring, he brings and offers here. If I feel like keeping it here, I do so; otherwise I send it to the temple where it is utilised in the cause of God. I have no need of any mattress. Why do you people exert like that? When you people bear all the troubles to come here, can't I bear that much of pressure of these bars on my foot? I always used to beg with a broken earthen pot, and eat in it, drink from it. I used to roam about naked. People used to take me to be a mad-man. But remember, unless you become mad, you cannot attain Godhood. I used to lie by a dust-bin and used a few rags from it to cover myself. I do not require any mattress. Everything is the same to me.

(2)

(One of the devotee's sons wanted to get in the cage; Shri Baba took him in, and then began to speak further.)

A fish born and bred up in water always remains in the water. If taken out of water, it feels upset, frightened and out of sorts. In the same way a Mahatma who stays within the ocean of the Infinite Bliss always enjoying it, never likes to come out of it. If somebody tries to bring him out of that state, he becomes upset. Just as with some bait fish are lured and caught in the net and taken out, in the same way, here is she who is trying to lure me with the mattress and bring me out of my natural state. The fish can be lured out but not a Mahatma. If you put a bait, he pulls both that bait and the baiter towards him into the ocean of Infinite Bliss.

This cage has its own glory and greatness. Whosoever gets associated with this cage is a fortunate person. A person whose mind has become pure, is never attached to Sansara; he can have that pearl of Infinite Bliss by fully associating with this ocean of all happiness, the cage. A child's mind is pure and is unaffected by Sansara; the uniqueness of this cage is naturally able to influence the mind of a child pretty quickly. Any person whose mind is pure is able to derive very quickly great benefit by associating with this cage. It is only the fortunate children that are taken within.

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- (1) Importance of humility.
- (2) The descending and ascending types of satpurushas.

(1)

(While Svami Mangalamurti was reading Mudgala Purana, Shri Baba spoke to him-)

Baba - Is this a secondary Purana?

Svami - Yes.

B. - Is it a part pertaining to Ganesha Purana?

S. - No; this is separate and the last.

B. - To read a Purana, to hear it and to behave accordingly, similarly to do any satkarmas - they are all the means to lose the pride.

The pride, Abhimana of all shades, that is mainly seen in Sansara, in family life, in the affairs of the world, is the principal obstruction in the attainment of Godhood. Throughout life one is only seen increasing the pride - the Abhimana; naturally it is during this very life that one has to learn to become prideless. One has not to make any particular effort to increase the pride; it is almost automatic; but to become prideless, one has to make special efforts, and it is essential that one should undertake them; then alone one will be qualified for the Godhood.

People like you have tried and achieved a good deal. There are many who have attained Godhood by losing all their Abhimana in spite of their remaining in the Sansara. You have, all through your family life, been trying to lose Abhimana by doing satkarmas; the humility you have gained not only benefits you, but also benefits those that are related to or associated with you. People say that I am the perfect Para-brahma. The more a person is able to appreciate - experience this Para-brahma state of mine, the more he is able to lose his abhimana. I have also attained this state mainly due to my being devoid of all abhimana. What is Para-Brahma? All of you, and the whole creation is all Para-Brahma. But you are not able to experience - to be conscious of that state because of the abhimana of all shades that you possess. If you lose all abhimana at this moment, you will at-once experience the state of Para-Brahma.

It is not in a day that a person can lose all his abhimana. A Satpurusha is always devoid of all abhimana, and that is why he has been recognised as a Satpurusha. Whosoever associates with a Satpurusha, always loses all his pride in due course, and becomes qualified to attain the state of Para-Brahma.

Some come here and say, "Make us like yourself." None can make anyone like that. Whosoever casts away fully the feeling of shame, fear, doubt and abhimana automatically becomes that. I was somehow able to discard my dhoti and become naked; I was called a mad-man; if anyone can do like me, what is then difficult for him? Many ask me that if they become like that - naked and mad - could they become like me? My reply is that because you people feel that by doing like that you will not become like me, you people are not ready to become like that; that is the whole thing.

If you leave everything and sit in one place with full determination for good, you are bound to become like me; because to do like this is one of the principal methods of losing all abhimana. If you sit like that, God has got to come to you.

Because the child Dhruva sat like that, God just went to him. But why this example of old times? Take my own case. I sat in the forest disregarding even my body; that means I had forgotten all the world including this body of mine; I had remained only myself, that is all. When you attain such a state what other state can come to you except that of Para-Brahma? Perfect determination and humility alone lead to this result. It is not that simply by becoming naked, by removing all your clothes, you can become like me. I lost all my clothes, all my interest in all the things around me; I did not do so by myself; it happened automatically like that, and once that happened, this state automatically came to me.

Due to whatever methods of losing all the abhimana that may have been put into practice by me, in this as well as in previous lives of mine, all my abhimana left me, and whatever experience of the state of Para-Brahma that came to me as a result of that, I am conscious of it. That state of Para-Brahma has come to me simply because all the abhimana had left me. As you come here, by doing away with or losing your abhimana to a certain extent, or after having come here the extent to which you lose your abhimana, to that extent the state of Para-Brahma appears within you; then the state of Para-Brahma within me unites with whatever extent of the state of Para-Brahma that has appeared in you and makes you conscious of my state of Purna Para-Brahma. As this consciousness of yours increases and takes deep root in your mind, you begin to lose your pride, and you begin to experience the state of Para-Brahma to that extent. Subsequently, when you lose all your pride and you fully attain the state of Para-Brahma, what hindrance could ever be there to prevent you from enjoying that Infinite Bliss? You will then be like me - all engrossed - all immersed in that Infinite Bliss.

(2)

It is not that I am alone in the state of Para-Brahma. Everything in this world - the whole creation is in the state of Para-Brahma. The only point is that very few human beings with the help of punya arising from the satkarmas are able to experience their real original state. Almost all beings are engrossed in the affairs of the world and they love to remain engrossed in them; they never try to adopt or even look to the methods that make one conscious of one's original state of Brahma. Those that do not feel interested in the affairs of the world, those that feel that they should get out of the affairs of the world, those who feel disgusted with the world, well, it is they who try to adopt various methods to get out of it; in course of time they fully get out of the affairs of the world - completely lose all interest in the world; it is they who are fully qualified to attain Brahma. It is such people who openly or secretly receive the sadguru kripa and attain the state of Brahma. It is such Jivanmukta that is recognised as Satpurusha in the world. It is such Satpurushas who are taken as Sadguru by the seekers, who are tired of the world, and who strictly follow their advice to attain Brahma; hundreds of others begin to approach these Satpurushas only for their temporal benefits.

Men desirous of having temporal happiness as also the spiritual happiness - both approach a Satpurusha. Of course, there are very very few, who are desirous of attaining Brahma, that approach a Satpurusha. Mostly it is the commoners seeking temporal pleasures that surround a Sat-purusha; they are always watching for chamatkaras - miracles at the hands of a Satpurusha; they always want their desires satisfied by him without doing any satkarma themselves; if they have some previous punya to their credit, their desires are satisfied or they are able to experience some

miracles at his hands. It is the miracles that make the common people believe in a Satpurusha. Those that have papa to their credit have always a sinful vision, and they always see bad in everything that a Satpurusha does; they always get adverse results at the hands of a Satpurusha. Even if they are destined to have some good at the time they come to a Satpurusha, they always get the adverse results while with him; it is then that such sinful people always speak ill of Satpurushas. The Satpurushas, however, being perfect in every way, are never affected by this talk against them; on the other hand, a person who constantly talks against a Satpurusha, in course of time finds his buddhi turning into Sat-buddhi.

Those who have pure mind, Bhava and Bhakti, and are always performing satkarmas with full faith, derive both the temporal and spiritual benefits at a quicker pace through the help of a Satpurusha or God. Through a Satpurusha or God, others are also benefited, but they take a longer time; it is due to their sins and adverse buddhi that the Brahmashakti from the Satpurusha is not able to infiltrate into their minds quickly; it is their papa that forms a hindrance to the infiltration of the Brahmashakti. With increasing association however that shakti constantly affects those minds in a slow and subtle manner, and cleanses them of their papa; and, in due course, they experience the miracles of their desires being satisfied.

To give bad names to a Satpurusha is a sin. It is the sins that make a person defame or abuse a Satpurusha. If one has no sins to his credit, he cannot find fault with anything. As one begins to defame a Satpurusha, his papa comes in contact with him to that extent, and it is washed away by that adverse association with him. That defaming or fault-finding does not affect the Satpurusha - a real perfect Satpurusha. Any Satpurusha who is imperfect to certain extent should be thankful from within and without to those who defame him, as they help him to wipe out whatever pride is remaining in him, and thus continue his study to reach the perfection. On the other side, a person who goes on defaming him constantly, loses his papa; and as he loses all his papa, he somehow suddenly gives up defaming that Satpurusha and begins to experience the advent of Brahma-shakti. Therefore, if anybody goes on blaming a Satpurusha, in his own interest, he should be allowed to continue doing it, firstly because defamation has no effect on a real Satpurusha; and secondly because, in course of time, the blamer loses all his papa and attains that supernatural Brahma-shakti.

If a defamer is to be allowed to defame a Satpurusha, it does not mean that others should support or encourage it; on the other hand, one should at once remove himself from the places where such defamation is done or carried on; one should always refrain himself from hearing any such thing. Defamation, finding fault and blaming brings out the sins of the perpetrator, and these sins are bound to affect the hearer - listener and counteract his punya; it is extremely necessary, therefore, to refrain one's self from hearing a single bad word about a Satpurusha.

A person with punya to his credit always talks good about a Satpurusha. As he talks nice about him and praises him, his punya begins to be expended; as the punya gets expended, the Brahma-shakti from the Satpurusha begins to infuse his mind. A time comes when the whole punya, completely washed away; it means that now there is neither papa nor punya with him, and it is then that his mind becomes full of that Brahma-shakti. Those that hear the praise of a Satpurusha, their papa is washed away and punya replaces papa to that extent. In course of time the Brahmashakti begins to infiltrate into them also.

If a person takes a clean pot, fills it with pure water of the Gauga and drinks it, he will say that the water was very clean, cool and good. On the other hand, if another

takes a dirty soiled pot, and takes water from the same Ganga, as he drinks it, he is bound to say that the water was dirty; he would persist in saying that the water was bad; he will never think of his pot being dirty. That is the difference between punyaful and papaful persons.

Somebody might ask that if benefit or loss from a Satpurusha depends on one's punya-rupa and papa-rupa mind, or one's own satkarmas and dushkarmas, then how is it that supernatural miracles were evinced at the hands of incarnations like Rama and Krishna? I will explain to you the why of it.

There are two kinds of incarnations and Satpurushas - one is the ascending and the other descending type. In old days, in Krita, Treta and Dvapara Yugas incarnations like Rama and Krishna or Rishis like Vasishtha and Vishvamitra were very prominent and famous; but they had all descended from above i.e. from Para-Brahma. It is the sat-chit-ananda - Para-Brahma that descends in the form of incarnations or Satpurushas of that type, in this world, and hence naturally they possess all the infinite supernatural power in them; that is why feats of supernatural strength and miracles are evinced at their hands. Moreover, in those days the people had always plenty of punya to their credit, and that is why they were qualified and hence were able to see all such feats and miracles. Even if those incarnations or Satpurushas did not purposely do anything to show any feats and miracles, they automatically occurred at their hands, and were seen by the people. But these days of Kaliyuga are very different from those good old days.

From the end of Dvaparayuga and in this Kaliyuga it is the same persons (incarnations) that have appeared in this world in the form of Satpurushas. Kaliyuga is the last in the series of yugas. This being the last and hence lowest of all periods even though the Satpurushas have the same power, it is not evinced in the public. Moreover, as the people are sinful and getting more and more sinful, they are not qualified to experience the supernatural feats and miracles.

It is the incarnations like Rama and Krishna that descended from Para-Brahma - their original state, at whose hands many a miracle had happened. Let us now see the state of those who ascend to that state. Those devotees of God who are tired of the world, who have become thoroughly disinterested in worldly affairs, who have been behaving according to their Faith and doing various satkarmas in many a previous life, and who having obtained the sadguru-kripa have attained the state of Para-Brahma, are the satpurushas who are of ascending type.

Those that descend have always that supernatural power with them; but those devotees who ascend, i.e. who do so only after leaving their all, what power can they have? Those who have given up every hope, and hence who have attained that singular state of 'only', are always immersed in the state of sat-chit-ananda. Because of leaving everything, they have attained the state of sat-chit-ananda with which that infinite supernatural power is automatically associated; as such, they have no desire of any type and naturally they never utilise that power; that is why miracles are not generally seen happening at their hands. By chance sometimes a miracle or so is seen to occur at their hands spontaneously; or those that have plenty of punya to their credit, or serve him without any motive whatever, are able sometimes to experience a miracle at their hands. The incarnations like Rama and Krishna and similar other great men and Satpurushas are eternal, and they work, or are experienced, through the form of such Satpurushas. The pure-minded devotees get some experiences by way of vision, etc., which are really given them by Rama, Krishna and others through such Satpurushas. One should never think that Rama, Krishna & similar other Satpurushas are not existent now; they are ever existent in various forms within and without this

world; they are eternal. Their greatness and power is occasionally experienced in a direct way, or through some transformed state. This can better be understood by an example.

When the sun rises, he rises with all his glory and power; as day progresses his power is evinced more; after midday the prowess begins to decline; at sun-set that power is no more experienced. Up to 12 noon that power increases & by sunset it fully decreases; all through, however, the sun is the same; it is not that in the morning and in the evening the sun was different. According to the Time his prowess is seen to rise, reach its full height and then disappear. In the same way, when Rama and Krishna appeared in this world it was the middle of the four Yugas, and their prowess was seen to the maximum. Since the end of Dvapara that power began to decline. Dnyaneshvara, Tukarama, Janabai, Ekanatha, Ramadasa, Muktabai, etc. were the same Rama, Krishna etc. in those forms. Even today, it is the same Rama Krishna who appear here and there in the forms of saints and sadhus and satis. That is why the common people are always attracted and inspired to approach them for the attainment of their worldly desires. Think of a human being. As he is born, he begins to have more and more strength; in his middle age he exhibits his maximum strength; as his age advances his strength begins to decline. Throughout the life of that person the Jiva is the same; but this rise and fall are the natural states of his body. In the same way, Rama and Krishna and others are just the same; it is the time that shows the rise and fall of their power. Of course, sometimes - any time on suitable occasions - their power is suddenly evinced. Those who are satvika and stick to them with faith and devotion always attain their state.

Pride has never done good to any. Pride – Abhimana - is the only thing that removes one from spiritual progress - spiritual happiness and makes one heir to suffering and pain. Those who are proud, headstrong, cruel, harsh, etc., have never attained any good any time; they always become notorious and in the end go to hell and get, subsequently, lower grades of life.

Always ruminate over these thoughts; try to hunt and smash your pride at every step, and associate with a Satpurusha and do what he suggests along with satkarmas as well, with all faith and devotion. As you attain humility you will begin to experience your attainments. When you become humility itself, i.e. when no trace of any type of Abhimana remains in you, you will attain that state of Infinite Bliss, you will become well-known all over, you will be able to help thousands, you will be all powerful. And all this I am telling you from my own personal experience.

- (1) The real meaning of Mukam Karoti Vachalam.
- (2) An object of enjoyment should be self-earned.
- (3) Husband and wife should exert to get each other.
- (4) Method of improving the status of men, women and children.
- (5) Religion for widows and widowers.

(1)

(Svami Mangalmurti praised Shri Baba as Ganapati; on this he said-)

I never talk; it is you who always talk. When a person with a capacity is there, he can make a dead body talk; a man with that capacity has many methods of doing it; he can make even an inanimate object talk. Namadeva made a stone-idol talk; it is a well-known historical story. It has been said - "Mukam Karoti Vachalam Pangum Langhayate Girim," - meaning, a dumb is made to speak, a lame is made to cross a mountain. It is not that when we decide to talk, we can talk. To speak is to articulate a sound. Sound is the quality of Akasha-the sky. When a sound occurs in Akasha it is called Akashavani (voice in the sky). Akashavani does not normally occur by itself; generally it is done through the agency of somebody - through some medium. There are many sounds that occur in the sky but they are not audible to a human being; when something is spoken by somebody then one is able to hear it. Whatever sounds occur by themselves in the sky are not articulated - and hence we are not able to understand their meaning.

We are able to hear when the sound is created and articulated in a particular way. For such a sound all the five primary elements - Prithvi, Apa, Teja, Vayu and Akasha (the five-Pancha-Mahabhutas) are necessary. It is through them that sounds occur in a particular way as willed by God. The sound alone is the quality of Akasha; to make use of it, the remaining elements have to be utilised; and they are utilised at the will of God, or by incarnations, or by a Satpurusha. An appropriate example is the way in which these primary elements have been utilised or harnessed by the Europeans for the public use. The sound, occurring in the sky spontaneously, is not utilisable by itself, unless it is harnessed with the help of other elements. The second element is Vayu; this element by itself is always varying - less or more; to utilise it other elements have to be harnessed. By the proper utilisation of all the five elements this visible, - gross body of ours is formed, and in it the Vayu is responsible for its respiration. There are five main types of Vayu in this body that have been described - the Prana, Apana, Vyana, Udana and Samana. In the element Teja the state of fire is present; but it is not useful or experienced unless it is utilised along with others. All elements are in plenty as they are; by combining them you can utilise them in any way for any length of time you like. In short, one element by itself has no worldly use; they have all to be suitably utilised together (this is what is called in one of the schools of philosophy as Panchi-karana - mixing the five). In every object of the world,



one of the elements is prominent along with the remaining four in smaller proportions.

If Ganapati has the power to make a dumb talk, why does he not make a dumb talk? Or why does he not make a lame walk across a mountain? The real meaning of this is that those who normally talk, but who have taken a vow of remaining dumb in the cause of God, or who can walk but have taken a vow of sitting in one place, it is such people that are made to talk or to walk as may be necessary, by Him with His own power. This explains the importance of the vow of silence, which gives us the power in due course to talk with God, who also talks to us. In the same way, one who sits in one place in accordance with what Tukarama has said, "Thaicha Baisoni Kara Ekachitta," meaning, sit in one place and make your mind stable - pointed, is made to go anywhere within himself by Him while sitting in one place. When Sadguru intends to bestow his kripa on a devotee, then he also stops all the movements of all his Indriyas. This state is best explained in a couplet of Kabira - "Akhanamo Andho, Kananamo Bahiro, Pau Pangula Kara Dala, Dnyanaka Shula Mara Gurune," - By piercing the lance of knowledge, the Guru makes the eyes blind, the ears deaf and the legs lame.

The dumb and lame in the world are suffering due to their papa; it is not such dumb and lame that are made to talk or walk by God. If those persons however perform satkarmas to the required extent, then those karmas perhaps can make them talk or walk.

(2)

Whatever object of enjoyment one wants should be earned for that purpose. The object from which one desires to have happiness, or whatever is taken to be the source of happiness, gives happiness. It is not one and the same thing that gives happiness to everybody. Whatever one thinks will give him happiness, gives him happiness. This of course, pertains to all external objects. Really speaking, the real thing that gives happiness is only one; it is the only one source of happiness and I have talked about it many times. All the great books and Shastras have described only one happiness - the Brahmananda; it is that that gives happiness to all. In spite of this, the mind is divided into many parts, and many an external objects are charged as being the sources of happiness. Now these external objects have to be obtained for having happiness. If money gives happiness, then we have to try to earn money. There are many methods of earning money, & everybody will use some method suitable to him. The word Dravya really means all objects; however, these days, commonly, the word Dravya means 'money'; in a way it is true because with money any object can be had; in money thus all objects can be included. A man naturally tries to earn more money with as little of effort as possible.

Some persons want to have comforts at the cost of others; they would not try to cook or help in cooking if they can get ready-made food. I always say that if you want to eat free of cost be a Bhataji - a priest; but people do not like to be one. Most people do something - business or service etc., earn money, and have their well-earned food. They get themselves called as Rao Saheb, Seth etc.; they do not like to be called a Bhataji. Bhataji generally means a free food-eater; the attitude of a Bhataji is "Parannam Pushti

Vardhanam," - meaning free food from others makes one stout; but this is not a good attitude. To eat free like that is bad. One should say, "Parannam Prana-Sankatam," meaning free food from others is detrimental to life, and that is the correct rule; in spite of it the Bhatajis always desire for free sumptuous food without doing any effort for it. You can see plentiful specimens of this in Kashi.

When I left this place for Kashi, I went alone from here. Many were ready to accompany me. I told them that I shall be going alone, they could come on their own if they wanted. They said that if I went away somewhere else, how would they know? I said, who knows? All rules and regulations are meant for the world and the people of the world. If I have nothing to do with the world, why should I be bound by its rules? Good or indifferent - it is all the same to me. Then they asked as to what would happen to them? I said that whatever is to happen will happen: Bapusaheb (an engineer devotee, first of Shri Sai Baba and then of Shri Baba) took me to Kashi; but it was at the will of God or Shri Sai Baba, that he did so, so that he could do his pilgrimage to Kashi with me; or in that Sai Baba way have some secret motive of his own. When some people sit around me, I speak something at random; it does not mean that you should put into practice what you hear in this random talk; you may if you like. When people collect around me, I get all disturbed and troubled. I used to say that if you people trouble me I will go away somewhere. On hearing this people used to say, "Baba, when you go away, only tell us where you will go; if we feel like coming to you sometime, we should know." At some such time once I said spontaneously that I may go anywhere; I may go to Kashi. People took to those words, and they spread the news that I was going to Kashi. People began to enquire; letters started pouring in; people began to say that they were glad that I was going to Kashi, and that they were at my service for anything.

Some of them came to me and said, "We know that it is unnecessary for you to go to Kashi. But if you go, hundreds like us will be fortunate to perform that pilgrimage. By ourselves it is difficult to go." On this I said, "If at all I go, I will go alone; those that want to go can go there on their own." One day I decided to go. It was decided that I would leave on a particular day, while all others should follow a couple of weeks after. It was easy for me; I had nothing to take with me. I just left by myself and arrived in due time at Kashi. Hundreds arrived at Kashi. The Brahmanas of Kashi were very pleased. Serve any amount of ghee to them, well, they used to devour it. Of course, I had nothing to do with them. I used to sit quietly in a desolate place. People asked me as to how many should be fed here? I told them that they can feed any number; Kashi -Vishveshvara was there to help them. Hundreds were fed there. All those Bhatajis and their wives always thrived on such free, effortless food. But I used to say that all of them may be the forms of Kashi-Vishveshvara, and hence they should be fully satisfied.

Bhatajis in othe places also are like that. If somebody goes to invite them for dinner, he begins to think about his wife also, He asks the inviter as to why he is being invited. The inviter says that it is the family routine. Bhataji says that then you will require the couple to come. The inviter says that he has already invited a couple. The Bhataji says "Oh, it is the Devi you want to propitiate; you should at least invite nine ladies. If not, you invite at least two

couples." And thus the Bhataji manages an invitation for his wife. It only shows how people want to enjoy without exertion.

Yesterday a new man arrived here. I told him to break away from the feeling of being a stranger in God's place; otherwise the feeling of contentment available here may be missed by him; the God and such a person are always estranged. When the feeling of being a stranger is done away with, then whatever belongs to God, one begins to attain. I have once described four types of guests. Once our house becomes that of God, and His becomes that of the guest, i.e. ours, our purpose is achieved. Because we are never 'at home', we run after God's house; this is called Paramartha. When it so happens that nothing remains with us - nothing belongs to us then it becomes doubtful if we ourselves are existent or not; it is then that the feeling of strangeness with God - feeling of separateness, with God disappears. Always remember, whatever we exert for and earn is ours; anything one gets without exertion should never be called ours. If one wants to make God's house as his, one has to exert. None can attain Godhood without exerting. You may ask that those that are closely related - that is those belonging to your family circle belong to you or not? Well, if your family members really belonged to you, then you would have been able to have them all the time you wanted; they would collect without exertion and you would enjoy at their cost. Whatever one exerts for and earns - whatever it be - should be taken as permanent; whatever one gets without exertion does not last long.

How long can you remain in other's house? Because it does not belong to one's self, the owner always gives trouble. Under such circumstances a couple begins to think as to how long they should remain in other's house? How long they should go on changing the houses? They feel like building their own. They exert, earn money, and build their own house. Who can now trouble them? Whatever one exerts for and earns, whatever it be, always gives success; whatever one gets free always leads to failure.

If one gets some buried treasure, how long can he enjoy on it? Generally it is all 'affected' money, and the children of the receiver of that never survive. Even if a child or so survive, the neighbours tell him to spend some part of it in giving away as Dana; they tell him that such a 'free' - 'effortless' money does not lead to good. If this man's wife is good, she says that there is only one child; give away the easy money. If, however, she is foolish, she wants to have plenty of ornaments made for herself. The husband does not agree; he thinks of doing business on it. He then proceeds to a place like Bombay and begins to gamble. In this generally he loses all his 'easy' money. In addition to that money he sometimes even loses his house. Sometimes he returns with a good bit of debt on his head! His state is adequately explained by the proverb "Tela Gele, Tupa Gele, Dhupatane Hati Ale," - meaning, oil was lost, ghee was lost and the Dhupatane (an earthen pot used to burn incense with two cups stuck bottom-wise to each other with handles on either side) came in the hand. Here is a story about it.

There was a madman in a town. He had become mad in the cause of God like Tukarama. He used to do any work that anybody asked him to do. There was a Muslim family nearby; it was a very poor family and there were no servants in their house. The owner of this house had gone away. The mistress wanted to have some oil and ghee. She saw this mad man roaming along the

street, called him, gave him some money and asked him to bring some ghee & oil from the bazar; she did not give him any pots. He saw a dhupatane nearby, took it, and went to the bazar. He took the oil in one side of it. He inverted it to take the ghee; naturally the oil got thrown away. The shop-keeper said "You fool, the oil is gone", and while saying this he put the ghee in the other side. To see whether the shop-keeper told the truth or not, he inverted that dhupatane again, with the result that the ghee from the other side was also thrown out. That fellow paid the money, returned to the house, and gave the woman the dhupatane. She asked him as to where was the oil, and where was the ghee? He told her that he brought her ghee and oil according to the pot she had given.

(3)

Whatever is earned leads to success; whatever is obtained without any effort leads to failure. When I was about eighteen, I went to call on a woman after a very long time. I went there after I had my food. She was having her meals while her husband had gone to the office. Some women want to eat good things stealthily. A good woman eats something somehow and subsists. A woman who differentiates - differentiates even in the case of her husband. Once the husband leaves, she prepares some nice new dishes for herself. This woman I went to was not like that; she was a decent woman: From her childhood she had been trained on right lines. When I went there, she was just commencing her dinner; she was eating and as she was eating tears flowed from her eyes. On seeing me she wiped out her eyes, and asked me, "What a long time after you have come? Have you had your food? Come on, have something." I said "I had my food. But tell me why these tears? Are you suffering from any pain? Has your husband been angry with you?"

She - What have you to do with my tears? Come on, have something to eat if you like. (All-through tears were flowing.) My pain is not worth telling. This is happening for many a day. (On my persistence she began to tell me.) Whenever I eat, a question comes to my mind as to whose food am I eating, and I feel very much ashamed.

I - But it belongs to you; is it not?

She - No; this is not mine.

I - It belongs to your husband; is it not?

She - I don't know to whom it belongs.

I - Whatever your husband earns belongs to you. How can you call it other's?

She - You do not know the principle behind it.

I - You are older than me, and so I have to accept what you say. But I know that after marriage the woman becomes the mistress of the house.

She - I tell you that whatever we exert for and earn is ours. Where have I exerted for this food? My husband exerts, and I eat the food he exerts for. I somehow do not like it.

That woman was of orthodox type. Today the position is different and really wonderful! The husband exerts hard, and the wife eats, enjoys and has ornaments etc. Slight inconvenience even she is not able to stand. She says to her husband that she has been asking for some small thing for so many months

and yet she was not given that. What is the use of his business and his money! The modern husband is a servant to his wife. He exerts, earns, keeps half a dozen servants, and thus keeps his wife away from any work, in comfort and happiness. Because of the comforts and ease she gets, she loves him, and not because he is her God. She feels her husband to be just a nonentity. Because she has to cook for herself, she thinks a little more may be cooked for the husband; and that is how the modern husband gets some food at her hands. I have seen such examples in these days. To return to my story, this woman felt that she should exert and earn her food. She used to feel that her husband exerts, and she eats the effortless food.

I - You do all the work in the house; you are not eating 'effortless' food.

She - The work I do is in the nature of a woman to do; I do not exert to earn money. That is why when I eat I feel it immensely.

I - But you are the wife.

She - I am like a guest here. I do not feel that he is my husband. I have not exerted to get him. If any object of happiness is self-earned, then only it leads to success in life. I have not earned this husband.

I - Does anybody exert to earn a husband?

She - Yes; one has to exert and earn a husband. That is why I do not like the food he exerts for and earns. That is why the food brings tears to my eyes. My husband is an 'effortless acquisition' and hence a false husband - that is what I feel.

I - I have never seen anybody exerting and earning a husband.

She - If one exerts and earns the husband, then that husband will lead to success. My husband also has not exerted and earned me. We are both effortless acquisitions to each other. Effortless things do not lead to success. This effortless food and the effortless husband! Whose house it is? Well, such thoughts come to my mind and upset me.

I - I have not heard anything like that.

She - As a child I have heard the story of Haratalika. Parvati was getting an effortless husband, and hence she refused to have him. She said that she must exert and earn her husband. She did Tapascharya for years and propitiated Shankara. When Shankara appeared before her, she requested Him to be her husband. Thus she exerted and earned Shankara as her husband; such an earned husband leads to eternal happiness. Parvati also thought that since she exerted and earned Him, He also must have exerted to have her; thus Shiva-Parvati had earned each other. There are many examples like that. Mirabai is one of them she was getting an 'effortless' husband, and she did not have him. A husband exerted for and earned, leads to all success.

I - In that case, you should have exerted prior to your marriage. You could not exert then. Well, now whatever has happened has happened. You can now exert for your husband, and not simply feel for it. Take him to be your God, and try to raise him to Godhood. Call him God forcibly and you will succeed.

She - it is difficult to do things forcibly. Exertion should have been done first; then it would have been the true husband. First you should earn the grain and then enjoy the amrit-like food. How can you call food as grain? It becomes difficult now to strive and take him as God.

I - Shastras have said so; that is the religion laid down for a Pativrata. Now you should exert to make him God.

Then I argued with her; explained to her and fairly convinced her that she could now exert and take him to Godhood. But in such efforts, it is the husband who becomes a hindrance, and all the woman's efforts become a waste. That is why the husband and wife do not stick to each other. The husbands of Mirabai, Parvati, etc, were earned and so were permanent husbands. Women either should exert for earning a husband or try to make him God. In short, the husband and wife should exert and earn each other. These days they do not do any such thing and that is why they are never happy. You may say that the children they have at least are the 'effortful' children. But no; they are not. They are effortless, and that is why they do not bring any success. On the whole, the entire family life in this world is effortless - the whole sansara is effortless. If the sansara was effortful -exerted for - earned, it would have lasted permanently. If one exerts he can make the sansara permanent; such a sansara becomes that of God.

One should think over this way, and make his sansara like that of God.

(4)

Here is a method to have a sansara like that of God, to have all-round success and to have Infinite Bliss. From the time a boy or a girl begins to understand, they should go on behaving strictly according to the Faith, observe celibacy and do many a satkarmas and Anushthanas with the idea of attaining Godhood. They should not think of marrying early; they should go on collecting punya. It is then that God Himself is forced to come forth as a husband or wife; what happiness such couples have? Such couples always attain all temporal happiness and Godhood in the end. That is the proper method of exerting for and earning a husband. Such a couple is nothing short of Lakshmi-Narayana or Shankar-Parvati; their sansara is the sansara of God. Such husband and wife always lead each other to success - to Godhood.

In old days it was customary that in order to have a virtuous wife having supernatural power, a boy was made to do Parayanas of Vyankatesha stotra, Svayamvara etc. as also various other satkarmas; and there are examples that such boys married girls with spiritual power. In the same way a daughter was made to do some vratas such as Pradakshinas etc. to attain a husband like that.

Prior to marriage, at least for 16 years a boy or a girl should do satkarmas like that. In these days they should do so at least for eight years. They should not marry unless they complete this period. If somehow they have to marry before this period is over, then they should remain aloof, i.e. observe full celibacy till that period is over. The sansara and progeny of such a couple always lead to their own good and the good of the world.

In these days to have a good breed of births (birds) and beasts many efforts are done by the people as well as by Government. They are fed and looked after with definite rules and regulations and are allowed to copulate only at suitable times. Is it wrong then if it is suggested that some definite rules and regulations be observed by boys and girls before they copulate to have a healthy, virtuous, strong, powerful, faithful, sinless progeny that will lead themselves to all-round success and happiness as well as to all-round success and happiness of their community and the world?

To have such a progeny, Shastras have laid down many rules for the

mode of life and behaviour, and sets of satkarmas for all the castes, creeds and colours; they have ruled about food, about the mutual behaviour of husband and wife, about attaining supernatural power, about attaining buddhi and power that would lead to the individual good and to the good of the world, about attaining all-round happiness, about attaining immortality, about attaining knowledge of God and special perception. If people only behave according to what Shastras have laid down, or according to what has been told here from time to time, and make their children behave accordingly, it will lead to all-round good.

For the attainment of all temporal - worldly pleasures as well as that Infinite Bliss, for everybody to make their lives happy, contented and full of joy, whatever rules have been composed constitute what are called Shastras. Why not try for the betterment of the progeny by observing these rules? To improve their subjects why not the king or the government enforce them? Whatever rules are made today by the ruling power are in no way improving the subjects and bring any happiness to anybody, including themselves; on the other hand, due to them suffering and pain are on the increase in every way, in every walk of life. They should just think of the position of the people, just a few centuries ago; if they do they will appreciate that the present or what is called modern civilisation is only causing a steady downfall. A little thought will convince even the rulers that behaviour according to Shastras is the only sound method for all-round happiness. Emancipation from a troublesome, difficult, painful and unhappy life is only possible if every individual begins to behave according to what is laid down by the Shastras. If the couples as well as the boys and girls behave in accordance with what is laid down, it will give them temporal and spiritual happiness as also that Godly supernatural power.

(5)

After the death of the husband, to lead one's husband to Godhood, the widow should associate with God, and take Him to be her husband, and continue doing various satkarmas as have been laid down for her, if she meets her end with the idea that her dead husband and the God is one and the same, she will get the same husband in all the births to come, or she will experience that she has been married to her husband who has gone in the state of Parama Purusha. This is what is described as a widow's religion. In the same way, after the death of the wife the husband does not marry again, but in order that he should have the same wife in all the births to come, or that she should attain Godhood or to have her as a form of Adishakti, he should associate with God and continue doing various satkarmas; if he meets his end with the idea that she and God are one, he will experience that he has married her, she is now one who has attained the state of Adimaya and become immortal.

In the same way, one can charge any object - anything - animate or inanimate with the state of Godhood, serve that with all faith and devotion, perform the satkarmas, and develop continuous remembrance of that as God, and one is bound to experience that Infinite Bliss. That is what Shabari, Mirabai, Parvati, Rukmini and others did. The principle behind it is that the love one feels for any object should be treated as spiritual type of love instead of worldly one, and one should serve that thing, behave with it and treat it as

God, and that love always leads to actual darshana of God, and gives one both the temporal and spiritual happiness.

That is the method to earn a husband or a wife.

In short, whatever is exerted for and earned always leads one to all-round success in life; in the same way, whatever is effortless always leads to all-round failure.

You can understand from this what is required to be done to have real happy family life, to have a good husband or wife, to have good progeny, to have all-round success and happiness, and to have that Infinite Bliss in the end.

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## SECTION IV

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U. V. IV-2

19-7-1924

- (1) Agnihotra (keeping of constant fire) and the fire of knowledge.
- (2) The importance of Ekadashi.
- (3) A Sugrana - skilful woman (particularly in cooking).
- (4) Importance of defamation, abuses and useless things.
- (5) Necessity of the state of womanhood for the attainment of the state of Parama Purusha.
- (6) The why of animal sacrifice.
- (7) Knowledge for the belly and the back, i.e., for being within and without the world.

(1)

(Somebody asked for Udi - sanctified ashes; on that Baba began to speak.)

After having completed the offerings to the fire the Agnihotri (a person who keeps fire continuously from the time of his marriage and offers some rice balls, etc., twice a day) buries deep under the fire a ball of dung to ensure continuance of live fire. If by chance the fire goes out in the middle, he has to revive it with a certain ritual. These Agnihotris are not highly developed persons, and hence they have to observe certain rules and keep the fire alive all the while. The fire that he maintains in the Kunda (- a small pit of a particular size and shape built within the earth according to some rules laid down for the purpose) represents the pure Brahma, and is treated as very sacred; the ashes arising there from absolves one from the sins and diseases both physical and mental. It is hence customary to put a little of it in the mouth and to smear the whole body with it. Those that have reached the highest have not to observe any rules; with them the sacred fire is always alive within them (The fire of knowledge - Of atma).

In order to effect union between the outer and inner fire, the outer fire has to be treated with some special rituals. When these rituals are fully done and become effective, then it is able to join the inner fire. This is the purpose of maintaining Agnihotra. When the outer fire and the inner fire join together, from their union a third type of fire is produced which is named as Dnyanagni (fire of knowledge - atma) the qualities of which are very different to those of the first two. This third Agni resembles the Surya-Narayana in all respects. There are various other means also to produce the Dnyanagni.

(2)

One should describe the importance of a thing that is worth it. If one is not qualified one should not ask anybody to do or observe a thing which is taken to be of importance. Observing fast on certain days such as Ekadashi, Chaturthi etc. is of great importance; one should describe the importance of that, but one should not ask anybody to observe the fast, lest somebody who is unfit to do so physically may do it and suffer. A fast observed forcibly is

likely to upset his system. Many persons request me to give them some order to do or to observe something. What I do is that I explain things in a simple way to enable anybody to differentiate between truth and untruth, chaff and grain, etc., according to individual capacities; but I never ask anybody to do anything particular; I am not qualified to do so.

Ekadashi - the eleventh day in each half of a month has been extolled more than all other days, because it represents eleven things - ten indriyas with the mind as the eleventh. Observance of the fast on Ekadashi really means to make these eleven senses observe the fast; not allowing an indriya to do its own work is making it observe the fast - e.g., not to speak, to close the eyes, not to think etc., is making the mouth, the eyes, the mind observe the fast respectively. One deserves the real fruits of observing the fast when one does like that. If one cannot manage it, then one can get the same result by doing satkarmas in the cause of God.

The mind being the prince among the indriyas, if the mind is made to starve, one has virtually starved all the indriyas. There are other considerations also pertaining to Ekadashi.

(3)

Those that have capacity are able to make good use of bad things. To experience good there must be something bad to differentiate from good. If there is nothing bad to compare with, how can good be called good? To do anything bad purposely is always very harmful. To experience good, i.e., pleasures coming out of good, one has to bear first the pain arising from bad; it is the pain that makes one understand and experience pleasure. One has to be very skilful to make good use of bad things. A woman who can put bad - useless things to good use is called 'Sugrana'. (This word is primarily used in the art of cooking).

The word sugrana is the corrupt form of the correct word Sugrahana. Sugrahana means su plus grahana, meaning, to turn anything bad - useless into a good - useful thing. If somebody throws away a sari, the sugrana woman brings it, repairs it, and turns it into other suitable useful clothes. If somebody throws away some vegetable, the sugrana woman brings it, resifts it, and prepares a tasty dish out of it. Whether rich or poor, such a woman is a sugrana. If one buys select things, uses plenty of ghee or oil, and spices, and thus prepares a nice dish, it is not being a sugrana. Men who can do like that are also called sugrana. Being sugrana does not necessarily pertain to cooking; this word can be applied anywhere where bad is turned into good. If somebody abuses, defames, finds fault, etc., it always causes suffering, pain, insult etc.; if somebody treats all this suffering, pain, insult etc., as good and bears it patiently without any rancour, then that person also can be called a sugrana. It is such sugrana persons that become qualified to attain Godhood.

I have no Godly qualities; I can perform no miracles; I am ugly, dirty, defiled, unsystematic, naked, old, etc.; in spite of this you take me to be God - to be Sat-chit-ananda Brahma, and derive benefit from it; how great and sugrana you people are! I brought on Godhood to me, and you reap the benefit from it. The real duty of a human being is to attain Godhood, and here is the easiest and simplest method of doing so. Just as bad and useless things are turned to

good account, in the same way, you should charge this ugly form of mine, or a stone, or a tree with the state of Rama, or Krishna or Maruti etc., and try to bring out those qualities in them, treat them - serve them - behave with them with all faith and devotion and thus utilise them for your own good, i.e., for the attainment of Godhood; such persons are the real sugrana people, and it is these persons who attain Godhood, and through that state become qualified for the Infinite Bliss. That is the Siddhanta.

(4)

There is nothing bad in the world. Whatever is there is good; and it is good because it has appeared spontaneously. One who always thinks like that, automatically attains the state of happiness; even that bad automatically gives the state of happiness. How then can it be labelled as bad? Good or bad depends on one's point of view - depends on how we look at things. If then somebody abuses or defames, instead of retaliating him, it is better to call him good. Bad is there for comparison to show good, hence to call anything bad is harmful. That is why some people say, "Baba your abuses do good to us." I say to them, "Just as you consider the abuses I give as good, consider the abuses given by anybody else also as good, if you do so you are bound to attain the highest."

Abuses and censure are called respectively as Shivi and Ninda; their literal meaning is really very good. Shivi is the female of Shiva; Shiva is Shankara - the one who gives and does good. Parvati, Ganapati etc. belonging to Shankara do always good; in the same way, the Shivi - the female of Shiva does equally good. Parvati, Ganapati etc. i.e., men and women having these names are seen directly by us, but they do not do any good; but an abuse - a Shivi given by anybody is not directly visible and yet it does immense good. To remove the sins is the function of censure: whosoever is censured loses his papa - his pain, and gains punya and the qualities of punya. 'Nindane' (root verb of Ninda) is used to signify removal of all and troublesome weeds, plants, etc., from the cultivated and sown field to allow full growth of the seeds sown; to remove these useless things from a field one has to employ labour on payment. But amongst human beings without payment some of them indulge in censure, i.e., Ninda of another and thus removes his papa free of charge without even being requested to do so. One should always feel obliged to the one who censures. Abuse and censure thus are of great importance. Tukarama has said: "Nindakache Tondi Sabanachi Vadi; Deha He Pasodi Suddha Jhali; Nindakache Ghara Asave Shejari", meaning, in the mouth of the censurer is a cake of soap which cleanses one's quilt representing one's body; therefore a censurer should always be a neighbour. In short, a good man always utilises bad for good, and such a man is even extolled by God.

Even though I used to get good things, I used to overlook them; I used to take bad things and utilise them. I used to pass my days in the dirtiest places - such as a cremation ground; I used to call these places as places belonging to God. I used to relish stale, fermented, thrown away food. I used to have a few old useless clothes. Once while I was moving about naked in Shirdi I came across a gunny piece, which was all besmeared with shit, vomit and dirt; God knows if it belonged to a patient of cholera. As I took that piece of gunny, somebody accosted me, and said, "That is a dirty patient's thrown away gunny; why do you take it?" Without paying any heed to all that, I took it, went to the canal, washed it in water, dried it and started using it like

a beautiful costly silken garment; I never felt any stink in using it.

The quality of being a sugrana is found more amongst women; hence I attained the state of womanhood, experienced good from bad, and on the strength and support of that I am now experiencing the state of Parama-Purusha. When like a woman, a man becomes fully satvika, and becomes devoid of his karma-prarabdha from within, then alone he becomes qualified to become the wife of the Parama-Purusha. A woman being an object of enjoyment of a man, when a man becomes a woman from within, he himself becomes an object of enjoyment of the Parama-Purusha. Once a person becomes a wife of that Sat-chit-ananda Paramatma - Parama-Purusha, what belongs to Him becomes his; thereafter there is no difference between the two.

(5)

Whosoever has the Satva, Raja and Tama to a large extent is classed as a woman. If you carefully observe in the world you will find that the Trigunas are found more in men than in women. It is thus the men that represent the Trigunarupa Maya in the world; it would, therefore, be in the fitness of things to regard men as women. Wherever Trigunas are not present, there occurs the state of Brahma to a great extent. Since ananda, beauty, attraction, delicacy, actionlessness, virtuosity, etc. - the qualities of satva-guna are found more in women, it suggests that women do not exhibit all the three gunas to the same extent; their body, mind, buddhi and nature also are incompletely developed; they have no beard and moustaches; the stature of their body is smaller in every way; all these show the excellence of satva-guna in them; with these qualities they hardly show qualities of Maya; such state is always devoid of karma-prarabdha. To keep her own existence permanently, it became necessary for the Trigunarupa - woman-form - Maya, that came into existence from the original 'One', to have something to enjoy. It is for that purpose that she made that Infinite, from which she had her own origin, the object of enjoyment for herself, and she assumed the role of the enjoyer. As an enjoyer, in the fitness of things, the initiative for all actions automatically came to her lot; all the actions thus form the qualities of the Prakriti. About this Gita has said: "Prakrityaiva Cha karmani. Kriyamanani Sarvashah:" (Gita, C. 13, Sh. 29.) For doing actions all the three Gunas become necessary. If one Guna is there, the other two are always associated with it to some extent. Where all the three Gunas are present there is the state of womanhood. That Maya - Prakriti having accepted all the three gunas began to do actions with their help. It is the same Maya with all the three Gunas, that performs all the actions in the form of men in this world. You men thus have become responsible for all pleasure and pain; it is you that perform all actions resulting in punya and papa; and hence you have become heir to the state of womanhood in the form of Purusha-Prakriti. If you accept this state of Purusha-Prakriti with the underlying satvika state, you will be able to attain the state of Parama-Purusha. But if you accept the false manhood with pride, you will never attain the state of Parama-Purusha; you will have to remain for innumerable births in pleasure and pain in this world. Here is a pertinent couplet - "Purusha Na Hi Jananti Purushasya Padambujam; Abalaikaiva Prabala Prabalayah Praghatini." Those that have accepted the false state of manhood can never understand the state of Parama-Purusha. Unless one accepts the satvika womanhood, one can never attain the state of Parama-Purusha. When all the three gunas are fully offered to God, then those gunas make the God the enjoyer, and due to absence of the three gunas the offerer attains the satvika womanhood, becomes the enjoyee to be accepted by the enjoyer - the God, and thus attains the Parama-Purusha.

How can one attain this satvika womanhood? By observing celibacy and by penance one should attain it. For lives on end one is used to the state of the false manhood, and to do away with it observance of celibacy is very essential. Observance of celibacy transfers the Trigunas from the observer to God with the result that one experiences the disappearance of the state of manhood and the appearance of the state of womanhood.

God says, "If you leave the state of the false manhood and attain that of satvika womanhood, then I will be your enjoyer in the form of Parama-Purusha, and you will permanently remain in the state of unending Infinite Bliss. Because you depend on the external form of your gross body of being a man, and thus accept the state of false manhood and through it go on enjoying the false objects of enjoyment in the world, I have to make your body as the enjoyee and I have to become the enjoyer in the form of Yama (the God of death)."

(6)

All the animate and inanimate in the world are all forms of God, and He has taken all these forms to enable the human form to enjoy Him. The enjoyment is of two types - one is to eat it and thus finish it, and the second is to enjoy it from without, i.e., without destroying it; the food, fruits, etc., belong to the first type, while a cow, a bull, a bird, a woman, etc., belong to the other; such is the arrangement of the Almighty. The human being, however, uses the second type in the form of the first, i.e., he eats off animate creation, and thus commits a wrong action - a sin against His arrangement with the result that he has to take his ensuing birth in that form - the form of a beast. The purpose of the human form is to attain Godhood. Instead, a human being kills the animal life for himself, and thus brings on himself the calamity of taking birth in those forms. God says that He has to become the Yama and deal with such men.

(At this juncture somebody said that even in the days of old, the kings used to go for a hunt, and it was also customary to sacrifice animals in Yadnyas. Shri Baba replied as follows.)

It is the duty of kings - the Kshatriyas - to kill the animals that give trouble in the forests, and as such, by hunting them they did not commit any sin. In those days the kings and the Brahmana killed either a goat or a horse in the Yadnyas; these two forms of animals when killed in yadnyas used to get sadgati or an entry in the heavens directly; with this very intention those animals were sacrificed in those days. It was ordained that in such animal-sacrifices a horse should be sacrificed by kshatriyas only, while others should offer a goat. Why the goat? In Sanskrit language goat is called Aja which means a plus ja, i.e., one who has no birth; naturally it also means that it has no death. God alone is without any birth and death. It is the birthless and deathless God that remains in the form of Aja - the goat. Being sacrificed as ordained, the soul of the Aja becomes purified, and is able to straightaway attain the state of Sat-chit-ananda; along with him all those who take part in the sacrifice or taste his remains in the end also attain the state of Sat-chit-ananda. The Aja thus properly sacrificed as ordained is able to lead hundreds to the state of Sat-chit-ananda. It is for this reason that the animal-sacrifice was considered to be of great importance.

The animal sacrifices should be performed for this reason even in Kaliyuga. It is, however, very essential to perform any sacrifice without any motive whatever; when they are so performed, even if some mistakes are committed they are condoned by the Deities and the performers get all the benefit thereof. If any fault is committed in a sacrifice performed with motive, it leads to immense suffering to all the

concerned. Because of this, some great men, who were virtually incarnations, ultimately ruled that an animal should not actually be sacrificed in Kaliyuga; an animal made of flour should be used instead. Subsequently, this led to a difference of opinion. Some said that since the animal sacrifice leads all concerned to Sat-chit-ananda, an animal should be sacrificed. Some others argued that it is almost impossible to maintain motiveless state of mind in Kaliyuga, and hence actual animal should not be sacrificed; they said that an actual animal should be worshipped, while an animal made of flour should alone be sacrificed, and at the end, the actual animal, that was worshipped, should be branded with Trishula as a sign that it was utilised in a sacrifice, and left free, this would lead to the same result; and even if the yadnya is performed with a motive, it will lead to no adverse result. The rule made by those great men prohibiting actual animal sacrifice in Kaliyuga thus is reasonable and correct.

The real reason behind this prohibition of actual killing is that it is very hard these days to get a Brahmana of that purity, who is prideless, whose buddhi is in no way affected by either good or bad. Gita has said – "Yasya Naham Krito Bhavo Buddhiryasya Na Lipyate; Hatvapi Sa Imamllokanna Hanti Na Nibadhyate." (Canto 18, Shloka 17. For meaning, refer to any commentary.) If one could get somebody like this - a siddha purusha - Brahmarupa, then he could do an actual animal sacrifice for the good of the world; in that he and those associated with him commit nothing that could be classed as faulty; on the other hand, all of them attain the Vaikuntha - the state of that Parama-Purusha.

(7)

( Some school boys came for darshana. Shri Baba spoke to them - )

Baba - You are students, is it not? Can anyone of you tell me what for you go to the school, and what you learn there?

Student - We learn English to enable us to earn some bread for our belly.

B. - If what you learn is for your belly, there must be something to learn for the back also. Are you taught anything like that?

S. - We do not know whether our teachers ever know enough of the learning for the belly; what of learning for the back then?

Another S. - Never heard of learning for the back.

B. - Why not? When you do not know much even for the belly, how can you ever know about that for the back? Learning for the back means that which teaches you to know what is going on behind the back, i.e., what is going on in the invisible creation. Your present learning for the belly will only teach you how to earn for your belly and make your body stout; but this learning increases desires and passions, and leads to all suffering and pain; what is the real use of this learning? You should learn such things that will give you all the knowledge about all the invisible, so that you need not even learn anything to earn for your belly; that learning will fill your belly as well. Now what is this learning? It is called Brahma-Vidya. The prowess of that learning is very great. This learning removes all your sins, sufferings, pains, troubles, difficulties, etc., and gives you both the temporal and spiritual happiness with hardly any effort for the same; your buddhi becomes very sharp and deep and gives you unparalleled happiness of all types. All the infinite temporal pleasures created by various means of art and craft by the Europeans are the prowess of that Brahma Vidya. If only these Europeans will turn to the study of Brahma-Vidya proper, they will be able to enjoy their rule for hundreds of years, and they will also attain the Infinite Bliss.

But how can they put their mind into it? Everybody is not qualified for the study of Brahma-Vidya. A person who is born in a Brahmana family, who has obtained a Brahmana body, is alone qualified for the same. If, however, they support, inspire and help the Brahmanas to learn the Brahma-Vidya, they will get the fruits of having studied the Brahma-Vidya. You cannot enjoy an empire without the punya accruing from attainment -of Brahma-Vidya.

It would be better for the Brahmanas to prosecute the study of Brahma-Vidya, and for the English people to do their best in helping them in every way in their effort. The Brahmanas should tell the Government that just a few years ago the Brahmanas were doing their real duty, and the punya thereof was able to help them to enjoy the rule over the country; that punya is now almost expended, and that is why the present Government is now being surrounded with difficulties. If these rulers do not want to have these difficulties cropping up in their way, if they want to have all their subjects happy and contented, and thus if they want to have happy rule and happiness for themselves, it is in their interest to make and help the Brahmanas strictly follow what has been laid down for them. This alone will ensure happiness for themselves and their subjects.

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- (1) Which is the best of all satkarmas?
- (2) Worth- taking should be followed and worth-discarding should be set aside

(1)

Nobody prevents a satkarma being done. But which is the best of all the satkarmas? And how is it? Whatever satkarma is done for somebody else is the best, and one should undertake such as many as possible; one should be careful to see that it is never used for one's own purpose. After all every satkarma is bound to bear its fruit; but that fruit should not be used for one's own gain, but should always be given to others. To undergo plenty of difficulties and do a satkarma for its own sake by one's self without causing the least nuisance or trouble to others and without caring to know whether it bears any fruit or not, is the ideal way of doing a satkarma.

There was a poor but happy couple staying in a small town. The woman was a great Pativrata. She always treated her husband as God, and used to do satkarmas in the cause of God to ensure to have Him as her husband in all the births to come. She had naturally plenty of punya to her credit. The husband also was a virtuous and amiable social person. Almost everybody in the town admired and liked this couple. It is almost a rule that there is always somebody who envies and hates such popular virtuous persons. Even in the case of Rama, there was a washerman who talked ill of him. Similarly, in that town there was a person who somehow envied this couple, and always insulted, abused, found fault and talked ill of them. This man once became seriously ill, and in due course almost reached his last moment; his wife naturally was in great distress. On knowing this state of affairs, the pativrata woman called on this woman in distress. On seeing her the second woman appealed to her, "If my husband has committed mistakes, please pardon him, and give me my saubhagya." She at once felt very sympathetic on this spontaneous outburst, promised to help her, and offered all her punya to her ailing husband, completely disregarding that he was the enemy of theirs. It is no wonder that the man recovered and soon became normal. What a sacrifice the woman did, and that too for her enemy! This is the sat-kriya of the highest order. Such an action never decreases one's punya; but an account of giving it to others, without doing any particular action, the punya automatically increases ten-fold,

Think of the opposite position. Supposing a neighbour is seriously ill, and without considering whether it will trouble him or not, one begins to loudly sing Bhajans or trouble others in borrowing articles for observing a fast, and in similar other examples where the satkarma becomes a source of nuisance and trouble to others, such satkarmas are always of a very low order.

(2)

The Swamiji is reading out and explaining many things in front of all of you almost every day. Many times the whole talk is contradictory. However, that does not matter. You should pick up whatever good you can and discard the rest. There is hardly anything that can be taken as a whole. Because of thorns nobody discards a Kevada (sweet smelling plant), there are other things always accompanying scented things. Here is a saying about it: -"Tivra Kantakavatimapi Bhringah Ketakim Tyajati



Kim Priyagandha", meaning the Kevada is full of thorns; does the bee leave its scented flower because of that? It does not worry about nor fear the thorns. When we are hungry and we get unclean rice grains, do we ever throw them away? We always clean the rice and utilise it. In the same way, always sift and choose the good. There is a saying, "Baladapi Subhashitam Grahyam", - meaning, - good from even the talk of a child should be taken.

In everything there is always something worth taking. To have the sweet mango juice you have to accept the alum-tasting skin of the mango. To have the copra you have to have the kernel. To have rice, wheat etc., we have to accept it clothed in the husk first. In the same way, in a kirtana, lecture, talk, advice, etc., there is always something worth taking. The whole world is like that; amongst the chaff there is always good that can be taken. You have to dig and remove plenty of soil before you get a little water. God pervades everything; but one can see Him only when the worldly aspect of things, and the worldly ways to which the body, mind and buddhi are attached are completely set aside. This world - the Jaga has a name and a form, i.e., Nama and Rupa. Because the buddhi takes to and accepts the Nama and Rupa, its purity is soiled; and having become impure that way she cannot grasp the state of Sat-chit-ananda. If the buddhi disregards and discards the Nama and Rupa of the world, it becomes pure and gives one the experience of Sat-chit-ananda. It has been said - "Upekshya Namarupe Dve Sat-chit-anandadhirbhsvet", meaning, on discarding Nama and Rupa the buddhi grasps the Sat-chit-ananda.

A wise man should always sift and choose the good.

- (1) The origin of envy.
- (2) Shankara surrenders to Ganapati.
- (3) Disaster caused by envy.
- (4) Infinite Bliss through intense suffering.
- (5) Painful result of a motiveful action.

(1)

(Swami Mangalmurti was explaining Mudgala Purana as usual. Today it contained the story of the defeat of Matsarasura; Shri Baba began to speak pertaining to that -)

Once we turn out whatever bad we ourselves have, then we can do away with all the bad lying without us. We never have any enemy; we are our own enemies. Gita says - "Atmaiva Hyatmano Bandhuratmaiva Ripuratmanah." (Canto 6, Shloka 5), meaning, "We are our well-wishers, and we are our own enemies" - that is the meaning in short. If we imbibe the state of enmity, then we see foes alround; trying to subdue the outer foes with the inner state of enmity as it is never succeeds. One has to destroy the state of enmity within one's self, and then, without any effort, one is able to subdue the outer enemies, and then one experiences that he has no enemy around. In the story of Matsarasura we heard today, the Matsarasura could not be subdued even by Shankara. Matsarasura attained power because of Shankara. Matsara means envy - the state of being unable to stand good and prosperity of or to others; one is not able to stand a good name or fame of another - that is Matsara. Matsarasura attained his power from Shankara, meaning as if he was born of Shankara; - or it could be said that the spirit of envy belonging to Shankara came out of Him in the form of Matsarasura.

Somebody may raise a question that if Shankara is pure Kalyana (good), how could there be the vice of Matsara in Him? Well, it is this way: whatever states (energies or potentials) are required for the working of this world, envy is one of them. The primordial Prakriti which brought forth - projected this world, charged that pure, consciousless state of Shiva - Sat-chit-ananda with her own state, and thus brought it into the state of Nama and Rupa. Once the state of Nama and Rupa were put on Sat-chit-ananda, what of envy only, everything belonging to this world was born - brought forth - projected from it. According to circumstances, the qualities of Dvandvas began to multiply and vary; the result was that in the Prakriti planted on Shiva, i.e., in Shiva-Prakirti, sometimes Raja became prominent, sometimes Tama became prominent, and so on. When the Shiva-Prakriti was in the state of Rajoguna, the state of envy burst forth and the exuberance of that state of envy brought out the Matsarasura. The six foes of the human mind - Kama, Krodha, etc., are all born of Rajoguna. Gita has clearly said - "Kama Esha Krodha Esha Rajogunasamudbhavah," meaning, - kama, krodha are the outcome of Rajoguna.

The Prakriti born of Satvaguna, i.e., when the satvaguna becomes exuberant in the Prakriti, it is called Satvika Prakriti; similarly born of Raja will be the Rajasa Prakriti,

and born of Tama, the Tamasa Prakriti. It is the satvika actions of a human being that make the Prakriti satvika; it is the faulty - wicked actions of the human beings that make it Rajasa or Tamasa. It is like the flees and bugs being born of us and then troubling us; to kill them we have to become like that, i.e., we take on the quality of troubling others and kill them; if you take on satvika attitude, you will not be able to kill them; their nature is to trouble you and if you take to satvika state and not trouble them, they would naturally be glad.

As it is, the shiva-state is a satvika one; Raja and Tama are the gunas of the prakriti. On encompassing the Shiva-state, the prakriti utilised Shiva as her instrument, and created or infused the six foes (Shadripu) in Him. When the state of envy grew in great intensity it came out of Shiva in the form of Matsarasura. For the working of the world the state of envy was essential, and it was brought forth this way. One is able to witness that state amongst the envious persons. When the state of envy came out - was cast out of Shankara in the form of Matsarasura, the Shankara returned to His original state of satva; and because of this Shankara was unable to kill Matsarasura. Without Raja and Tama no destruction can be done.

(2)

If the parents have punya to their credit, then their progeny shows the qualities of punya, and such a progeny always makes the parents happy. On the other hand, if the parents are sinful, their progeny is bound to make them suffer. As is the seed, so is the growth of the tree; the progeny bears the qualities of one's innate nature. The accumulation of Raja-Tama in Shankara brought forth Matsarasura; naturally, he began to trouble Shankara. Shankara failed to defeat him, and hence he approached Dattatraya who represents the supernatural prakriti with its three gunas.

Dattatraya told him "The secret of killing Matsarasura is within yourself. The seed of envy that lies within you should be destroyed first; once you destroy it, then the external manifestations of envy won't require much time for their extirpation. If the roots of a tree are destroyed, then it dies automatically in no time. Hence instead of trying to kill Matsarasura, kill that root of envy within yourself." Shankara understood what was meant by the advice – 'it is no use surrendering to the highest; you have to surrender to the lowest.' That is what Shankara understood. It means; the feeling that 'I am great' has to go; it is this feeling that sows the seed of envy. One who envies does not want to recognise another's superiority - another's importance; that is his nature. Did Shiva ever think that some other was superior to Himself? Circumstances forced Him, and that is why He surrendered to Dattatraya. To do away with the feeling of envy, the 'I' has to go. Dattatraya first praised Shankara; Dattatraya was and is the Sadguru; He took to lower status Himself, and said to Shankara that He was very great. On this Shankara said to Dattatraya that it was not Himself (Shankara) that was great, but it was He who was great. Then Dattatraya told Him the method. He said, "I have no power to kill Matsarasura; that power you are possessing yourself. The feeling of envy within you must go. To do away with that, you should consult your son Ganapati about it. This consultation will not only tell you the method, but will do away with the inner root of envy within you." With destruction of Abhimana, the feeling of envy is automatically destroyed - the six foes - the shadripus are fully vanquished.

I personally don't call the shadripus as foes; I call them friends. Really speaking they serve the purpose of Sadguru; I have spoken about it sometime. Dattatraya asked Shankara to surrender himself to His son. Here is a description of Ganapati - "Ganesha

Bole Bahu Adarane, Undira Nela Mama Manjairane; Akhuda Mandya Maja Chalavena, Tundila Dondila Maja Halavena", - meaning, with all reverence Ganapati said that "my rat is snatched away by a cat; my legs are short and I can't walk; this huge belly of mine does not allow me to move."

Crooked mouth, huge ears, huge belly, very small eyes etc. - that is the picture of Ganapati. If such a child is born in a family, it is considered to be a very bad Omen.

When Dattatraya asked Shankara to surrender himself to such a son of His, He naturally felt it; He hesitated for a while and ultimately decided to surrender to Ganapati as advised. Here is a good proverb "Bakhta Pada Baka, To Gaddheku Kahe Kaka," meaning, in time of difficulty you have to address an ass as your uncle. That was the position of Shankara. This tells you that envy is the most powerful of all Shadripus: Kama, Krodha, Lobha, Moha, Mada and Matsara are increasingly stronger as you go up from the first.

Take Kama; it means lust, passion - desire; it is independent of others; it is only a feeling and naturally is actionless by itself; and hence it is always described as 'lame'. It has to have some means - something else - another prop for it to work. If the desire as it remains unfulfilled, one becomes angry - i.e., Krodha. Krodha is thus based on Kama. In every day-life one suddenly gets angry with somebody who is in subordinate position. If the wife says, "Why this", the husband immediately says in anger, "Don't talk any more. I am engrossed in my own, and you come here to disturb me", and so on. Unsatiated desire leads to anger. The qualities of desire and anger, i.e., the first two of the six enemies, are automatically contained in the third - the Lobha. Lobha (Avarice) goes on increasing at a rapid pace for satiation of desires. Then comes the fourth in order - the Moha which means the lure - the temptation caused by foolishness - unreasonable - thoughtless attitude. This naturally contains all the three previous feelings in it. To act in a stupid, thoughtless manner, anyhow to get things to satisfy a desire, is Moha; the person so lured loses his power of discrimination; he cannot differentiate between right and wrong, or reasonable and unreasonable. Seeing such an attitude of a person, the nearby friend or relative actually says, "What are you doing? Have you gone mad?" The growth of Moha leads one into the fifth feeling - Mada - (pride, arrogance) i.e., a show of having achieved something without having really done so; such a person behaves in a peculiar fashion. This Mada is naturally based on and actually contains within it the previous four feelings. Mada progresses into the sixth and the last -- the Matsara - the envy. Even though one shows outward defiance and indifference, one always desires for a thing and as such if someone else gets it prior to him, he begins to envy him. All six are moulded together in Matsara. On close analysis of an envious person one can see, in a more or less degree, all the previous five feelings in him. If the feeling of envy disappears, then all the remaining five disappear very soon. Some people put the Shadripus in the reverse order, i.e., start with Matsara and end with the actionless and powerless Kama. However, kama is the root of Matsara. If Kama (the first) be the seed, Matsara (the last) would be the full bloomed tree, with the middle four stretching between them. As Kama is the root of Matsara, Abhimana (egoism) is the root of Kama. If Abhimana is done away with, then Matsara is automatically extirpated; one need not then try to destroy Kama for doing away with Matsara.

The main root of all these feelings is thus Abhimana, and it is the abhimana that one has got to leave. It is for losing abhimana that Dattatraya advised Shankara to consult Ganapati. Who would like to approach one's son for advice? The attainment of higher status is after all in the hands of the son, and one has got to look to his son

for the same. It is the duty of the son to give sadgati to his parents. It means that for one's progress a lower grade man is useful, and one has got to approach him; that is the Siddhanta. That is why Shankara was advised to approach Ganapati. There is another example.

The Garuda (the Eagle) is the king of all birds, and he always remains with Vishnu. Once he thought of having the knowledge and experience of Brahma. He naturally approached Vishnu for the same. Vishnu saw that he had a good bit of abhimana, and knowing this He said to him that if he has accepted Him as his Guru, then he should do as He told him; and He advised him to go to the crow for the same. Garuda mildly protested and said that the crow was so inferior to himself that he would not like to do so. On this Vishnu told him that whatever knowledge He possessed was obtained by Him from the crow; He had made the crow His Guru; acting on his advice it was that He had gained him (Garuda)! He further said that that knowledge cannot be imparted by Him, and he (Garuda) has got to approach the crow for the same. Ultimately Garuda yielded and approached the crow. This example also explains that for attainment of Infinite Bliss, one has got to approach somebody lower than himself for advice and guidance.

A perfect Satpurusha is one who has lost all the abhimana about everything, i.e., about all the good or bad, and has come to the lower-most state; in fact, the behaviour appropriate to the lowest state becomes his second nature. That is exactly why the abhimana has got to be removed, and hundreds approach a Satpurusha for that. That is why Shankara was advised to approach Ganapati, his son in the lowest state possible. Eventually, Shankara did approach Ganapati and got the root of envy in Himself completely destroyed.

(3)

Envy is a feeling in which one is not able to stand another's happiness that he gets due to his punya. It is essential for everybody to do away with this feeling of Matsara as it leads to accumulation of papa that leads to disaster. It not only destroys everything belonging to the person who envies, but in the end he is forced into hell. It is always better, in the interest of one's own self, not to hate and envy anybody, or try to do evil to anybody. A person who hates and envies is always born of highly sinful parents; or the parents of such a person are made to suffer in hell. A person who is virtuous and pious, who always does and thinks good of others, who always performs satkarmas is either born of highly virtuous parents, or always attains a higher status due to the punya accruing out of satkamras performed by his son.

The punya and papa are opposed to each other. The sinful person cannot see the rise of others, and is the first to pick up a quarrel. If there are two brothers opposed to each other this way, the father wisely divides the property, gives them their shares and separates them from each other with the idea that there should be no bone of contention between them; but as the boy with punya begins to rise higher in the world, his brother begins to hate him. If such a sinful person who envies also does satkarmas, then, in course of time, his sins are washed away - the feelings of hate and envy leave him, and eventually he begins to be happy with accumulation of punya. For collection of punya such a person has first to leave the abhimana underlying his faulty and sinful buddhi.

(4)

Whether it be for temporal or spiritual happiness, one has to undergo suffering first; that is the rule. Even as one does faulty and sinful actions and undergoes the suffering thereof, at the end of that suffering there is happiness; but this happiness again leads to suffering; in other words, artificial i.e., self-generated suffering leads to temporary pleasures which again lead to faulty, sinful, wicked actions; and thus goes on the cycle. It is hence better not to have such a suffering by doing faulty and wicked actions. To hate, to envy, is doing a sinful - a wicked action on one's own; and as such its result one has to bear for lives on end.

On the other hand, the suffering that leads to spiritual happiness - the Infinite Bliss, comes uninvited and without doing any faulty or sinful action. If one goes on suffering quietly, if one is determined to and does bear it patiently, then that very suffering leads to the growth of a peculiar power within one's self. It is due to this invisible power one gets strength to bear it, and as one bears, one begins to feel a peculiar sort of pleasure - happiness in that suffering. That suffering ultimately leads to the real happiness - the Infinite Bliss. This is my personal experience. If one determines to bear the suffering born out of one's own sinful actions patiently and not to do such actions any more, then in course of time, that suffering takes the colour of natural suffering, leads to the growth of that invisible power to bear, and ultimately to the Infinite Bliss.

This makes it clear that every human being should determine to bear any suffering quietly, whether artificial or natural, whether physical or mental; he should determine not to hate and not to envy; then even without doing any punya, the determination to bear, and not to hate and not to envy itself turns out infinite punya that ultimately leads to the Infinite Bliss.

(5)

Absolutely motiveless satkarmas always remove any variety of suffering, give that invisible power to bear and endure, and ultimately give all the temporal and spiritual happiness. Obviously, a motiveless karma always stands superior to any other karma. The satkarma that is done to do away with the suffering never leads to permanent happiness - the Infinite Bliss. A satkarma done to attain pleasures and happiness does result in happiness; but this happiness is of temporary duration; it is just illusory - apparent in nature; to make one feel happy is the nature of such a satkarma. If one takes pride in this happiness, and begins to say to himself, "I am so happy now; no more worry for me", then this pride and this feeling becomes a sinful action by itself, with the result that without doing any faulty or sinful action whatever, one begins to get suffering and pain; if now one begins to do some satkarma to do away with this suffering, i.e., undertakes a motiveful-karma, it leads to apparent pleasure and then to ultimate suffering. This is the vicious circle - the endless circle of births and deaths. This leads to but one conclusion that a motiveful karma should never be undertaken to do away with one's suffering. It need hardly be told then that one should not hate or envy even in one's dream.

Whatever is considered as good in this world should straightway be taken as bad and harmful; one should not allow himself to be lured by such good. This attitude automatically leads to good. This good that one gets - that one meets with should also be taken as bad and harmful. That would lead to further and better good; this again should be treated as bad and harmful; and so on.

In short, whenever pleasure and happiness comes to one's self one should go on discarding it - disregarding it as bad, harmful and sinful. It is such treatment that ultimately leads one into the Infinite Bliss. The example of Prince Dhruva exemplifies this important principle. Whatever happiness and pleasures were given him by his father, he always disregarded them, and thus in the end he attained that unending permanent happiness - the Infinite Bliss.

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- (1) A good woman improves her husband.
- (2) Form of body and mind in accordance with the previous sanskaras.
- (3) The higher status to a medical man.
- (4) Glory of silence and celibacy.
- (5) Duty towards God.
- (6) Roaming about of mind during anushthana; its use and purity.

(1)

(As people were sitting after darshana, Shri Baba began to speak.)

It is best to perform a satkarma at a Particular time every day. It is on this very principle that the morning and evening time has been ear-marked for Sandhya-Vandana for the Brahmanas. The Muslims do their Namaja even in the moving train; they never miss their time. Generally God sees that that time is in no way interfered with. If by chance the time is missed for some reason or other, no sooner that work is over, one should do his satkarma; then God condones the irregularity. But if somebody says, "After all the time is missed; why worry today; now tomorrow", it is not desirable. Sometimes a man leaves his home for some days, and does nothing due to idleness or for some other cause, in the new place; on return due to pressure of his wife he restarts it again. It is hence necessary to have a strong willed wife.

The wife is called the better half -- Dharma-Patni (wife by religion) or Sahadharma-charini (who bears equal responsibility in all matters including religious rituals). A woman who helps in satkarmas can alone be called the real Dharmapatni. She help her husband in performing satkarmas, and he also does them sometimes out of shame put to by his wife. A husband may not be doing Snana-sandhya; if the wife, however, is good, she quietly makes him do it. Even if he does not wish to do anything, she keeps things ready for him for the different rituals such as Sandhya, Puja, Vaishvadeva etc., at the proper time, and just gently draws his attention to it. Of course he disregards all that, and she does not say anything. She repeats this every day. If he asks her what is all this preparation for, she replies that this is for puja, this for Naivedya, and so on; if he orders all that to be taken away, she does so at once. Next day, however, she repeats all that, and he gets her to remove it. Third day she repeats it again and so on. If, he says that he has been repeatedly telling her and yet she persists in keeping things that way, she very gently replies to him that as a wife it is her duty to keep things ready for him like that; if he does not wish to perform those rituals, it is his affair; but then he should not interfere in her duty as a wife to keep things ready for him for those rituals. And with this she persists. If he gets angry she gently says to him that she is not doing anything that is wrong; she is doing a good turn; if he does Sandhya, Puja, etc., it would help them and eventually do good to the children. Even then he does not like to do anything, and she persists in keeping things ready every day.

As days pass he does not say anything to her. In course of time he begins to do something here and there. He says that as she is always keeping things ready, he might as well do something. If somebody comes at that time and accosts him, he says that he does something because of his wife. Then he leaves everything, and goes for his work with his friend.

Eventually he begins to do everything systematically and even if somebody



accosts him again, he straightway replies that so far he did nothing; his forefathers have been doing it; so he also wants to do something and has decided to do so. He thus turns due to his wife's persistence. Those that accosted him in the beginning now see him everyday doing Sandhya etc., and in course of time they begin to feel that if only their wives would keep things ready like that, they also would do something. As days pass they find fault with their wives. Those women turn round and say that it is they that are at fault; they themselves do not do anything; it is they who have put them into bad habits. As time passes these fellows feel ashamed whenever they see their turned friend doing something; and subsequently they and their wives co-operate and begin to do Sandhya, puja etc.

Nobody originally has any bad habits. It is bad association that initiates one into bad habits. If subsequently one gets association of good people, bad habits slowly get replaced by good habits. Thus a decent wife always helps and transforms her husband. If the wife is bad, the husband is able to transform her to his way. If the husband is bad it becomes difficult for the wife to turn him; on the other hand, it is comparatively easier for the husband to turn the wife. All the same if the wife very gently persists the husband is almost always seen to turn round.

(2)

The Jiva that comes in contact with bad persons gets into bad habits; on the other hand, the one who gets good association, gets into good habits. Whatever is done by the gross body is first thought out and planned in the mind, and then carried out by the gross body. The body by itself is not able to do anything. Whatever the mind and the body decide and whatever impressions are made on the Jiva, the jiva adapts himself to them. After death the jiva, with all the impressions impressed on him during the life, gets a new form in accordance with those impressions; the mind also does the same. The jiva then begins to act in the new body according to the previous impressions. These actions and their results make new impressions – sanskaras on him and his mind, and in the end according to these impressions the jiva takes another body and the mind follows suit. The vicious circle thus goes on for lives on end, and the jiva becomes a link in the endless chain of births and deaths. Gita also has said - "Yam yam Vapi Smaran Bhavam Tyajatyante Kalevaram, Tam Tamevaiti Kaunteya Sada Tadbhavabhavitah." (Canto 8, Shloka 6.) The Shloka virtually means - whatever sanskaras are impressed on the jiva, and whatever feelings are developed by the jiva, in relation to them it is that after death the Jiva takes a new body-form in higher or lower grade of creation. That is the Siddhanta. That is why it has been said in Gita - "Antakalecha Mameva Smaran Muktv Kalevaram; Yah Prayati Samadbhavam Yati Nastyatra Sanshayah". (Canto 8 Shloka 5.) It means, in the last moment of leaving the body if the Jiva remembers Me (Lord Shri Krishna) and thinks of Me, then the Jiva gets into a form of Mine and enters into the state of immortal Infinite Bliss. That is the Siddhanta told by Lord Shri Krishna.

Whatever good or bad the physical body is seen to do, the mind first thinks about it and plans it. It is the mind thus that performs any action first. As the invisible action done by the mind evolves into physical actions, the Jiva gets affected by them to that extent. These are what we describe as sanskaras impressed on the Jiva; the nature of the Jiva depends on and changes according to these sanskaras. In the ensuing life he attains the status in accordance with these accumulated sanskaras. Take for instance the modellers. Before a modeller turns a mass of clay into the idol of Ganapati, his mind first takes the form of Ganapati, and according to the form taken by his mind the

modeller makes the idol of Ganapati. On account of the constant physical and mental action of making idols of Ganapati; the Jiva of the modeller also takes that form, and in the end the qualities of Ganapati such as Infinite Bliss, Brahmarupa, Vighna-harta (remover of hindrances) with Riddhi and Siddhi (the two wives of Ganapati) infiltrate into him, and he attains the state of Vishnu (who has taken the form of Ganapati) of Vaikuntha. It should be noted that he does not get the form of Ganapati. Vishnu had taken the form of Ganapati for the purpose of killing the demon Sindurasura. Since the purpose for which that particular form was taken was served at that particular time, the question of having that form again does not arise; that is why the devotee never gets into the form of Ganapati. A devotee of any Deity or a Satpurusha thus will attain the state of that deity or of that Satpurusha, and not his form. Even if one feels one's transformation into that particular form, this feeling remains for a very short time and the devotee gets the original state which gives rise to that particular form of which he is a devotee. That form is the means to attain the original state. Exactly in this very way if the Jiva constantly thinks of birds and beasts, then the Jiva eventually gets into births in lower grade of creation. I will tell you a story about it.

After taking his pension, a veterinary surgeon came to me and said, "I have heard that whatever the Jive and the mind constantly deal with in life, that jiva assumes that state in his ensuing birth. I have spent the whole of my life in dealing with animals. It is the animals that constantly come before my mind; even in dreams I always see the animals. Now I have gone old, and I do not know when I will meet with my end. Shall have I my ensuing birth in the form of an animal?" I saw that he feared that he will have to take birth as an animal next. I said that according to what Shri Krishna has explained in Gita, that is what would happen. But then he should not be frightened. Thousands of beings are taking thousands of types of forms according to the sanskaras they have accumulated, and they have to do so. How can anybody escape that?

In days of old the Rishis used to curse a human being. If after that he surrendered himself to them, they used to revise the curse. The revision, however, did not nullify the original curse. But after assuming the state enforced by the curse, one was soon able to get out of it due to the revision effected by his own surrender. Ahilya<sup>1</sup> was cursed to turn into a stone, but in the revision she was soon to be liberated from that state by Rama. Indra was cursed to have thousands of sinuses; the revision turned all those sinuses into eyes. Some became elephants, deers, trees etc. According to their karma they received the curse and they had to enter into that state; but then their timely surrender helped them to get out of that state at an earlier date.

In the same way, whatever faulty or adverse actions that are done by one's self, all of them, as it were, form a curse given by one's own self and, accordingly, one has to have that state. To get out of it one has to get that curse revised by God or by those like God, by surrendering himself to them, then that curse does not bind one indefinitely. Accordingly, you should now surrender yourself to God by doing satkarinas, and try to purify your mind. This punya will serve as a revision of the curse, and even if you have to take birth as an animal, you will not suffer much in that life; in fact you will have that birth in a good place and in the cause of God, and in

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Many Hindu scriptures say that she was seduced by Indra (the king of gods), cursed by her <sup>1</sup> husband for infidelity, and liberated from the curse by Rama (an avatar of the god Vishnu).

that life you will have your liberation. All those that come here, so also all those birds and beasts who associate with this place do get their liberation in the end. So, you need not be frightened. Always do some satkarma or other that will increase association with God. Always be reading Vishnusahasranama and Gita; this will absolve you of all the faulty and adverse sanskaras, and will automatically lead you to sadgati.

(3)

Those that are engaged in different occupations like that of yours, such as doctors, lawyers, etc., are also bound to have their ensuing birth according to the sanskaras their Jivas are impressed with. You are not the only one in that position. A doctor dealing with thousands of human patients gets associated with them, and it is hardly likely that they be punyavans persons; they are mostly highly sinful. It is their sins that evolve into those terrible diseases. The doctor's Jiva thus gets fully associated with all those sins in earning for himself, and as such a doctor is ultimately bound to have his ensuing life in a sinful family and pay for all those sins.

Somebody might say that a doctor does a virtuous deed in helping the sufferers; how can it be called a sin? But remember that it is not a virtuous action. After all a disease is the outcome of sins; the suffering from diseases is essential in their own interest; by suffering a person absolves himself from his own sins, and hence it is necessary that he should be allowed to suffer as much as possible. To help the helpless, relieve them to some extent, without the least thought of remuneration, is a virtuous deed - a deed of real obligation. It is not that the doctor or a vaidya should not help to cure the diseased; but then this help should be given without any thought of remuneration or obligation. If however the doctor or a vaidya has this very occupation for his subsistence, then he should never think of becoming rich, but just charge in such a way that he is somehow able to subsist; he should remain contented in just what he gets; that is all.

To cure a disease is to absolve a person from that sin. If a doctor has some punya to his credit, then he is able to cure the patients. In curing the diseases as the sins come to him, a doctor or a vaidya, to remain unaffected by them, should behave in accordance with his Faith, always perform satkarmas that would increase their association with God; this will nullify the various sins that come to them in curing the patients; incidentally he will be able to cure people with certainty. These days the doctors do not behave this way and that is why most of the doctors are seen to be unsuccessful doctors. To be successful they have to have plenty of previous punya to their credit; otherwise curing patients will only lead to accumulation of sins and thus to endless suffering and pain.

Doctors and vaidyas of old used to remain contented in whatever they got, and served the patients in a spirit of service. They also used to do satkarmas continuously. On the strength of this they were even able to cure persons on the point of death. Those doctors were virtually Satpurushas; their patients were virtually their devotees. They used to make their patients do satkarmas. This not only absolved the physician of the sins, but the patients as well. Those doctors and vaidyas and their patients always attained sadgati in the end. Some of those physicians who have taken to things like Gita-patha, Vishnu-Sahasranama, Faithful behaviour, etc., on coming to this place, are prospering as successful physicians.

In days of old, to have good sanskaras impressed on the Jiva, persons used to do many a satkriya and keep their own atma and those associated with them in a pure state. Even today there are some people who behave that way. An anushtana or a satkarma should not be done like a forced labour; such a one does not fructify well. Amongst the various rules for any anushtana the principal ones are two - celibacy and silence; again such actions have to be done with faith, love and zeal. Actions done that way, however small, always lead to better and more substantial results than the big ones done as a forced labour; they also absolve one from various difficulties, make one qualified for all happiness and for sadgati in the end. Gita also has said so: "Svalpamapyasya Dharmasya Trayate Mahato Bhayat." (Canto 2 Sholka 40. For meaning see any commentary.)

In the food the chief ingredient is the salt. However rich and pure all the dishes be, without salt they do not taste good. All sweet articles never satisfy; you cannot do without a salty item. Ordinary simple food containing salt gives better satisfaction. Food without salt becomes tasteless. In the same way any anushtana or a satkarma without faith, love, zeal, silence and celibacy becomes useless. I have talked about silence and celibacy some time ago. It has been said "Mau nam Sarvartha Sadhanam" meaning, that silence is the principal means for successfully carrying out one's object. Just as a particular diet has to be observed during the treatment for a particular illness for its effective and quick cure, in the same way, silence and celibacy during anushtana or a satkarma always lead to better and quicker results. Only silence and celibacy form an anushtana by themselves, and are able to dish out the fruits of any anushtana; they lead to the result obtained by association with Purna Parabrahma - the only source of all happiness.

A perfect sadguru becomes perfect by associating with Purna Brahma through silence and celibacy; his heart has become like butter or mud, and that is why he is seen to fit in with all sorts of circumstances and occasions. He is neither dependent nor independent. He is always in the state of 'Be as it may.' I have become completely actionless and like a mass of mud. I am neither dependent or independent. Whatever I am made to do I do.

You people also are the Sad-bhaktas (true devotees) of God, and resemble a mass of mud as you are able quickly to adapt yourselves to circumstances. Today you are governed by the English, and you are behaving in a way to suit them. It is the association that causes the sanskaras on the Jiva and mind, who adapt themselves accordingly; that is the rule. If one sits in a liquor shop then one becomes like that. If one associates with the unfaithful and degraded, one becomes like that. In this very way, the wise ones perform Anushtanas and satkarmas with all silence and celibacy, and make their Jiva and mind associate with Parabrahma - God - a Satpurusha, and thus attain a suitable body and through it experience the possession of infinite supernatural power and the Infinite Bliss. Look at these English people of today. Before this birth of theirs, they had associated with God - with a Satpurusha with Faithful behaviour, silence and celibacy; it is due to that punya that they are enjoying and ruling today.

The result of good association and good company is happiness, while that of otherwise is suffering and pain. It is hence always better to perform satkarmas and anushthanas and thus associate with God and attain all happiness. Some complain that as they do their satkarma or anushthana, their mind roams about. My reply is that let the mind roam about; why worry about it? But you should not give up what you have in your power to do. I just gave you an example of a husband being turned round by his wife by gentle persistent effort. We should consider our mind as our husband and continue observing all rules and regulations with our body; we shall eventually experience our mind fully turning round. The mind is used to get engrossed in all external objects - objects of desire and passion; that is why during the period of anushthana the mind roams about being habituated to do so. Even if the mind cannot be controlled we should fully control whatever we could.

It is in our hands to sit in one place in one posture and do japa, dhyana, parayana etc., by disregarding the various difficulties that crop up. These virtuous actions are bound to affect the mind some time, and bring it under our control. The mind is like mud. Whichever form is given to it, it transforms itself that way. Always we should keep our eye on the duty towards God; due to this as the Godly qualities begin to infiltrate in us, the mind also gets imbibed with those qualities and transforms itself into that state. Even if the mind does not remain stable, we never experience ourselves getting up from our seat during a satkarma; do we? We should never interfere with the mind; allow it to do what it likes. We should control our body. As the body is controlled, the mind also begins to come under control in course of time.

Whenever an anushthana is being done, the mind is always seen to roam about. Many people experience the unstability of mind; they are never able to apply it to the japa, dhyana etc., they do; many thoughts come in the way and lure the mind away at that time. Many feel that a satkarma like that, i.e., without the mind applied to it, can be of no use. When this is put to me I always tell them not to worry about their mind roaming about; let the mind roam about; do not pay any heed to it. There is nothing wrong in it, nor does it cause any harm. The more the mind roams about, greater the advantage to the performer of the satkarma. Even if the mind does not apply to the satkarma in hand, one should take advantage of such a situation. I will tell how and where the advantage in this is.

During a satkarma it is experienced that at times the mind is concentrated on the karma in hand, while at other times it is seen to roam about; in either case, on completion of the satkarma, the fruit thereof is always available. It is in the nature of the mind that as it is on one side working with the help of the body, it also roams about in various directions; when it thus roams about, the work it has commenced through the body is in no way stopped, but continued. Suppose a person begins to do a satkarma, without any motive, in the cause of God, he has first to decide all about it - the time it would take every day, the total period that will be required, the means to perform the satkarma, the procedure thereof, and so on, all these things are naturally thought over by the mind first and then the action is commenced physically such as telling the rosary with the hand; repeat a mantra with his mouth and so on; that means the mind makes the body to begin the various actions, and once they are begun, then

alone it begins to roam about. On one side it is continuing to do the various actions with the hand and with the mouth, and at the same time it begins to roam about - think about various other things of different types, both good and bad. If one analyses these other activities of the mind, one sees that it only thinks of family affairs and members, or friends and foes, or pleasure and pain, or one's occupation and cogent relations and so on; in other words, it thinks of those things only which one has heard, seen or experienced.

Thus during a satkarma the mind is seen to begin and watch the satkarma in hand, and then move about as well. We experience that the mind is working in both directions. So long as the satkarma is not stopped, what does it matter to us? As I have said, our position is like that of a wife and that of our mind like that of husband. A husband asks his wife to do some work and goes away for some other work; in the same way, the mind makes the body work and then goes away. Just as the husband believes and is sure of his wife doing the work entrusted to her, in the same way, the mind believes in the body doing its work and hence it feels free to move about. It is our duty then to continue the work entrusted to us by our mind. Moreover the mind suddenly comes in its place and sees whether the work is being continued or not; do not we experience like that? We should take ourselves to be like an obedient wife and do the work entrusted to us. Why should we become like an amazon trying to keep her husband under her thumb?

What is the function of an anussthana - of a satkarma? Its function is to turn the asat into sat, - to transform impure into pure. Our mind is not purified. In order that everything we are associated with should be purified, during a satkarma the mind roams about to all these places. After all where could the mind go? It can only visit things that are seen or heard by us; that is all. It can never think of things that are not seen or heard. If a particular town is not seen or heard of by us our mind can never go there. If we have never seen or heard of a man, our mind won't think of him. Think of this Universe, and think of the things heard of or seen by us! The field of roaming about of the mind thus is very small - very restricted; it can only move about in that small circle; that is all.

Once it commences a satkarma through the body, then it will suddenly think of a friend, or of an enemy, or a latrine and suddenly come back to its place. It will move from place to place in that limited circle and again return to its place. After all, all the things the mind thinks of are forms of the mind; and if the mind as a whole is to be purified then during the satkarma it is necessary that it should move about like that to purify all those portions of it; unless all those things - portions of the mind are purified mind cannot be said to be purified; how can it then be expected to be stable?

Once the body is made to begin an action the mind is able to move about; the action commenced is not stopped. Suppose a person decides to go to Kopargaon from here. He naturally prepares for the journey and then begins to walk. After all unless the mind has acted, the legs would not move; the fact that a person begins to walk means the mind has commenced that action. Once on the road the mind begins to think of other things - e.g. such and such a man must be seen at Kopargaon; I am going there, but will he be at home? Will he do my work or not? The person is travelling along the road almost unconsciously and the mind is thinking of so many things; because the mind is thinking of so many things, it is not that the legs stop moving ahead on the road.

It is not at all necessary to have a stable mind while doing a satkarma. Stability of

mind is the aim - the ultimate fruit of satkarma. As it is, hardly anybody does a satkarma; and just on commencing one, you expect to have its ultimate fruit first. If the mind remains stable, where is the necessity of a satkarma? It is hence necessary to have a mind roaming about during a satkarma. The effect of the satkarma is to purify all those things the mind thinks of - of all the parts it is composed of - of all things with which we are associated. If during the satkarma it goes and visits the enemy, then the enemy begins to lose the feeling of enmity towards one's self; because that feeling gets purified by association with the satkarma during the performance of which the mind visited him. If it visits drunkard or a liquor shop because one is used to it, as it goes there - as it stretches over to it, it takes the satkarma along with it as well, with the result that due to the punya thereof it is able to remove the various faults of all those one is associated with, in that liquor shop, and in spite of their drinking they begin to get purified. In the same way, wherever one has a good or bad association the mind goes there with the satkarma that is being done by it, tries to purify those relations - ties - of one's self, and comes back to its original place. As the various associations of one's self get purified due to the punya arising out of that satkarma, the mind begins to move about less and less and begins to remain in its own place for longer and longer periods; that is what one experiences in course of time. As the satkarmas are performed, even the enemy begins to think that it is not fair to hate him, since the poor fellow is doing nothing, and only is engrossed in performance of satkarmas; bit by bit the feeling of enmity in him begins to get wiped out, and eventually he becomes absolutely calmed down. This means that the satkarma affected the mind of the enemy and wiped out the feeling of enmity.

A drunkard friend begins to think of the satkarmas, and of the bad habit being given away by him, and eventually begins to think of giving up his own drinking habit. When they meet he says, "I have given up drinking and have taken to satkarmas. Being your friend, I always remember you even during that satkarma; this is not good. Let us break our friendship. If you want to continue our friendship you will have to give up drinking." That friend also feels for his bad habit. Due to the constant satkarma done by his friend, his mind slowly gets away from that bad habit, and eventually he does not touch even a drop. I will cite another important instance, which can guide you in this matter.

There was a prostitute in Amraoti. Once when she became ill and I was taken to treat her by one of her paramours, I said to her, "My dear woman, hundreds of people visit you. Some of them are virtuous while others are sinful. One cannot know the extent of their sins. It is their sins that have brought this calamity on you. Of course, you will take medicine and observe the diet; but it would be better if some satkarma also is done. If you are ready to do something like that, I can tell you a few things." Being seriously ill, she consented to do something. I told her to observe fast on Monday, as also silence and celibacy on that day, and do worship and service of God with all faith and devotion. She took this advice seriously. In a few days she became alright, but she continued her vrata of observing the Monday. As days passed she enlarged on that herself and she began to do some japa etc. three times a day for some time, every day, in solitude. By chance we used to meet sometime or other. When I found that she had become well attached to God, I felt very pleased. One day she said to me, "When I sit for the dhyana, my mind always goes to those who come to me." I told her, "It does not matter if your mind roams about like that; you be careful that you do not give up what you have been doing." She said, "I won't leave it. When the appointed time comes, I feel so anxious to sit in my place for the dhyana, etc. that I try to bring the beautiful idol of God in my mind. But then my mind at once begins to

fool away. I think of so many things. So and so has not yet paid my money; so and so is a bad fellow; so and so is very dirty; so and so is very mean; and so on." I said, "If your mind goes to them, let it go; if their bad habits, dirty behaviour, mean conduct comes to your mind, let it. You don't stop your satkarma; just persist in it with determination; that is bound to help you. It will not only help you, but it will help all those to whom your mind is seen to go." That is what I used to tell her whenever I met her.

Various types of men used to visit her. Some of them now began to joke about her dhyana-dharana, and speak to her tauntingly about it. She however had taken to silence during that period and hence she used to keep quiet about all that. Later some used to say a few bad things about her, while others used to appreciate her. After her satkarma time was over, she used to talk to them as required. Sometime later some began to feel that after all she was doing some satkarma, and it was not fair that they should come in her way; they ought not to approach her with a sinful motive, and make her commit a sinful action. They, however, being used to come to her place, continued to do so just like that without any particular motive. A few days hence some of them also began to do worship or japa, etc.; thus those who never did anything, now began to do some satkarma. As her attachment to God began to increase, some of them began to take part in the Arati and Bhajana she used to perform at night.

Due to her determined attitude of doing satkarma, all those that approached her began slowly to turn round. They lost their sinful motive towards her. In their homes the unpleasantness and irregularities caused by their vice also disappeared; the relations with their family members become cordial. Those that appreciated her right from the beginning began to perform satkarmas themselves; but those that remained adverse, also slowly turned round, and began to read things like Gita, etc. In course of time things so developed that her house was visited for doing bhajana only; the house became the prominent centre of bhajana; the whole aspect of her house was now fully changed. Some of her lovers now actually began to say, "You are like a mother to us; it is due to you that we turned towards God." From the time she began to do bhajana, pujana, she gave up her professional coquettish mode of dress and behaviour. She began to live a simple life; she began to wear pure white clothes. This change effected in her changed many of those that used to visit her. This is not a hearsay story. This is an actual true story that has happened very recently just a few years ago, in my presence and partly due to my own self.

This example clearly explains that wherever the mind goes while doing a satkarma, that thing, object or person gets purified by it. Here is a good stanza about it - "Jya Jya Sthali He Mana Jaya Majhe, Tya Tya Sthali He Prabhu Rupa Tujhe; Mi Thevito Mastaka Jya Thikani, Tethe Tujhe Sadguru Paya Donhi"; meaning, - My God, wherever my mind goes, there lies your form. Wherever I put my head there are the feet of my Sadguru. This is the state reached by those that perform an anushtana. People do not know the advantage of the mind roaming about during an anushtana. Wherever the mind goes, may it be thousands of miles away, the satkarma affects it and purifies it. If the dead forefathers or their bad behaviour come to the mind at that time, then all of them get purified and attain sadgati. That is why satkarmas are advised for the purification of the Chitta - of the mind. To purify the mind is not to clean only a part of it, but to clean the whole of it.

When we want to clean our body, you cannot clean only one part of it; by this it cannot be said that the whole body has been cleaned. To say that the body is cleaned, the whole body has to be washed and cleaned; every part of the body has to be looked



to separately and cleaned; in that too, you have to clean one part at a time, one after another, till the whole is cleaned, and this has to be repeated to make it fully clean. In the same way, the mind has to be cleaned. If the mind is taken to remain in the head or in the heart, one may say as to how much of satkarma would be required to clean that much? I also say to them, "Yes, yes, to clean such a small mind, little of satkarma should be sufficient."

Take the case of a child. You won't require gallons of water to clean its body. It also requires little of food. But when the child has grown it requires plenty of water for a bath, and plenty of food to eat. In the same way, if your mind is small, you will require little of satkarma to purify it. But you people, you have enlarged your mind to a very great extent by increasing its field of action. If it had grown in one direction only, cleaning would have been easier; but you have grown it in diverse directions. Just as you have different parts of your body, wherever the mind goes, that thing or object forms a part of the mind. If somebody is related to you or you are associated with something, that lays thousands of miles away, your mind is bound to go there, and that association becomes a part of your mind.

The parts of the mind thus extend in thousands of ways, over a distance of thousands of miles; some of these associations may be good, while others may be bad, and the mind is bound to extend to them. The extent of our mind shows what expansiveness we have attained. All the same the mind only approaches those things with which we are associated by seeing or hearing. If we are associated with somebody who considers us to be his enemy, then our mind also extends upto him; mind is ever trying to remove that adverse feeling. In order that that person should not behave with that enmity towards ourselves, due to either ignorance or foolishness, we also utilise such methods to deal with him which show the spirit of enmity towards him. Some people keep calm towards their enemy; even then wherever there is an enemy, our mind has established a bad association with him, and from time to time the mind is bound to go there.

Take for instance the anus; because it is dirty, none can say that it is not the part of one's body. Just as we take care to clean the anus, in the same way, one has to look towards the enemy. After all it is our enemy; the word 'our' means we are related to him - associated with him; it is ours and not somebody else's. Wherever we say 'ours', that thing is considered as ours, or even ourselves. Just as our atma is associated with our parents or children with fondness or the feeling of 'ownness', in the same way, it is associated with our enemy, of course with the feeling of hatred; but after all, it is ours. The enemy thus becomes a part of ourselves; is it not necessary then to clean him as well? To purify one's enemy thus is to purify one's self. If somebody falls ill in a family, some anushthana is undertaken to relieve him of his illness; in the same way, to do away with the enemy, with the idea of obtaining his destruction, some people perform an anushthana; this anushthana is not meant for one's own self, but for the enemy; but because he is one's own, one undertakes that anushthana for himself; virtually it means that it is undertaken to do away with our foolishness in the form of the feeling of enmity, and do good to him, Such an anushthana has many times actually turned the enemy, and he is seen to surrender.

A wise mind, knowing its extent, to purify itself in all ways and in a full measure, takes to various satkarmas laid down for that purpose by the Shastras, and then while doing it or due to its punya, it moves about to its own parts and gets them purified; that is the nature of a wise mind. Once, all its parts, i.e. its whole extent is purified, then it has no necessity to move about; in other words, once it is purified, it gets tired

of moving about, and thus gets contracted, and ultimately stabilised.

The parts of our body being ours, whatever may touch any part, it at once becomes known to us how that touch is, i.e., pleasurable or painful. In the same way, whatever the mind of the person performing a satkarma thinks about anybody - good or bad - when that part of the mind is purified, then whatever thoughts come in the mind of that person, automatically comes to your mind, i.e. the performer of the satkarma begins to know what goes on in the mind of the other. When the performer of the satkarma meets his end then whatever state he goes to, all those associated with him join him there in the end.

In the Beginning there was pure Sat; the Sat was charged with the Asat. The creation is the outcome of Asat. The qualities of the asat naturally lie in us, i.e., in our mind. Asat came into existence on the support of Sat; hence the qualities of Sat also come in us, - i.e., in our mind. Asat, means all things having an end. All the actions done in the world to have temporal pleasures, and the temporal pleasures attained through them and all the means to attain them, are all Asat; to increase the desires to have temporal pleasures is the evil of asat. As this evil accumulates in the jiva and its mind, it leads to endless suffering and pain. Satkarmas become necessary to do away with the evil and the desires arising out of asat. All the places and actions pertaining to God, so also conduct according to one's Faith are all satkarmas. Sweeping with a broom no doubt cleans a house; but to apply mud plaster makes it more clean and neat. In the same way, this body is the house; the desires are the dirt that cover the mind and lead to suffering and pain. To absolve one's self from it, i.e., to remove the dirt of desires from the mind and make it clean, satkarmas and anushtanas in the cause of God form the principal means, and one should undertake them with all faith and devotion.

- (1) Vedas represent state of 'Not knowing'.
- (2) Meaning of the word 'Yogavashishtha'

(1)

In the word Veda the knower, the 'to be known' and the knowledge – all three are included; Vedanta means the end of Veda, i.e., the end of the three - the knower, etc. To know the origin of this trinity is Vedanta. It is the Vedas that tell all about the three, and hence they want us first to see their end, and then look beyond them. Veda is the means to know the origin of this trinity. Yesterday we saw that the state of "Not to know" is the means to know the state of "to know", and it includes in it the knower, the to be known, and the knowledge - the same trinity contained in the Veda. The state of 'not knowing' thus virtually means Veda; both are of the same importance and value. The state of 'not knowing' thus is the invisible formless Veda. In fact it could be said that the Vedas that came forth as the inspired words from Brahmadeva represent the gross form of the state of 'not knowing'. Let us have an example to understand this better.

The crowned king does not exhibit the qualities of a king by himself; it is his representative that shows all those qualities and is seen to deal with the subjects of that king; the representative thus virtually becomes the king. Thus there happen to be two kings - the crowned king, and the representative as a king, as he does the work of the king. Even though the representative works for the king and is virtually recognised as such, he is not so, since he is not crowned as a king.

Suppose that due to attainment of utter humility a virtuous person became qualified for the darshana of the king, decided to see him, arrived at the capital, and saw the king's representative taking him to be the king. The representative at once says, "I am not the king; I am not crowned; people call me a king because I represent him and do his work; but the king is different from me. You will have to go to him if you desire to have the darshana of a king." On this he went to the king and said, "Oh king, you are the protector of hundreds and thousands; that is what made me come here to have your darshana." The humility of the visitor affected, influenced the king, and so he said, "Yes, I am called the king; but since I do not do the work of a king, I am only nominally a king, and not the real one. Just as a child is named as Raja & is eventually addressed as Rajabhai etc., but he is in no way the king even though he has been so named. In the same way, I am also a nominal king; I do not do the required work; I just enjoy that state; that is all. I am like an idol. An idol made of Ganapati does not eat what is offered nor does it kill Sindurasura like the real Ganapati. The real Ganapati killed the Sindurasura, Rama killed Ravana in war; Krishna killed demons like Kansa; and due to such prowess shown by them they became known all over as Ganapati, Rama, Krishna, etc. Of course, so many others were their helpers; but that is a different matter. Such men earned a name and then became kings. I am not a real king like them. It is my representative that does all the work to be done by a king, and hence if you really desire to have the darshana of a king, you better see him." On this that man said, "I first went to him; but he said that he was not the king." On this the king said, "The representative is not the king; I am not a king as well. Since, however, you have the capacity to know what a king is, I think that you possess the qualities of a king more than both of us. You are a real king even though you are neither crowned nor you represent him."

On this the man felt very puzzled; he began to think; representative and the king both do not admit themselves to be the king; on the other hand, the king suggested me to be the king; obviously 'I am not a king.' What now should be done?" At this juncture a very well known, a learned Guru came on the scene. He asked the king as to what was being discussed? The king explained thus: "This visitor has come for the darshana of a king. Since I do not do the work, I am not a real king. My representative works for me, but is not crowned and hence is not a king. Since this visitor has been able to understand the qualities of a king, I suggested that he is the real king. But he does not admit that." At this moment the king's representative arrived on the scene, and on hearing the subject-matter said that he could not be a king. That Guru then said, "All three of you refuse to take up the kingship; and the state of the king is not applicable to all three of you; what is now to be done?"

If a person is not great, and yet some other coming to him begins to think of him and call him great, it only means that the caller is really great, and is trying to give his greatness to another. In the same way, because of having the qualities of a king, the visitor wanted to offer them; he does not want to keep that state with him since he is not able to know it - to use it. It is like having something valuable without knowing it and offering it to somebody or throwing it away. You know the story of a farmer who found a big diamond; not knowing what a diamond is, and seeing it to be a nice lustrous stone, he put it round the neck of his pet lamb. Accidentally a jeweler saw it, explained its value, sold it and gave that money to the farmer.

When the innate greatness increases, the behaviour of such a person becomes such that he always takes to lowliness - almost looking like foolishness. He loves to behave in that way; that becomes his nature. As this quality increases, his innate greatness also goes on developing and accumulating. Sometimes such a person does not know that he has that greatness; if by chance someone knows about it, he hides it - he does not like to show it. He feels disgusted to be called great. He does not know why he likes to be lowly. But that becomes his state. As this state rapidly grows, he begins to feel and see everybody around him to be great. From the worldly point if someone or something is very low, this man sees all greatness in it. His innate greatness becomes a burden to him, and he tries to throw it off - give it to somebody.

If this greatness, however, be given to a wrong person it leads to disaster. This wrong person becomes proud, and begins to insult and trouble others. The greatness has to be given where it will become - it will be absorbed. Here is a story which explains the bad results of giving a good thing to a wrong person.

Years ago there was an old woman who had a nice garden containing a mango-grove. There grew a mango-creeper. This creeper bore only one fruit. When it was ripe she plucked it. She knew the importance of this fruit in that the body of its consumer would become immortal. Being very old, she thought that it was not fair for her to eat it. She thought of giving it to a good Brahmana, called one, explained to him about it, and handed it over to him. On returning home the Brahmana thought that being a Brahmana it was not fair for him to have an immortal body. He thought a king like Bhartrihari deserves such a fruit; he is so good ruler and loved by everybody; it is a king like that that should be immortal. And thus with that fruit he approached that king, explained its importance, and gave it to him. That king gave it subsequently to his beloved queen. The queen quietly passed it on to her paramour, who passed it on to his beloved woman. That woman felt that by making her body immortal, she will only be perpetrating sinful actions throughout, and hence she should not partake of it. She thought that a beloved and virtuous king like Bhartrihari alone is the fit person to have such a fruit. With this in view she approached the king and offered it to him. The

king at once recognised that fruit and asked her as to whence she got it. Thus bit by bit, as he questioned everybody concerned, he found out what had happened and only said "Fie on this fruit; fie on my wife and fie on all this world." And with this he renounced everything.

In short, things should be offered in a proper place - to a proper person. The king was not worth that fruit, and that is why he could not appreciate the offer, nor could he honour it. The person who came for the darshana of the king was not conscious of his kingly qualities, and that is why he felt inspired for the darshana of the king. Due to the lowliness and humility, his innate greatness had increased to such an extent - the kingly qualities had developed in him to such an extent, that he felt that he should offer them to the proper person, and hence he went for the darshana of the king.

That Guru said. "In a way, each of you three is a king. I will tell you how. This man who came for the darshana is a king on the strength of his humility. The representative is a king as he is actually doing all the work of a king. The king is a king because he is crowned. Thus all three of you are kings." On this the crowned king said, "This does not appeal to us; you decided that each of us was a king in his own way, but we decided that none of us is a king. Since, however, you are deciding about who is the king, why not you be the king?" The Guru said "How can I be a king?"

In the end the Guru gave his decision. He said "There has to be only one king. The word king - Raja - means, Rajate Sa Raja, i.e., one who becomes, is a king. Now what is meant by 'become'? By it is meant auspicious very pure, one who makes everybody happy, blissful, etc. The word Rajate is derived from Rijuta meaning straightforward, that is full of pleasure. Wherever there is Rijuta (straightforwardness) kingship is always there. The Ra in Raja means luminous and happy, and Ja in Ja means to create; where happy and luminous state is seen there is the king.

Wherever such qualities are seen there is a king. Where these qualities are limited, that would be Raja - a king, and where they would be unlimited that would be a Maharaja." On this the crowned king said, "Since you know so much and you call us a king, you are a Maharaja." The Giqu said, "To be Maharaja is not a simple affair. In accordance with the meaning of the word Maharaja, one who does not take on those qualities, but who takes on the opposite the lowliness and humility, it is he who experiences the state of Maharaja; it is he who is useful to the world. A spark of fire is able to set fire to things like dry grass; but to set fire to big logs of wood, inflammable things like dry grass are essential. From still lowlier things like night-soil being used as manure you get sweet cane sugar. In the same way, people in power forget that they have reached that state due to having had recourse to lowly things previously.

"The original state is also like that; it does not show any life as such and is full of infinite supernatural power." The Guru said, "Whoever gives happiness and is useful to the world, God is always there." In Gita it has been said --

"Yadyadvibhutimatsatyam Shrimadurjita Meva Va; Tattadevavagachha Tvam Mama Tejonshasambhavam." (Canto 10 Shloka 41; for meaning refer to any commentary.)

'Wherever there is such a state, I am always there'; that is what Shri Krishna has said. It is in such a state that the state of king resides. Such kingship cannot be attained by anybody; such kings are but rare. There are four states recognised to be kingly; the crowned king, the person who looks after the king's work - the minister, one who is inspired and comes for the darshana of the king and the Guru. Each of these four have one special quality. As a matter of fact all the four qualities must be concentrated in one; that would be the real king. Now, many together cannot serve the purpose; what of these four then?

What does all this lead to? It shows that the Vedas represent the state of 'not knowing'. We have seen that there are three things - the knower, the to be, known, and the knowledge. The word Veda is derived from the verb Vid. Vid means to know. As those three things are contained in Veda, with the help of that, one can find out their origin, and when one comes at the end of the Veda, then one is able to see everything; then only one is able to experience the state of 'knowing'; associated with 'knowing' there are also Sat and Ananda. It is at the periphery of the state of 'knowing' that one is able to see the origin and power of the state of 'not knowing'. By the word Anta one can take the end - the periphery or the middle - the centre - the midst. If one takes the meaning as midst, it would mean the midst of Veda or midst of the state of 'knowing'. If one takes the meaning to be the end - the periphery, it would mean end of Veda or the end of the state of 'not knowing'. Any way it means the same thing.

The books that contain such thoughts are the books on Vedanta. There are many a book dealing with this subject. One can only understand what is Infinite Bliss and how to attain it through the study of the Vedas - study of books dealing with Vedanta. By studying these books, one only gets knowledge without experience; such knowledge is called Paroksha Dnyana (Indirect knowledge). This study eventually gives one the full knowledge of the state of 'not knowing', i.e., it takes us to the end of the state of 'not knowing'. In course of time that leads to the experience of that knowledge which is now called Aparoksha Dnyana which means the direct actual experience of the Infinite Bliss.

(2)

(At this juncture the Svamiji showed Shri Baba the new book of Yogavashishtha on which he said -)

Yoga is to mix - to join - to become one; i.e., effect the union of Jiva and Shiva, by leaving all other associations that we have established in the world and experience that Infinite Bliss. In the name Yogavashishtha, even if you take the end as shtha it leads to good meaning. Shishta means left over - remained over, of which I have already talked. Shishta is the lowliest and the lowliest is always the highest. One who assumes to be the highest cannot be a Shishta. There is a saying: "Shishtagamanat Anadhyayah", - meaning, no study due to arrival of some big person. The Shishta meant in this is not highest - Shreshtha; they are apparently highest. Those that are lowliest and are recognised as such are the real Shreshtha; they become Shreshtha because they accept the state of Shishta. If the Shishta however gives up his lowliness and begins to take pleasure in being called Shreshtha then he cannot be the real Shista. Those that are called as big men have to be addressed as Shishta with the idea that they should understand that greatness is associated with lowliness, and hence they should try to return to their real state of being Shishta; they are addressed as Shishta only sarcastically. Unfortunately they do not understand this and they feel it an honour when they are addressed as Shishta. If they understand the real meaning of the word, then they would feel why they have been so addressed.

Shishta means lowliness - humility; without humility one does not attain real greatness. Now, how can one attain that greatness? One can do so by Yogavashishtha. This word is a compound and its components are - Yah Gava Shishtah; the word Gava is the instrumental of the word Go meaning here the Indriya, i.e., Indriyas (senses). The whole word thus means one who remains over with the help of Indriyas, and this 'one' is the Jiva. In a human being the Jiva is closely connected with Indriyas; so far he is like that he cannot be called as Shishta, because he becomes proud with the

Indriyas. With the body as it is, when he loses all the pride with the help of those very indriyas, i.e., fully dissociates with them, then he attains the state of being beyond his body - the state of *livanmukta* - the lowliest state; then alone he can be called as having become *Gava Shishtah*, i.e., *Shishta*. When the juice is separated what remains behind is the stone and skin of the mango. To be conscious of the juice, it has to be associated with the skin and the stone; if the juice be the *Jiva* and the nut and the skin the *indriya*, then when the juice is separated, it means it has become prideless and has fully dissociated with the *indriyas*, has become *Shishta*. When the juice was thus separated, it gained importance. No more do we say 'the skin and stone have remained over'; we say 'the juice has remained over'. The juice thus being now *Shishta* is considered as *Shreshtha*. Because it holds the juice the skin, and because the juice remains within it, the juice - both have their importance. Somebody might say that when the *Jiva* is separated from the body then it will become the free juice of the mango; but this is not correct understanding of the simile. When the *Jiva* attains the state in which he forgets the *indriyas* while in the body, then alone the *Jiva* becomes *Shishta*.

Let us take now the end of that word as *Shishta*, and see what meaning it gives. In this *Vashi* means one who has conquered all the *indriyas*, or one who conquers - subdues another, and a person who lives in that state, i.e., *Shtha*, is *Vashishtha*. Whom does he not subdue - attract - make him his? *Vashi* thus ultimately means God. One in whom God resides or one who holds God within his heart would be *Vashishtha*. If you invert the letters in *Vashi*, you get *Shiva*; then one who is centred in *Shiva* will be *Shivastha* meaning *Vashishtha*; this is another meaning.

To become *Vashishtha* thus with yoga is to unite the *Jiva* with *Shiva*. The method of study that teaches how to effect this union is yoga. The great sage *Vashishtha* was like that, and that is why he was called *Vashishtha*. The book made by *Vashishtha* will be called as *Vashishtha*. The book explaining the method of union of *Jiva* and *Shiva* given by the great Sage *Vashishtha* is called *Yogavashishtha*.

- (1) Shadripus become friends.
- (2) The result of complete or incomplete penance.

(1)

(Svamiiji today read the part of Mudgala Purana in which Madasura had defeated all the Gods including Indra - Lord of Gods; Shri Baba began to speak pertaining to that.)

What does it matter if those Gods were defeated? After all they - the Gods - belong to the world. What is Madasura? The fifth of the Shadripus - the Mada is Madasura. The shadripus are demon like; they always trouble the human beings and Gods. Almost all come under their influence; very very few are able to get out of their clutches; they have even overpowered some of the great sages and yogis.

It is not the ideal state to be able to defeat the shadripus. The ideal is reached when in spite of their being with one's self one is never influenced by them; in this case they are virtually defeated. They never trouble or come in the way of a real satpurusha; on the other hand, they remain at his service. The reason for this is that a Satpurusha never tries to defeat them, i.e., treat them as his enemies; he allows them to be with him; but he has attained the state of being without the slightest ahankara, and due to this they, the shadripus, are never able to affect him.

Think of a thorny tree; the tree has thorns all over, but those thorns do not trouble the tree. A shop-keeper has many a poisonous substances with him; but he knows how to use them, how to treat them and keep them with the result that not only he does not get affected by them, but actually derives profit through them. In the same way, the Satpurusha allows the shadripus to be with him; but he knows how to utilise them and not get affected by them; in fact such a man alone is a real Satpurusha. Rama and Krishna treated shadripus as play things - as toys; they were never affected by them; on the other hand, they derived benefit out of them, and that is why their fame became eternal. After all actually even enemies are useful. Because the spirits - the Bhutas and Pishachchas cause trouble, some people try to remove them. But a wise man will make friends with them, and utilise them. It is thus important, - ideal not to subdue the shadripus, but make them friends and derive benefit from them.

Take my personal example. All the shadripus always remain with me, of course in an invisible state, and they approach me through hundreds of persons; they come in human forms through the thousands that come here. You cannot see them; but I can. They are, however, not able to affect me. In spite of their being with me, their coming and going, they do not affect me. How would you know this? Well; hundreds approach me with all good and bad intentions - they have spread my name in a good or bad way; that is the sign of their (shadripus) being with me. Hundreds that approached or associated with Rama and Krishna were affected by the shadripus; they however remained unaffected; they were only instrumental for the play; and I am in the same state.

So far one is in the world all the shadripus and ahankara are bound to be there; but we should not be affected by them. A snake charmer keeps many a serpent with him, but is always alert that they do not bite him; the circus people always keep wild beasts like lions and tigers but are careful to see that they are not affected by them; on the other hand, they derive profit out of them; in the same way instead of destroying, we



should keep the shadripos with ourselves, and derive benefit from them without being affected by them.

How to take advantage of shadripos can be learned from a Satpurusha. I will tell you that method in short. The shadripos have six types of qualities with them. Whosoever of them begins to give trouble, that trouble from it should be just patiently borne. Now what is meant by this? It means whatever trouble is given by them, instead of trying to ward it off, one should patiently bear it. Once whatever trouble is given by any one of them is patiently borne, in course of time not only that one, but all of them cease to look at you, as if they have become lifeless; Why all? Because each of them does contain some qualities of all the others. By patient forbearance of one of them is thus subdued, all of them become automatically subdued; it is they who in course of time make us a Satpurusha. That is how they ultimately help like friends. This is the principal method of attaining any happiness, temporal or spiritual, of attaining God, of attaining the Infinite Bliss.

If one becomes narrow minded, does not bear the trouble given by shadripos, goes under their clutches, and thus increases his rajoguna and tamoguna, he only becomes the sufferer for births on end. It is hence better to be reasonable and with strong common-sense to bear the trouble given by the shadripos. Once the shadripos become one's friends, even the enemies in the world automatically turn in your favour. If all this is not achieved in one life, whatever one achieves in that is not wasted.

(2)

A person who is capable of doling out an effective curse, is equally capable of doing good; a Tapasvi (one doing Tapascharya), who can do good to others, can also cause suffering to others at the expense of his Tapa; such a Tapa belonging to the Tapasvi has not reached the highest limit. A person who wishes to make use of his Tapa, who wants to attract others on the strength of his Tapa, is a person who is easily influenced by shadripos, and it means that his Tapa has not reached its limit. There are many who do some Tapa and utilise it to attain worldly fame and greatness. He is like a man who, having earned a little money, begins to show himself off as a rich man, and eventually finishes all he has earned. In the same way, some of these men spend their Tapa in giving a child to a childless family, or by doing bad to some who is adverse to them. There are many such examples where either with Tapa or with siddhis, they have performed a few miracles; all such men easily come under the influence of shadripos; this is so because they have not reached that height.

A person who has reached the highest, i.e., whose Tapa has reached its highest limit, whose Tapa is so much that in spite of any expenditure it is virtually never expended, it is infinite; such tapasvi has not to worry to keep it up, nor has he to think of making use of it. If somebody, who has the capacity to partake of punya, approaches him, and takes some of his Tapa away, he does not stop him, he does not interfere with him. Just as the flowing river never objects to anybody taking water, in fact in spite of hundreds using that water; the water in the river never finishes, in the same way, the full-fledged Tapa of a person who has reached the height never finishes. Such a person never comes under the influence of shadripos, even though they remain by him.

Hundreds coming here take the advantage of punya, and get their desires satisfied; those that are wicked they make misuse of the punya they have from here. However as far as I am concerned, the stock of the punya is just as it is. There is a saying - "Jaya Mani Jaisa Bhava, Taya Taisa Anubhava," meaning - one experiences

according to his faith or attitude. According to this saying one gets experience, - good or bad, according to his karma.

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Experience of Infinite Bliss through a celestial body attained through the help of the gross body.

There are two types of things in the world; true and untrue; both are experienced. If one tells a true story, then it is experienced as true. If an untrue one is told, the one who tells knows that it is untrue; he, however, manages to deceive others who take it to be true at that time; eventually they find that it was not true.

Since untrue state is experienced, even though it is untrue, it is thought to be real. According to the circumstances, the truth is treated as untruth and vice versa, for the time being; but eventually on probing through it, the truth turns out to be the truth, and the untruth as untruth. That is the rule.

Since an untrue state is experienced, it means it is based on the state of truth. To prove something to be true, the opposite, the untruth, becomes necessary for comparison. The primary state of 'not knowing' really speaking is not true; and the whole world has emerged out of that state; that is why the good thinkers take the whole world to be untrue. But this untruth is obviously necessary. If there were no artificial pearls, how could real pearls have been called real and valued so much? On the strength of the experience of false pearls, one identifies the real ones and keeps them with himself. The world is like the false pearls, and it is being experienced for births on end. How long you want to continue to experience it? Why not experience the truth with the help of the experience of the false world?

The gross body also is like the false pearls. Once one knows the real pearls with the help of false pearls, then it becomes immaterial if the false pearls are there or not. In the same way, once one experiences and attains the celestial body and the Infinite Bliss through it, with the help of the gross body, it becomes immaterial if the gross body exists or not. It is for the experience of Infinite Bliss that the Faithful conduct, satkarmas, etc., are recommended to be performed with the help of the gross body; these things lead to the attainment of the celestial body for experiencing that Infinite Bliss.

But what is actually being done in the world? Instead of attaining the real body, this false body is utilised in creating other false bodies in the form of children, and in becoming their parents. The net result of this is that one is not able to reach up to the real father and mother - the Almighty. A person who does not desire to be a parent, and does not become one, becomes the parent of the world in the form of God. That is the truth.

To mould the mind into this way of thinking, so much of Faithful behaviour and satkarmas have to be done, that one becomes absolutely disinterested - Virakta in the ways and affairs of the world. Eventually, when he is bestowed with the Grace of his Sadguru, and he fully experiences that Infinite Bliss, then he loses consciousness of his gross body, and that Bliss he enjoys organises itself to form a celestial body for him with the help of which he continues to experience that Infinite Bliss for good. As that Bliss comes to him, - overpowers him, bouts after bouts of ananda arise within himself, and his atma remains permanently immersed in it. At such time even if the nearest and dearest approaches him, he feels disinterested in him; he does not like that interference; he does not like to get out of that state of Bliss.

No particular means are necessary to bring on this ananda; it comes on just spontaneously. It is like the wintry cold; the cold is in a formless state and as it comes one feels cold; that is all. That ananda is also formless, and like the cold, comes on and wants to become one with one's own self. The wintry cold, however slight, affects the body and hence is not pleasurable but this ananda which comes on thousands of times stronger in its intensity and onset, in no way affects the body like the cold. There is nothing to worry or suffer in that state. In that state one is not able to see anything in and of the world, - even his nearest and dearest. He finds and sees himself alone in everything everywhere. He just forgets everything else.

After some time, as he feels very contented, he casually sometimes remembers all about the world - all about his associates. He then slowly makes them like himself. But while he is engaged in turning them, there is no hindrance or break in his experiencing that Infinite Bliss.

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- (1) Importance of worshipping Ganapati.
- (2) A good dream.
- (3) Infinite Bliss through Prakriti.
- (4) A real celibate and an incarnation.
- (5) The world as the dirt from Brahma.

(1)

Maruti is Ganapati and Ganapati is Maruti. Both are Brahmarupa. By itself Brhma can do nothing; that is why so many incarnations appeared for bringing forth supernatural occurrences; they are all one - the same.

It is customary to worship the tails of animals. Amongst all such animals, cow is considered the holiest. Whenever one feels that he has touched something impure, one does away with that feeling simply by touching the tail of a cow. Even though cow is considered holy, the elephant is considered the Shreshtha amongst the animals; worshipping an elephant is virtually worshipping all animals. Compared to his size the tail of the elephant is too small; it is said that his real tail got attached in front in the form of his trunk and that is why a small stick like tail remained behind in its place. What the animals achieve with their tails, the elephant does with his trunk. Since it is not possible to worship all the animals and their tails, it is customary to worship the trunk of the elephant, representing his tail, and this worship is taken to represent the worship of all the animals and their tails.

Since elephants cannot be had in every house or even in every town, the Almighty - Lord Vishnu - arranged by planting the trunk on his own face, i.e., took the elephant's head as his, and took an incarnation in that form as the son of Shankara; to arrange the worship of all animals, human beings and Gods in one place, - one form, Lord Vishnu took this incarnation with the elephant's head in place of his own; it was then ruled that no worship, - no satkarma will be effective without the worship of this form in the beginning of any karma. This explains the principle that unless the lowliest is treated as highest, one does not attain anything. That is where lies the importance of worship of this form of Vishnu - the Ganapati. It is customary to bow and do Namasmarana of Ganapati in the beginning of all actions.

I know that when one accepts the lowliest state, he automatically attains the highest; if one tries to attain the highest straightway, he never succeeds. I have already described how the form of Ganapati looks - the short legs, the protruding belly, the pigmy status, and the elephant's head; his form thus is disgusting and ugly. Anybody who takes to this form always attains permanent good. A man who tries to like and love things he does not like, - he hates, - such a man always attains permanent good. The books give a charming description of the form of Ganapati, and people are lured by this description and take to the form of Ganapati. If, however, the real form of Ganapati is seen or he shows signs of leprosy on his form, even the closest devotee is likely to run away.

In such ugly and deformed state are found some of the Satpurushas. Near Aundhya Nnganatha (a place of pilgrimage) in the form of an old decrepit leper, God appeared before Namadeva and became his Guru; God wanted Namadeva to be perfect and that is why he appeared in that form and helped him. The Guru of the

well-known king Janaka also was old and decrepit. While at Shirdi I also met an ugly dirty old leper; I bathed him and began to drink that washing; it was sweeter than nectar. When one begins to take all interest in things not liked by anybody, his work is done; once a person feels ananda in a thing like that, he will see and have ananda everywhere.

For the attainment of real permanent good, it is thus essential to have dirty, ugly things as the means; it is for this reason that God appears in some such ugly, defiled, dirty state either in the form of a Satpurusha or an incarnation. Ganapati is one of the means for the good of the world. Once one attains that, nothing else is necessary. By His grace I am also in a dirty disgusting state; if you keep full faith with all reverence here, you are bound to get the same result as from Ganapati; it must be God's will that thousands visit this place for that purpose.

The mind always thinks of what it has seen; one experiences the same sight in one's dreams. Therein the seer is ourselves, the objects or persons seen are ourselves, and the experience of all those also is ourselves. It is considered good to see one's own form in dreams. In dreams, to see one's self being beaten by somebody, or we beating ourselves, one's own death, or ourselves being taken to the funeral pyre, or ourselves eating night-soil or playing with it or spreading it all over - i.e. to see such indecent disgusting things, is considered very auspicious. A person who experiences such dreams is able to experience being beyond the body in a fairly short period. To see things like that in the dreams, and then not to forget them in a wakeful state is good. To see one's own body mutilated gives the experience of the state beyond the body at an earlier date.

(3)

The body - the prakriti of ours is like a wife. We have two wives - the purusha prakriti and stri prakriti; the right side of the body represents the former and the left the latter. Really speaking the right side mainly contains the purusha prakriti with a very small proportion of stri prakriti; similar is the case with the left side of the body. Between these two prakritis on either side remains the Almighty; that means our pure state is lying between the two. The one lying between them is described as Prakritiman (i.e. one having Prakriti); but really he is independent of them. It is due to him that the two Prakritis are able to work. It is due to them that we show or rather we adopt their qualities, and begin to imbibe a false impression that we are together with them; as we have seen, we are absolutely independent of them. The water in the cocoanut is independent of the copra and the kernel; it is due to them that the formless water gets that particular form. Our real form - the sat-chit-ananda is formless like that water; this very formless sat-chit-ananda condenses to form the two prakritis, and then lying between them, that sat-chit-ananda is seen to evolve into a form. With the help of the two Prakritis one has to realise one's own pure state of sat-chit-ananda, and remain in it enjoying it for good.

Once one experiences his own independent state - independent of the two Prakritis, one can go on enjoying that Infinite Bliss without being affected or influenced by the illusory qualities of those two Prakritis; this is being Brahmarupa, or a Brahmachari who is able to go within and without that state at will.

(4)

What are the qualities of the pure original state of Brahma? The chief quality is

that it remains unaffected - uninfluenced by the world - which has emerged out of it. To have no quality of any type is the quality of the pure Brahma. A person who has attained that state - who remains in that state, who is able to go within and without that state, has the two Prakritis as his two wives. In spite of their being associated with him, the person, who does not get affected or influenced by them, if he happens to get many a wife in the world or any number of women around him, never gets affected or influenced by their good or bad actions or attitudes, is the real Brahmachari.

Because of losing celibacy if a person avoids to marry - to remain away from women and thus remains alone by himself, then he is not the real Brahmachari. The real Brahmachari is that who is never influenced by anything - by anybody - whether men or women, in spite of their constant association with him. A person who avoids to have the various objects of enjoyment and passion is not the real Brahmachari, but is a student in that line. It is better to behave like that till one completes his study and till one is bestowed with the kripa of the Sadguru. What that Sadguru-kripa imparts is given in this verse - "Na Me Bhogagame Vanchcha Na Me Bhogavivarjane; Agachchatvathamagachcha Tvabhogavashago Bhava" meaning - I do not desire to receive any objects of enjoyment or to discard them; let them come or go; I may get them or not. In other words, one who has attained this state, i.e. one who is in the state of 'Be as it may', i.e., one who has gone beyond desire and no desire, is the one who has been bestowed with Sadguru-kripa; - he is the real perfect Brahmachari, - the real perfect Siddha Purusha. Whatever objects or persons come to him, he never feels drawn towards them; on the other hand, all the objects that come to him and the donors of those objects attain Sadgati on account of their association with him. That is the Siddhanta. When some of these persons or some of the incarnations come forth in the world, they are able to get all objects of enjoyment spontaneously without any effort - without any desire; that is the sign of their being an incarnation.

(5)

Whatever is different in the form of the world, - different from Brahma, I always call it as 'other' All that is different from Brahma is in the form of a Stri, i.e. charged with the three Gunas; everything in and of this world is included in that. Some call all that as Maya. Maya thus represents the wife of Brahma. Why is Maya necessary? Because Brahma, as it is, is actionless - it is in the state of 'only'; it is the Maya that is full of all action. Maya is the Adishakti. Gita has said - "Prakrityaiva Cha Karmani Kriyamanani Sarvashah:" Every form thus is the form of Maya - Prakriti. This body is thus meant for action. Whatever the number of actions allotted to it, that much is the life of that body. To increase, decrease or stop the activity obviously depends on ourselves. If the activities are all curtailed, and eventually stopped, except for bare maintenance of the body, it virtually means that the life of the person is almost over. It does not mean that he dies; the Jiva is there, the body is alive; but now he is almost actionless, and as such he experiences the state of being beyond the body. To decrease unnecessary actions automatically leads to the study of being beyond the body.

In that state till the body is there, he experiences being beyond the body, i.e. that Bliss; and after he leaves the body he attains the celestial body for enjoying that Infinite Bliss for good.

483 (something is missing in this sentence)

that state; it means his anubhava turns into Ahankara. That is why all such Ahankaras -- anubhavas do not lead that jiva to that original infinite eternal. The Jiva

begins to experience various states of Anubhava one after another, and thus assumes the diverse types of Ahankara; it thus has to take births after births. To stop getting any more birth, the only solution is to give up the ahankara of the particular state one is engrossed into; to get out of the clutches of the ahamkara, one has to give up the state of Anubhava. If you do not become a Mamaledara, how can you be proud of being one? If thus there is no limitation brought on by sticking to a particular state of Anubhava, how can one get proud of that state? How can one get engrossed in the Ahankara thereof? If that state of Anubhava is given up, one would remain devoid of Ahankara; and if there be no state of Anubhava, how can there be the experiencer of that state?

All the objects in and of the world - in fact the whole world is Anubhava. It means that all things in and of the world have all evolved in succession from the original eternal. If we do not have the Anubhava of these, we will not be affected by the Ahankara thereof. The state of a human being was the last to evolve. The human state thus is an anubhava; and, on the strength of being conscious of the experience of that state, we call ourselves as human beings. The ahamkara is not an independent state; it follows the state of anubhava. It is commonly stated that a man should leave all Ahankara; how can you leave ahamkara as such; however, the moment you leave Anubhava, you become devoid of ahamkara. Hence it is necessary to leave the Anubhavas. To be without any anubhava, and know it, is also a type of Ahankara; why? Because to be without any anubhava also is an anubhava and hence the cogent ahamkara also is there. Thus the existence and non-existence of anubhava, i.e., the Bhava and Abhava of Anubhava are two entities. The state of Abhava denotes the state of non-existence of anything after it had existed for some time (the state of Bhava). I have already talked about the word Bhava; Bhava means anything that can be experienced like that; our mind must transform itself into such a lowly state. Arjuna means useless dirt-like dry grass. The middle one of the Pandavas, - the Arjuna, lived up to his name, i.e., accepted the lowliest state, and that is why Shri Krishna bestowed His Grace on him, and he attained that Infinite Bliss. Whosoever has attained God - attained the Infinite Bliss is seen always to have accepted the lowliest state first.

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### THE DEFINITION OF PLEASURE AND PAIN.

Let us define the words Sukha and Dhukha. Both these words consist of two syllables - Su plus kha and Duh plus kha respectively; to the common letter kha the two prefixes are applied to have these two words. The letter Su means great, - good, and it is used with both the meanings. The letter Kha means space - sky - void; it means nothing - zero. If su is taken to be good, it means good in every way - pleasure - happiness, and kha means nothing - zero; what do we get in place of kha, i.e., nothing? We get Su, i.e. happiness; Su denotes extreme happiness - Bliss. In Kha - the space - the void there is only Bliss. Sukha thus means void full of Bliss, and that Bliss is called sat-chit-ananda. Kha - the space is infinite, and since it exists it is Sat, since it is experienced it is Chit, & because it gives happiness it is Ananda. The word Sukha thus means Sat-chit-ananda. A person who attains Sukha is the one who experiences Sat-chit-ananda.

Dus is opposed to Su meaning bad; Kha is as in sukha, meaning space - void. Sukha means or is a feeling of pleasure, and hence Dhuka would be that of pain. It is to kha that these prefixes are attached. If we use the prefix su to kha we will have - happiness - happiness extending right up to Bliss; if, on the other hand, somebody chooses to use the prefix Dus, then he will only experience suffering and pain everywhere.

Su means good. The original formless aspect of all good is kha; kha then can be called as su, i.e., happiness. It is better we say so. Su means good - good in every way - good concentrated, of course in a formless state; so we can as well call the kha as all good - all happiness. In this very way the original formless aspect of all the bad is also the same kha.

That formless kha neither takes on su or dus; whosoever will prefix su to it, he will attain the qualities of sukha and will experience all happiness - ananda. On the other hand whosoever will choose to prefix dus to kha, will imbibe the qualities of dukha and will experience suffering and pain. According to the prefix a person chooses, that one common kha gives him that experience.

It is the kha with the prefix dus that has evolved into the world. The space or rather the void in the world, the one between various objects therein is the kha with the prefix dus. It is this kha with the prefix dus that should be taken as the primary formless aspect of all the animate and inanimate things as also of the pleasure and pain. The invisible source of all creation and of pleasure and pain is in the space around us; that is why all those objects are capable of giving pleasure or pain. As we are located in the same kha we also do not become qualified for unending Infinite Bliss. It is hence that anybody who will try to remove the qualities of kha with dus imbibed in him, and takes to its qualities with su, he alone will be able to attain that Infinite Bliss, - and he will remain in the state of God. If we desire to have kha with su, then as advised by a poet - "Susangati Sada Ghado," meaning, - 'let me always have good company'; we must associate with one who has fully attained the kha with su, or make our Jiva and mind to take to the qualities of su; then alone the qualities of kha with dus, which have been pervading us, will leave us, and we shall experience the qualities of su imbibed in us.

The state of kha is like water. In a store of water if somebody puts in nice scented

things, that water will emit a nice pleasing odour; if somebody puts something dirty like night-soil in it, the same water will give a nasty stinking smell. The state of kha is like that of a mirror. If somebody puts a basket of sweets in front of the mirror, the mirror will reflect the sweets; if on the other hand, somebody puts a basket full of night-soil, the mirror is bound to reflect the night-soil. If somebody stands with his forehead smeared with saffron before a mirror, it will show the face with the forehead smeared with saffron; if somebody blackens his face with tar and stands before it, it will show a black face. In short, those that will apply su to kha will have good things, and those that will apply dus will have bad things. In other words, it depends on one's self to choose the prefix.

Needless to say that it is always beneficial to apply su to kha, and imbibe the qualities of that prefix.

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- (1) The means of expending the Prarabdha.
- (2) Satpurusha treats everybody with equality.

(1)

It is a definite rule that without suffering the Prarabdha does not get expended - cancelled. To get it cancelled without suffering, there is no method. If at all, there is only one method; but it is not possible to be put into practice by all; and that is why the state of Prarabdha has become unavoidable. Even if one knows that one method and practises it, it is not necessary that the Prarabdha be fully expended; but then the effect of that suffering does not become unbearable. It is like the stain of the marking-nut, which is not removed by anything; the cloth wears away, but that stain remains there. Similar is the case with the state of Prarabdha; it is not expended away without suffering.

Whatever actions are done on one's own - good or bad - lead to invisible results which in course of time ripen to a state which can be experienced; it is this experienceable state of one's own actions that constitutes the Prarabdha; one has naturally to suffer one's own karma-prarabdha. Since prarabdha is the result of actions, it can only be expended by suffering the results thereof. It has been said "Bhogadeva Karmakshayah", meaning 'Prarabdha has to be suffered', as also - "Avashayameva Bhoktavyam Kritam Karma Shubhashubham", meaning, 'Whenever, for whatever cause, for or due to whatever person, in whatever way whatever good or bad actions are done, the results of those actions have to be faced - have to be suffered; it is unavoidable. To cancel the prarabdha without suffering for it, there is only one method, and that is you have to form a new prarabdha that would cancel the old one.

What is this new prarabdha? It is formed by behaviour according to one's Faith. For the destruction of prarabdha, the chief remedy is behaviour according to one's Faith. In addition to this one should perform various satkarmas and form an association with a Satpurusha, and obey him - serve him. All this would naturally form a prarabdha which would counteract the harmful previous prarabdha. When this new prarabdha destroys the old, it no more remains existent as its only function was to destroy the old one; or it could be said that the faithful satkarmas only destroy the old prarabdha; that is all; they do not form any prarabdha at all. And thus when all prarabdha is destroyed, nothing remains, and as such one attains the state devoid of prarabdha i.e. of God - of a Satpurusha; no difference now remains between him and God or a Satpurusha; their qualities and power become the same.

If somebody does not know, he can refer to the various books and find out what is meant by Faithful behaviour, and behave strictly accordingly. The means for destruction of prarabdha that can be followed by anybody is given in Gita - "Yadrichchhalabhasantushtoh Dvandvatito Vimatsarah," (Canto 4, Sholka 22), meaning, to be in the state of "Be as it may" to be content in what one gets, to disregard all the dvandvas like pleasure and pain, mine and thine etc., not to hate or find fault or blame or defame or trouble anybody"; such behaviour makes one devoid of Prarabdha. A person, who is always content with whatever he has or gets naturally, never envies anybody. To remain in the state of Be as it may, to be beyond all dvandvas, and to be without any hate and envy, i.e., to whom the friends and foes, or praise and blame look alike - that is how one should behave. To put into practice any

one of these leads to the attainment of all others in no time.

(2)

A Satpurusha looks to all, - treats all with equality. He is seen to cajole somebody, talk sweetly to somebody, abuse somebody, beat somebody and so on - according to the individual prarabdha; but this does not mean that he is not treating all equally. In a dramatic company there are many persons, and they are all equally looked to and treated by the manager even though he gives them different parts to play - that of a king to one and that of a servant to another - according to their capacity; it does not mean that he is treating them with any difference. A Satpurusha mainly deals with mind, and apparently behaves externally through his indriyas as required by circumstances; many times they only treat a person from within - through the mind only. If our minds are not pure to that extent, we feel the difference in his treatment; but that is the result of a view formed by our prarabdha; it is not due to any differential treatment by him.

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- (1) The rise and fall in the temporal and spiritual reigns.
- (2) Treatment to children by a gentleman.

## (1)

The rise and fall of everything in the world occur fairly quickly, and are easier to attain. When greatness is given to somebody, he becomes immediately puffed up with pride. The moment you say to somebody, "Oh, you look like God" or any such thing, the man at once puts on airs and weight, he forgets his own real inferior state. When a penniless man begins to get some money, immediately he shows himself off. In the same way if somebody speaks ill, one feels insulted; he becomes angry; he is pained. Such rise and fall in the world always leads to suffering and pain. Here is another example of the fall in the world and that is to go down in worldly life by becoming fond of objects of desire, enjoyment and passion. Just as water follows the lower level at once, in the same way, a man becomes quickly attached to different objects one after another. This is the main 'fall' in the world. Such a rise and fall in the world is always harmful to anybody and to all those related to him. Here comes the necessity for the use of the power of reasoning to differentiate between true and false things. When a man begins to disregard this rise and fall in the world, then he begins to experience the rise and fall in the spiritual line; but this rise and fall is a slow affair.

To get a rise in the spiritual line, one has to stop all dealings with the worldly rise and fall, and then take to the path of descent in the cause of God. Now what is this path of descent? It means to accept with grace all insults, all loss, all troubles and sufferings in the cause of God; the more one takes to this descent, he is able to ascend quickly; he has not to try for the rise; it is automatic.

To cajole, tickle and satisfy with whatever the children want at any time, is to introduce them to the path of worldly ascent; such treatment always makes those children take to all sorts of vices quickly in later life, and ultimately leads to their down-fall; this becomes painful and unbearable not only to themselves but to all concerned. On the other hand, if the children are treated in a way that they get used to insults and to lower status, and they are provided with just the bare necessities and thus put on the path of descent in the cause of God, they always attain a higher status in later life, both temporally and spiritually. I will cite a story about it.

## (2)

There was a couple having only one son; he was naturally very dear to them. His parents, however, were really wise persons. They knew where lay the real good of their son. They felt that if they really loved their son they must treat him in a way that would lead to his permanent good, and as such they always treated him a bit roughly. The father never showed his son any appreciation. The boy grew. He learnt things very quickly. He began to be treated with respect all over; his father alone remained rough with him; he used to treat him in an insulting manner openly. The boy also felt this behaviour of his father as unreasonable, but he quietly suffered it. Years passed. The boy became famous. As his fame grew he began to feel for the behaviour of his father. One day his patience got exhausted. He felt that the time had come when he better removed his father from the world. One night he sat on the roof of his father's

bed room with a huge stone in his hands and was trying to see from there the place where his father was sleeping. He heard his parents talking to each other; naturally he decided to listen. The mother said, "It is not fair that you should insult the boy like that in the presence of others. For his age he has earned fame early. Somehow, I do not like your attitude. If you feel that you have been used to it, you should now try to abstain from it." The father said, "You forget that he has become very great and famous early for his age because of my treatment to him. I really and naturally love him intensely. I feel that not only he should be famous in worldly life, but he should equally be famous earlier even in the spiritual line; and that is why I treat him like that. The more he becomes famous in the world, the more I will insult him. As he goes on bearing these insults quietly and patiently, he will be progressing rapidly in the spiritual line. The more he would bear, nearer would God be to him. The more he is enduring the more famous he is becoming. From the worldly point of view God has given His grace to him, and that is why he has become famous early and his fame is spreading rapidly. If he goes on bearing insults inflicted by me for no cause at all, patiently and quietly, he will be able to attain God quickly. If I would have cajoled him from infancy because he is our only son, he would never have attained this state. If I would have given him sweets every day, if I would have given him rich clothes, if I would have patted him even when he did not do his lessons, he would have turned into a vicious, irresponsible and sinful fool. People are seen to treat their children like that because of love. But such treatment gives them a bad name in the end. If we really love him should we like his name put in the mire in the end? The behaviour of false love leads to a bad name. If right from the beginning a person begins to suffer insults, pain etc. patiently, he automatically gets both the temporal and spiritual happiness. That is the truth. I love my boy; in order that he should never never get the least of infamy, I have got to treat him like that. I do it in his interest. I do it because I really love him. My whole Jiva is centred on him."

The boy heard this conversation. It opened his eyes. He saw through the behaviour of his father. He now felt how intensely he was loved by his father. He threw away the stone, descended, went to his father at once, told him all and just prayed and prayed him for mercy.'

(Shri Baba suddenly asked all to disperse. As people were moving away, one person approached him and put forth a photograph for his touch. Baba took it in his hands, looked at it and laughingly said:) "When we see the copy of the external form of ours, we feel so pleased; if we could see our real image in that Godly state, how happy shall we be?"

### THE GLORY OF UDI (Sanctified ashes.)

(Almost every morning Baba used to make a little fire with cow-dung cakes, and thus prepare the sanctified ashes - the Udi. This day too much of smoke occurred and that made his eyes water; in this state he said -)

Tears flow freely not with pain alone but with pleasure also. Most of the people know the tears of pain; very few, however know the tears of joy. Why? Because they hardly ever attain joy to that extent that brings on tears. The last effect of pain is the tears. So also the last effect of extreme joy is tears. Those that experience that Godly state of happiness also experience those tears of joy.

This smoke is irritating and bringing out tears off my eyes and is showing you that I am crying. Why have I to burn these cow-dung cakes and prepare the Udi? Whenever people show great reverence and respect towards God, they expect to get something as a sign of having received the Grace; they call it the Prasada. It is the devotees that so desire, and to satisfy them some article has to be given for that purpose. The word Prasada means that God comes to one's self and sits in one's own heart. There is a saying "Prasadastu Prasannata". When God is pleased with us, what happens? He comes and sits in our heart. And when He thus takes a seat in one's heart, one is said to have received the Prasada. That God should have His seat in one's heart, and in order that one should be able to imagine that He has done so, one makes use of a particular article like this Udi, which is taken to be pervaded by Him, by putting a little of it in one's mouth, and applying it to the forehead and the whole body.

The particular article to represent the celebrated Vithoba of Pandharpur is the Bukka (the black scented coal powder). Turmeric powder represents the Prasada of Khandoba (one of the incarnations of Shankara). Turmeric and vermilion powder represent the Prasada of a Goddess; Tulsi leaf is that of Vishnu. At Dwarka the white soil is taken as Prasada that of Vishnu. Ashes are Prasada of Dattatraya; Udi is that of Phakirs, Pira etc. A Satpurusha gives any article he likes as Prasada. One should only put that much of Prasada in the mouth which would have no chance of being turned into night-soil. In order to remind one that God is seated in his heart, the article of Prasada like Bukka, turmeric powder, Udi etc. is kept with one's self instead of an inconvenient article of food.

Udi has to be put in the mouth just a little, and a little is to be applied to the body. Not being an article worth eating, nobody eats more of it, and hence whatever little is ingested is never likely to turn into night-soil. Even if somebody feels like eating it in some quantity, and does eat, it leads to no harm; on the other hand, it is better. Even if it passes out as a part of night-soil, it is in no way harmful. As a child I had heard that if an article of diet is given as Prasada, only a wee bit of it should be taken, so that it is almost absorbed in the mouth and is never likely to pass out as night soil.

Remember the Siddhanta that whosoever puts the Udi in his mouth in the name of a particular Deity, that Deity always stays within him. The glory of Tirtha - (water touched by the Deity) has the same value as the Udi. It is not correct to drink a glassful of that water - that Tirtha; you have just to take a thimbleful.

In order that those that have similar reverence for this place, should have the Prasada of God and that God be pleased with them and they receive His blessings, I

prepare this Udi with my own hands in the traditional way, established by sadgurus like Matsyendranatha, Sai Baba etc. Even then some persons approach me and want me to give them the Udi with my own hand. I say. "My man, all that Udi is prepared by me: I have to suffer from smoke a great deal in preparing it."

The Udi from here has been used in various outlying and even distant places with remarkable results; many have experienced their difficulties solved and their desires satisfied with its help. Due to this experience of many, many a person take it away with them, and some actually request for it even by a parcel. Some persons use it as the only medicine and get cured. Some physicians mix a little of it in the medicines they give to their patients; many a patient have experienced cures. Some people always put it in their mouth and carry a little of it before proceeding for some important transaction.

Why does one require to use Udi, Prasada, and perform satkarmas etc? They are done for attainment of Infinite Bliss, for purification of mind, for absolving one's self from karma-prarabdha which makes one suffer for births on end.

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- (1) The principle of Kubadi of Shri Ramadasa and Sushumna. (Kubadi is a piece of wood about one and a quarter times the length of the forearm and hand, with one arched cross piece fitted at one end like an arm-crutch). Sushumna (see introduction).
- (2) Sadgati to the childless in these days.
- (3) The hell called Pum.

## (1)

Respiration is not only essential for life, but is very useful in attaining knowledge about God as well. Hatha yogis are seen to control respiration for this purpose. Normally, the respiration is seen to go on sometimes through the left, sometimes through the right nostril, and sometimes simultaneously through both; these states are termed in Hatha yoga as Ida, Pingala and Sushumna respectively. Out of these three the Sushumna is of very great importance. If the respiration goes on through both the nostrils simultaneously, i.e. through the Sushumna in any person, he attains knowledge. To attain this many procedures have been laid down for the Brahmanas in the form of control of breath, postures etc. To take breath through one nostril, retain it for some time and then exhale it through the other constitutes Pran-Ayama (control of breath); they are called Puraka (filling in), Kumbhaka (retention) and Rechaka (exhaling) respectively;

While doing this any mantra is repeated mentally; in fact the mantra serves as a time keeper for the purpose. One inhales during one repetition, retains for four repetitions and exhales during two repetitions; of course there are various proportions advised. Slowly the number of times is increased in the same proportions for the three steps. While doing this, one has to sit in a particular posture during that period, and every day in the same, while doing it.

Pranayama is thus practised for attaining the state of Sashumna. This study is a bit difficult. Out of the three, retention is the most difficult. That is why in the beginning people only practise the filling in and exhaling. There is, however, a simpler method to attain this quickly. Commonly we experience the breath getting in and out through either of the nostrils which change every few minutes regularly throughout the 24 hours. Now if we desire Subhuman, i.e. breathing through both the nostrils, we must try by artificial means to change the course through a particular nostril; that is if the breath is going on through right nostril, we should force it to occur through the left nostril, and vice versa. This can be done easily even while sitting. Suppose the breath is going through the left nostril and we want to change it to the right; then what we have to do is to keep pressed the left side of the body from the armpit of that side or from that side of head upto the waist for a little while, and we experience the change. If breathing goes on through one nostril for long, it is very troublesome as we experience it while suffering from cold. If you sleep on the side the nostril is working, for hardly five minutes, the breath is seen to change the nostril. This happens even on compressing the armpit on that side - in fact this causes the change earlier. In short,

pressure on the side the nostril is working for a few minutes changes the breath from one to the other nostril.

It is on this principle that the great saint Ramadasa invented the Kubadi; but he did not expose the principle of his kubadi. He used to keep a kubadi with himself; the kubadi has become the emblem of his followers. I doubt if anybody has understood the principle of this implement so far. The arched cross-piece fits in the armpit and the remaining vertical stick-like part rests on the ground. When one sits leaning on that side, the cross piece presses the armpit a good bit, and soon the breath is seen to change from one side to the other. One can go on talking while practising this, and nobody knows what one is doing; people think that you are using that stick just for comfortable leaning on that side. By constantly changing the sides and pressing the armpit, you try not to breathe through one nostril only. Shri Ramadasa used to say, "Oh I get pain in the armpits, and whence am I to get a nice cushion; so I use this simple implement for the purpose."

This kubadi-practice requires no help or guide; one has not to practice Pranayama which is rather a difficult and harmful procedure if done improperly. This kubadi is a simple means. This practice incidentally purifies and strengthens the lungs. I feel that people suffering from lung diseases or digestive or mental troubles will be benefited by this kubadi practice. If Sushumna is not attained at least a person will be healthy. Hardly a few knew why the saint Ramadasa was doing it three centuries ago. Today his followers only use it as an emblem, along with a rouge-coloured robe and the name of Rama.

This is the simplest means. No posture, no closing of nostrils, no control of breath, etc, is necessary. It will make one healthy and eventually one will be able to attain the state of Sushumna. One begins to experience the constant change of breath in the nostrils or stabilisation of breath. Unless the retention is gained, one cannot attain Sushumna. Even this constant change of nostrils one is able to appreciate and like in course of time. Once the Kumbhaka-retention is gained then one attains the state of Sushumna. Once that is attained, one attains all bit by bit. The novice of course should not do it without some guidance in the beginning; after all it is a technique. I will show how to do it to those who want to practise it.

I am generally in the state of Sushumna. This has been due to the illness I suffered once. I never practised any of these things, and yet I attained that state during my illness; that is why I always say that the illness was my guide and philosopher. Every spilt moment the breath used to change and that too in the state of Sushumna. For nearly eighteen months I was in that state. How I survived that I do not know. In the end the Sushumna became permanent. Of course this must be the result of the kripa of the sadguru. Attainment of Sushumna by one's self or by God's grace leads to all knowledge. It topsyturves everything. I attained the ultimate of yoga spontaneously; it was like the press-button phenomena.

It is not that I have done all that has happened through me; all that occurred through me due to some invisible controller. Even today I do not think of doing anything; but things are seen just to happen and I am made to play a part in it. To attain all this it is not that I accepted somebody as a Guru. It is not that one should or should not accept somebody as a Guru. If at all one takes to a Guru, then he himself has to play both the parts - that of Guru and of Shishya. Do we make our father a Guru? One's own father appoints himself as a self-made guru and makes the son his shishya; this is exactly what happened with me. I never went to anybody; nor did I ask for liberation to anybody.

It may be that the state of Guru is not quite desirable, and that is why one who gets it, tries to force it on somebody else. I have been forced into it. As it is forced, all knowledge about what is a guru and what is a shishya, what is their relation, their use and their result - all had to be given, and I was made to experience all that; that leads to the union of Guru and shishya. That is why it has been said "Gurushishyayorabhedah," meaning, there is no difference between guru and shishya. My having attained that state. God alone knows whether I am a guru or a shishya or I am beyond the both.

(2)

Shastras have said "Naputrasya Gatih", - meaning, that persons without a son, do not attain a higher status - sadgati. Childless persons should not be frightened due to this. These days it is the sonless that attain sadgati and as such the sonless people should feel happy. A person who knows the method of attaining sadgati, is not able to utilise it for himself; that is why that method is passed on by the father to his son; who uses it to make his father attain the sadgati. These days the father does not know that method; obviously he cannot pass it on to his son. All the learning - Vidya that is imparted by the modern parents to their children is not Vidya but Avidya (absence of or false learning); due to it neither the parents nor their children are able to attain the sadgati; on the other hand, they get themselves degraded into lower state of life; that is the experience. Hence these days, those that are sonless should associate with God or with a Satpurusha, when he will play the part of their son and liberate them.

(3)

In Sanskrit language the son is called Putra. The Shastras have defined putra to be one who saves his father from Naraka (hell) named Pum, i.e., Punnama Naraka. Every man is likely to go into this Punnama Naraka. This Naraka does not mean something beyond a man; it only means a state caused by faulty and sinful actions done with pride of manliness by any man. A man is proud of himself as a man; this pride causes the increase of Rajoguna and Tamoguna in him; these gunas increase various good or bad desires in him - make him do various good or bad actions - put many a good or bad ideas in his mind; the shadripus get a greater hold on him, and he adds to his karma-prarabdha at a rapid pace, that lasts him for innumerable lives; this only forms the means for his entry into the hell. All this is due to the pride - the abhimana of his being the man. Virtually then the pride of manliness means the Punnama Naraka. So long as a man has this pride, he cannot attain and experience that state of Parama Purusha, i.e., the Infinite Bliss; he cannot have liberation. It has been said - "Purusha Na Hi Jananti Purushasya Padambujam". It means that those who are proud of being men cannot attain The knowledge (Na hi jananti) of Purushasya Padambujam - of the lotus feet of Parama Purusha. A person who saves his father from Punnama Naraka, i.e., from the pride of being a man, and makes him pure in every way is called Futra. Obviously the son, even though he possesses a manly form, must be from within in an actionless, Prarabdhaless, desireless and prideless state like a woman; such a person alone would be the real son, and it is he who would be capable of saving his forefathers from that hell. All sons, however, are not like that; that is why the shastras have laid down the last rites for a man to be executed by the son to enable the deceased to attain sadgati.

The pride of manliness thus is always responsible for all the suffering and pain not

only for himself, but all those associated with or related to him. Those parents who have a son who is prideless, actionless, Prarabdhaless, desireless etc. are the real lucky parents. Where are such parents and such sons today? Under the circumstances those who have no children, i.e., no son, should consider themselves lucky; they should associate with God or with a Satpurusha with all faith and devotion, and it is he then who would serve the purpose of a son and help them attain sadgati.

The woman is satvika by nature, is naturally prideless compared to the man who is proud of his being a man, and as such normally does not do any action on her own; naturally the Punnama Naraka does not affect her. Right from the beginning the woman is not destined to increase the Rajoguna and Tamoguna in her, to increase all sorts of desires, to do various types of actions on her own and thus increase her pride. If a woman be like this, even today, whether she be a wife, or a kumari, or a widow, is qualified to save all members of hundreds of families from the said hell. Even if such a woman becomes a mother, she should be treated as a kanya-kummari. Unless the son possesses these qualities of his mother, he is never able to save his father from that hell. The kanya - the daughter - thus is more qualified than the son in this respect. I have talked over the subject of kanya kumari many a time before, and may say something more about that state later.

The daughter -- the kanya, who is naturally and normally so highly qualified, is today being forced into independent action and thus to be proud of herself by her parents. The girls are being trained in Avidya today. They are being made to share the Punnama Naraka.

A human body consists of two parts - the right and the left. The right side represents the man and the left the woman. All actions - good or bad - are done generally by the right hand. To beat, to steal, to do or write decent things etc. - in short, all sinful actions are done by the right hand. In order to absolve the right hand of the sins it performs, it is the right hand that is made to do satkriya. No sat-kriya is done with the left hand; and why? Because the left hand never commits any sinful action. The left hand is used in washing Guda (the anus); it is not a sinful action; it is used in purifying - cleaning the Guda. The right side thus representing a man does all the actions. That is why it is ruled that wherever there is the state of a male and the pride thereof, that is the Punnama Naraka itself.

The Punnama Naraka is not something different from others. The pride and the behaviour in accordance with it, is a great sin, and that itself is the Punnama Naraka. It is existent with everybody who is proud of his being a man. So far it is there; the liberation, the Brahma, the Infinite Bliss, or even heaven or temporal pleasures cannot be attained. A Satpurusha is without any pride and actually experiences the state of a woman from within; really speaking, he has gone beyond the states of both - the man and the woman.

At this juncture a woman devotee brought gold-bangles and offered them to him. On this he said -)

Here have come the bangles. Off and on I experience that I am a woman. These bangles have come today. To offer the bangles is a method of attaining permanent saubhagya. My husband is eternal and so I have attained akhanda saubhagya. Whosoever has offered these bangles, will also attain permanent saubhagya. I do not however require these external signs. A natural state does not require these artificial external manifestations.

The importance of Guda (Anus) and the Tonda (mouth).

(Svami completed his reading of Mudgala Purana; Shri Baba began to speak pertaining to the subject-matter read on that day.)

The Gayatri Mantra is the eternal mantra for a Brahmana. I sometimes talk in Marathi and sometimes in Hindi. When I talk in these languages, when good words (considered as good) pertaining to a good subject are spoken, they are appreciated and liked by all. But if some bad, abusive or indecent words occur, you do not like them. If those very words are talked in Sanskrit language, nobody objects to it, since everybody considers that language as the highest and the best; anything talked in that language is at once acceptable!

The Svamiji just now quoted a line from Gargya Kalpa (a book on philosophy) "Gudam Vai Gurupujanam". This is quite an indecent quotation. In Shastras and Puranas so many indecent words and sentences occur. Look at the Krishna Lila in Bhagavata; it is equally indecent; but since it is described in Sanskrit language, nobody objects to it. The above sentence means that worshipping the anus represents or rather means worshipping the Guru. The word Guda in Sanskrit or Ganda in Marathi is very important; let us see what it means.

Ganda consists of words Ga plus Anda or Ga plus Anda. Anda means a bag to keep something. Take an egg of a fowl; the shell contains the growing chick within. In the same way, we get Brahmanda – a bag containing Brahma. Our head is also called Brahmanda, i.e., the head is the big - anda - containing Brahma. Ganda means an 'anda - a bag containing Ga or Ga. If we take Ga, Ga means Ganapati; so it will be a bag containing Ganapati. If we take the letter Ga, well it has various meanings - Saraswati (Goddess of Learning or knowledge) - all knowledge - state of Sushumna, earth, etc. That is why the earth is a form of Ganapati; that is why it is customary to worship Ganapati made out of earth on a particular day. Ga means a cow; all Deities reside in a cow. In other words, whatever is pertaining to God or beyond God is represented by Ga or Ga; the sac which contains it is called Ganda. There is yet another way to split this word. Sanskrit letter 'da' is taken in Marathi as 'da'; if we take da, the word would be Ganda and then it means that which gives (Dadati - da) Gam i.e., Saraswati; it is the Adimaya, Adishakti, Adiprakriti that gives rise to Saraswati

Now think of the Sanskrit word Guda. We know that the letter Ga means all pertaining to God, and beyond God. This Ga is found in Gu. Gu is taken as the seed - Bija of Guru. The mantra representing Guru is "Gum Gurave Namah". Gu also means night-soil. Guru thus means night-soil. Da means Dadati, meaning that which gives. Guda thus means that which gives Ga or Ga, i.e., Gu meaning night-soil or Guru. The word Guda grammatically belongs to neuter gender; we can then say that Guda means that which gives Brahma. In other words, Brahma and Maya are situated in the anus of the human form. (N.B. - The primitive streak in the science of embryology is worth being considered in this connection - G.S.)

Such is the greatness - the glory of the anus – the Guda. That is why there is a saying "Satyam (truth) Vadati (tells) Brihati (anus)." When some important discussion or talk is going on, if certain things occur, they are taken to prove the truth of the statement made at the moment; for instance, chirping of some birds like peacock, or seeing a mongoos, or passing of somebody carrying a pot full of water, the going of a bell, strokes of a clock, sound of a fly-catcher, braying of an ass, neighing of a horse,

lowing of a cow, sneezing, etc., in the same way, if the wind is passed at that moment making a sound the statement is taken to be true.

Whatever the mind of a person, who behaves against the rules of God, does is always untrue, and that always leads to the pleasure or pain. Whatever sounds occur spontaneously are always associated in some way with God like the Divine Oracle; what of a sound! Whatever occurs naturally and spontaneously has close association with God. The anus has great importance in this respect; moreover it removes the dirt from our body and purifies it. It is due to ignorance that people regard the anus as unholy.

Now let us think of the word Tonda (mouth). Tonda is the most unholy - dirty. It is the means that leads to the formation of stinking night-soil. It is formed of two letters 'To' plus Anda. 'To' means that and this, i.e., mine and thine that is the dvandva; Dvandva is full of all foolishness; the letter 'to' represents all dvandvas; a bag that contains all dvandvas thus is Tonda. The Sanskrit word Tunda for Marathi word Tonda means the same thing.

To make false statements, to talk indecent language, to abuse, to defame, to eat rich food and increase one's desires and so on - all these actions done by the mouth lead to sins - to suffering and pain. The mouth is thus used for unholy purposes. This is why to purify it, shastras have ruled that the mouth should take God's name. Because the mouth ingests food that leads to stinking night-soil, it is ordained that while ingesting it, the name of God should be taken. If mouth were in a pure state, where was the necessity of uttering God's name?

The word Tunda (mouth) can be shown to have a good meaning as well. 'To' also means 'that' - 'Tat' the Brahma - the Paramatma. The sac that contains Brahma will be Tonda. In order that one should constantly take the name of God and thus keep Him there in the mouth, it has been named Tonda. The word Tonda represents the head as well. The head is a sac that contains God - the Brahma; the head is also called Brahmanda, and Tonda is a part of it. When it is used for uttering God's name, it means God always remains there. It depends on the user. Those, that use the mouth - the Tonda in the cause of God, that always speak the truth, give real advice, ingest satvika food, refrain from speaking out angry words, hateful words etc. - the effect of shadripus, always attain the state of Godly happiness. Those that utilise the God in the mouth in the service of dvaita, and in the wrong manner, have to suffer for births on end.

Today is the birth anniversary of Shri Krishna, and it should be celebrated as usual; such ceremonials are beneficial.

### Some Advice to the Devotees.

(Today many devotees who had come to attend the function of the birth-anniversary of Shri Krishna were returning; Shri Baba spoke to them as a parting advice.)

You all belong to one family. These relations belong to previous births and that is why you do not know them; but I can see that. Always remember God and He will do all good by you. All of us have been belonging to one family for centuries on end; but due to diverse individual actions and the karma-prarabdha thereof, we have spread all over and have been taking birth in different yonis. Somebody of that large family, centuries ago, must have attained God, and it is he who is attracting you here through me. That is why you feel inspired to suffer all the troubles and visit this place to see me. If we had no relation you would never have felt the urge to come here. All of us now have to return to that old place of ours, and everybody should be ready for it.

We belong to the old stock, and we have to behave in that old way to return to our old positions. Hence you can come here and go away whenever you like. Pleasure and pain always affects everybody. Circumstances and situations do occur that shake us; but do not be frightened by them. Have courage. Keep your mind calm. It is one of our own forefathers that attained the state of God years ago, that is attracting us and taking us slowly, without causing any trouble to us, towards Himself; and naturally this is a good thing. Even though we were separated, we had to take birth in different places, we had to do varieties of occupations so far, we are now being collected together; obviously it is a good augury.

You people are returning today. Give me your good wishes and regards. You are all big men in the world. Take me to be your child and love me that way. I am always hungry of love. Do not think that I am talking this to one particular man; I am addressing you all, and all that I am saying is meant for all. Take this Udi and distribute it amongst your relatives and friends. It is the Prasada; it is the left-over of the parrot. Parrot and human beings alone stay in a cage. You are all entrapped in a cage and are trying to liberate yourself. God will help you; you should not worry. In order that you should get out of the cage, i.e., the body, (meaning births and deaths), I have accepted and put myself in this cage. It may be God's desire to release somebody which has made me put myself in this cage. I can get in and get out of this cage - this body - any time I like.

Whether pain or pleasure - whatever is inflicted on you by a Satpurusha is bound to lead you out of the endless chain of births and deaths. What you call and feel as pain is sure to help you in your liberation and take you to that Infinite Bliss. Once you take somebody to be God, then believe in him as your liberator and never look to his good or bad qualities, words and actions. Even if our father is a sinner, do not we respect him? If we love a child, do we pay any attention to his faulty actions and talk? Take me to be like that. Even though I appear to you to be apparently against the worldly ways and affairs, do not take me to be like that. My state has become like that and such reversed state is essential to attain the state of 'Sat'. For liberation, for emancipation of thousands, the Sadguru keeps a qualified man in such reversed state, through whom all of them attain their liberation. It has always been said that the ways of a Satpurusha are just opposite to those of the world. Hence without paying any

heed to my external form and actions, you simply go on loving me like your child; that will help me to attain your liberation.

Either by suffering, or by performing satkriya, or through a Satpurusha you have got to destroy your karma-prarabdha. It is the good or bad treatment given to you by a Satpurusha that destroys your karma-prarabdha. All the good and bad actions get automatically destroyed by being with one who has gone beyond both. It is like anything good or bad, sweets or night-soil, falling on the soil that is eventually turned into soil. The soil is beyond the dvaita. So far a sweet or night-soil is identified on the soil, that part of soil is considered good or bad; as both are transformed into soil, nobody calls it good or bad.

A Satpurusha is no doubt Brahmarupa, and hence beyond all the good and bad - beyond all dvaita; but when you approach him, it is your good or bad karma-prarabdha that goes to him and makes him do good or bad actions that become visible to you. By looking at his bad actions some people find fault with him. He looks temporarily bad like the Ganga looking temporarily dirty as dirt is thrown in it; eventually the dirt is flown away and the Ganga looks clean; the same thing happens in the case of the Satpurusha. A Satpurusha has neither good or bad with him; he is always in the state of 'Only'.

According to the type of people approaching him, a Satpurusha is seen to behave, to act. He is really speaking like a rock or like the calm waters of a lake. The actions that he is seen to do are not his; it is the reflection of your own actions. If your good goes to him, he is seen to give good advice, speak good words; if your bad goes to him he is seen to behave in the opposite way. All that good and bad that goes to him is not destroyed or does not become Brahmarupa unless it has reacted through him. Once your actions become Brahmarupa through him, you also become Brahmarupa automatically.

The pure atma of a Satpurusha is really ours. Originally all of us were Brahmarupa. Today we are in a dual position - one is bound down by the karma and the other is Brahmarupa in the form of a Satpurusha. That is why it becomes necessary to destroy all our karma through the Brahmarupa Satpurusha and thus attain our original state of Brahma.

Even if you don't understand what I am talking, it does not matter; you only stick to these words. You should always serve a Satpurusha with all faith and devotion; that is all.



- (1) A dream experienced by Shri Baba.
- (2) Use of Sanyasa (state of renunciation of all worldly things.)

(1)

On the night of the day previous and of yesterday, I had a dream. I will relate it to you. You be the interpreters to say if it was good or bad.

This dream consists of three parts. On the previous night in the dream I had an urge for a nature's call and I began to wonder as to where I should go for the same. I had to visit a latrine that time; but when I approached it I suddenly found that place was a part of the house! This part of that place was divided into two by a wall which had an opening without a door. I had to pass through that opening into that inner part for answering my call and I did that. When I entered that inner compartment, I found that there was nothing else but night-soil strewn over everywhere in different stages of drying from absolute liquid state to dried pieces. You may exclaim as to what is it am I telling! But don't you see, to me the stories of God or of night-soil are the same! I have told you once that if I have attained Godhood, I have done it through the night-soil. It is natural for me to revert night-soil and talk in respectful terms about it. You may ask me if I am suggesting that all of you should do likewise? How can I tell you what to do? All that we do depends on our Purva Sanskaras - previous impressions. God knows what were my purva-sanskaras. Anyway, I am to relate to you my dream.

When I went into the inner apartment, I suddenly found the night-soil in a semi-fluid state - almost in heaps everywhere, and it was flowing through the opening in the wall in the outer room. I began to wonder where to go. In the inner room the night-soil was in such great heaps that a person going in would have been drowned. I began to wonder as to who might have passed all that and why nobody ever cleaned that place. Or was it a public latrine that I had come to? But why has the whole thing suddenly started flowing out like that? So I came in the outer room, and sat there. By the time I had passed the night-soil that inner one flowed out and became one with that of mine. I began to shift here and there. My feet, my buttocks were smeared with night-soil by now. There was however no stink, nor any flies. Was it purified night-soil or what? It was not scented either. In a short while the outer room was filled with it. There was not an inch of space without it to stand on. I began to wonder whence was all that coming? And in that state I woke up.

Yesterday I was feeling sleepy in the cage at the Arati time. I many times go to sleep and see dreams which I do not remember. I do not then remember what is going on in front of me. But yesterday's dream I remember. A lady wearing marks of Saubhagya entered this hut.

I - Who are you?

She - Have you not recognised me?

She looked a simple decent woman; she was neither very pretty nor very well-dressed. She had no ornaments. I said "I think I have seen you."

She - Yesterday I visited you.

I - You are the same, is it?

She - I am the same; I was flowing out of that inner room.

I - What?

She - You were coming in and I was coming out.

I - Night-soil?

She - Yes.

I - Oh, you are dirty - unholy; you soaked me in.

She - Yesterday I came in that form; but today I have come in this form.

I - I have not recognised you.

She - I am the Ganga.

I - It was you who was flowing yesterday?

She - Yes.

I - Are you night-soil?

She - That is my true form.

I - I have seen many a time heaps of night-soil.

She - I was all that.

I - I see; that is why there was no smell nor flies.

She - Yes; I am that.

All the while she was standing outside the cage and I was lying in the cage. I told her not to enter the cage; I said that I had been quite content with her yesterday's darshana. I then spoke to her a little, and she went away. I woke up at this stage. Then I began to repent that the Ganga herself had come, and now I have lost her; what an unfortunate fellow am I. That night at dawn again she came in my dream; but this time she was inside the cage. I said "I had told you not to come, why have you come again?" At this juncture I felt that I was passing night-soil. She suddenly came inside the cage and said, "Today is Monday of the month of Shravana; God knows when such a Monday would again be available, and so I felt I should see you." I asked her as to which Ganga she was. She said "I am from Kashi. Vishveshvara is there; but I thought I should come here. Now you bathe me and I will bathe you. After all you are also Ganga, i.e., we both are the same. In order to bathe we have become two, so that we bathe each other. Who is there to bathe me? Hundreds take a bath in me; but nobody gives me a bath." I said, "It is alright; but where is the water?" She said "What you saw yesterday is our water."

Later we bathed each other; then she took me within herself and I took her within myself; and I can't say then who went where. I said, "What is all this?" She said, "I will be coming like this off and on." And then as we were mutually seeing each other in ourselves, I woke up, and heard the early morning bell. I kept quietly lying like that thinking over the dream.

(2)

I woke up when Bapusaheb (one of the devotees in charge of worship and arati) was singing the Arati. He raises his voice to a high pitch. I feel that that must be too much for him to get up so early and sing so loudly; however it has its melody. In his previous birth he had taken Sanyasa; he will complete that state in this life.

In worldly life the Jiva and the mind always receive good or bad sanskaras and ideas; so long as they are not destroyed by suffering the pleasure and pain thereof, one i.e., the Jiva cannot get liberation - attain the Godly state. It is for this reason that Sanyasa (full renunciation) has been advised for the Brahmanas. The proper rituals pertaining to it purify the atma, and with it one becomes qualified to attain the state of God. To use ochre coloured robes, to remove the hair, to follow certain rules, etc., are the principal means to destroy all the old sanskaras and ideas.

Think of a boy who is adopted. He has to follow the various customs current in the place of his adoption, and has to bear the pleasure and pain along with the

members of that family. Even though he adopts himself to the new house, he naturally remembers his real parents, his original house; the sanskaras he had there, off and on, come to his mind. All this remembrance, however, has no value. Even though his real parents love him, he no more belongs to them, nor he becomes now affected by them. Once he is adopted, their ties are broken, once and for all.

Once a man takes sanyasa, his thoughts naturally turn towards God, and they lead him to think that he is detached from the world. The thoughts and sanskaras of old life are stopped. Even if they sometimes come in his mind, they have no more effect on him; it is like the adopted son; his ties with the previous life are broken, once and for all. Just as roasted seed does not give rise to a plant, in the same way, when sanyasa has been taken with proper rituals, the old sanskaras are not able to affect him. Even though the old relations may visit him, their ties are broken, once and for all.

Some people say that to take sanyasa, a man has to be qualified. What are these qualifications and what for? A man who is involved in plenty of decisions and hesitations, i.e., Sankalpa and Vikalpa in his mind, is the real man qualified for the same. A person who has neither decisions nor hesitations, what for should he take sanyasa? In the fire of sanyasa-ashrama what has such a man to burn? It is good if such a man takes sanyasa; but it is not essential for him. On the other hand, a person whose mind is full of Sankalpas and Vikalpas, who is constantly performing all sorts of actions, who has plenty of dirt in the form of karma-prarabdha with him, - it is essential for such a man to take the sanyasa to liberate himself from all of them. At least in his last days he should take it, or it should be forced on him by relatives; if he dies with the signs of sanyasa it is good for him.

The sanyasa taken for getting out of the sankalpa and Vikalpa is never wasted. The signs and the rituals for santasa have been formulated by some great man of ancient times; his methods will never lead astray. To be devoid of Sankalpa and Vikalpa, the sanyasa state has to be embraced, and it is he, 'that ancient', that wants to come in that state; how can his methods and arrangements go astray? The attainment of the ideal of the state of sanyasa may take some more time at the most; that is all. Of course, sanyasa has to be taken strictly in accordance with the rituals laid down. To attain the ideal of that state one has to become sanyasi in other ways as well. Sanyasa means renunciation of everything pertaining to the world and attainment of that state of Purana Purusha – 'The Ancient', i.e., God.

To attain that state it is essential to keep away from objects of desire that serve to increase the desires and are an obstruction in the spiritual path, whether one takes sanyasa or not. One should always keep himself away from these things. Once with Gurukripa, a man completes his study of detachment, then even though the objects are all-round, or they are forced on him, and he has to accept them, he is never affected or influenced by them. The rituals of sanyasa are the rituals meant to detach one's self from all objects of and in the world, and they spread their influence slowly on the person concerned; and that is where lies the real significance of the state of sanyasa.

A few words spoken to Maharaja Sir Kisan Prasad, Diwan Bahadur of Hyderabad.

(Being rainy days, it was muddy all over, and the devotees were just sitting there as usual. At this juncture Sir Kisan Prasad arrived, took Shri Baba's darshana, and sat in the mud along with others. Somebody rushed with a mat for him, but he refused to have it. Shri Baba began to speak to him on this.)

You do not feel the necessity of the mat. But your good luck brings it to you. Bear in mind that pleasures do not come to anybody by themselves. You have sown the seed of happiness in your last birth; you must have nurtured it well then; it is bound to bloom into a fine tree, and give its fruit. A large hereditary estate means there must have been somebody in the family who accumulated plenty of punya which has fructified into the estate and the pleasure and happiness thereof. In such a family not only wealth resides, but even God is seen to be present there. A person in such a family gets princely pleasures due to His kripa. But such a man should be careful to keep himself detached from them, and go on performing satkarmas. He thus accumulates more of punya and God gives him more pleasures. If a person goes on denying these pleasures and continues to do satkarma, a time comes when God gives him His own ananda - the Infinite Bliss. The example of Dhruva exemplifies this state.

All this leads to one principle that as a person continues to do satkarmas and denies all the fruits thereof, he ultimately is able to attain that Infinite Bliss.

It seems that you are a person of that type. In spite of your being a Raja, and in spite of the mat being offered to you, you prefer to sit in the mud in common with others. It only means that you are qualified for the kripa of God, and God will bestow His grace on you and yours; you will not only attain all the temporal happiness but the Godly one as well.

(At this juncture Raja Narasingaji read out a few poems composed on Shri Baba by Sir Kisan Prasad. On hearing them Shri Baba said -)

You are a poet too; that's very nice. A person whose mind is full of love towards God is inspired to compose spontaneously like that; your poems show that God is pleased with you. If a vessel is half full one cannot know from a distance what it contains; if the vessel overflows, everybody can see what it contains. You are in the state of an overflowing pot. When the love of God fills the heart it overflows in many ways; poetry is one of them. Your heart is full with God's love, and it will unite you with the Godly state of 'all love'.

Baba - You people are not used to a jungle like this; please ask them to bear all the inconveniences. The real greatness of a man lies in remaining ha~2py under all conditions.

Sir K. - World is a place of suffering and not of pleasure.

Baba - The greatness of a man lies in suffering himself to make others happy.

Sir K. - Guru Nanaka has said that the Mendi plant gets itself destroyed in giving a lovely red paint to others.

Baba - That is the state of Sat. One has to suffer in making others happy. By seeing other's gains, one should feel happy.

(At this juncture Shri Baba permitted Sir K. and his people to retire to their rooms. On their leaving the place he said -) It is always presumed that a person, who belongs to a royal family or similar other family having all princely pleasures at his disposal, and yet who is fully satvika by nature is a person who has been blessed by God or by a Satpurusha. Such a person must have been an ardent and a staunch devotee in some of his previous lives. Bhagavan has said, "I always reside in the heart of not only the penniless, desireless satvika person, but also in the rich who are equally satvika." Even the darshana of such a man is beneficial.

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- (1) The motive and the limit of offering the Tana, Mana and Dhana.
- (2) How to offer them?
- (3) Arjuna Kumara and the cage.
- (4) The kripa of Ganapati on the non-devotees.

(1)

(Maharaja Sir Kisan Prasad got his son worship Shri Baba; on this he said -)

A man in need of money finds out a creditor, goes to him, and takes some sum on loan at some rate of interest for a limited period. The creditor, on being convinced about the solvency of the debtor, gives him the sum. Later the debtor returns the sum with all due interest just before the time limit; this naturally impresses the creditor. The dealings are now done between them with natural confidence and good will. Subsequently, the creditor becomes too pleased and actually forces a sum on the debtor who naturally now increases his business, and soon becomes a rich person. All this happens because the debtor was careful enough to return the sum before the period of contract was over.

Like this we should make God our creditor - a creditor whose business never stops. To satisfy our desire we get from Him the necessary body, mind, buddhi and objects of enjoyment. Of all these the principal means is the body. One cannot satisfy one's desires without a physical body. If there is no mouth how can one eat anything? The same is the case with all other Indriyas. Whatever we desire God gives us, but for a limited period. If we return Him the things we take from Him prior to the period of contract, He would naturally be pleased with us, and will begin to give us better things and many more things. If, however, we fail to return His things, He is bound to take action against us like the creditor; He employs the Yama Raja to take away the body, etc., and in order that we are able to undergo our punishment he gives a body suitable for that purpose and then makes us suffer.

(2)

Now how are we to return the things He gave us? We have to charge Godhood on a tree or an idol or a Satpurusha; a Satpurusha is the chief representative of God. We have to offer all our Tana, Mana, Dhana that He has given us to a Satpurusha, and then serve him with all devotion and faith. Doing like that is to return what He gave us. When it is done fairly early in life that means the things have been returned before the time limit was due. When we do so He gives us a better body, better mind, etc., and also increasing number of temporal pleasures. We return that also in due time, and He gives us still better and higher things, till ultimately a day comes when He makes us the owner of the universe.

Somebody might ask that if the tana, mana and dhana are offered like that, is it no more to be used? The reply to this is that all these should be taken as belonging to God, and looked after very well; after all it is somebody else's property and has to be cared for particularly; that is our supreme duty. That tana, mana, etc., should be utilised in the cause of God, and not in enjoying for one's self, or used for the affairs of the world. If the body is expended while working in the cause of God, one gets all the fruit of having offered them to Him.

The great Shivaji offered his all including the kingdom to Shri Samarth

Ramadasa. Ramadasa then said to him, "This kingdom now belongs to your Sadguru; remembering this well, you should continue to serve it - rule it with greater care." And Shivaji did rule over it as the representative of his Sadguru.

(At this juncture Sir Kisan Prasad requested Shri Baba for permission to take a photograph. On this he said -)

You know astrology, vedanta, photography and various other arts, and yet you are not proud of them; this is but a sign of the Godly Grace. One who goes down to the lowest of the low, is always seen to rise the highest. One has to ascend a ladder from the bottom. You start from the bottom, ascend bit by bit, and eventually you are pulled up the ladder by the One above. A man who assumes the lowest state becomes a king. One has to suffer and suffer, not only physical pain but innumerable adversities; it is then that such a man attains that Bliss.

(3)

(Shri Baba had taken the son of Sir Kisan Prasad inside the cage and had seated him on his lap. He asked the boy his name and he replied that it was Arjuna-kumara. On this he began to speak.)

The name of Arjuna Kumar is very good. If he lives his life worth his name, that is, if he attains the state of Arjuna, he is bound to become Shrikrishna. The word Arjuna means the lowest thing - the dry grass etc. If one attains the lowest state like useless dry grass, he becomes kumara meaning ku plus mara is equal to one that destroys, kills bad things. Kumara thus means a person who destroys all the sins. Unless one attains the state of Arjuna, one cannot become a Kumara. In short, when one becomes completely devoid of abhimana - pride, he attains the highest state. The middle of the five Pandavas was called Arjuna, and he had actually attained the lowest state like his name, and that is why he received continuously the kripa of Shrikrishna and became Krishnarupa.

The importance and glory of this cage is very great. One who is properly qualified can enter it. That way anybody can come in; but when I call one inside, then alone he will get the fruit of being within it. In the cage is kept Raghu. Laghu means small; one who becomes small - laghu is called Laghu, and Laghu means Raghu - the parrot. A person who takes the lowest state thus becomes a Raghu and is then qualified to be in the cage. Raghu is also called Shuka. Shukacharya was a great Mahatma and was the Guru of King Janaka. A person who takes even the darshana of this cage becomes like that; what must then be the greatness of a person who stays within? It is the great saints and satsis that remain in or visit this Cage.

The fact that this boy has been taken in, shows that he must be extremely lucky. God has put a mark of His on this boy, in that he has only one eye. What does it matter if he has only one eye? A Satpurusha also possesses one eye only.

(4)

(At this stage Svamiji read the Purana. Today's passage contained the praise of Ganapati. At the end Shri Baba began to talk about it -)

God Ganapati is the highest of all. Without remembering him in the beginning, nothing can succeed. Even though he is the highest, this purana has said about him - "Abhaktanam Vighnakartre Namah", meaning, he creates difficulties in the way of those who are not devotees. How can this be reasonable? To show grace to the

devotees is alright; but to trouble the non-devotees does not sound reasonable for a God. However, there is no partiality; do not be doubtful about it. To Ganapati all are equal. Unless one suffers first one does not become entitled to enjoy. That is why to a non-devotee he gives suffering first; that suffering absolves him from his sins. That is how you should interpret that sentence. By putting difficulties in his way, he counteracts - removes his non-devotedness. You can now understand how kind He must be. In other words, not only does He do good to the devotees but to non-devotees as well.

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### The Result of Dhyana-Dharana of God.

(Some devotee had brought a coloured photograph of Shri Baba and wanted to put it in the place of another plain one in the temple. On this he said -)

How long can a photo last? If you keep an idol of stone or metal it will last for good. How long this leathery body of mine is going to remain? (On this Sir Kisan Prasad said that an idol of Panch Dhatu (five metals) should be made; if he be permitted he would undertake the work. On this Shri Baba said -)

It is better that both of us remain eternally. An idol of only Rama or Vishnu is never installed; the idol of his devotee has also to be installed along with him. If you want to make an idol of mine, you will have to make one of your own. If both of us attain that state we both will be living eternally, with and without the world.

When the devotee unites with God, then alone both of them reach their highest state. Rama came forth as an incarnation only to unite with his devotees. In that incarnation whosoever was devoted to Him became Ramarupa, and that completed the work of Rama for which that incarnation was taken. The greatest devotee of Rama was Hanuman (also called Maruti). Hanuman thus became Ramarupa and Rama became Hanumanrupa. The body of Hanuman was made eternal. In that eternal form of Hanuman, Rama is always present.

This means that in the present times if somebody desires to become Ramarupa, then he must do the dhyana of Hanuman; it is through him that that person can become Ramarupa. In other words, in the eternal Hanuman, it is Rama that is eternal.

Shastras have said that Hanuman, Bibhishana, Bali, Vyasa, Ashvatthama, Kripacharya, Parashurama, Markandeya are eternal. Their presence is actually experienced by their devotees in their respective places.

If one begins to do the dhyana of Hanuman, his mind transforms into the state of the idol of Hanuman depending on the intensity of his dhyana; in course of time as the dhyana is held firm in the mind, the body becomes stable like the idol of Hanuman, while the mind with all the chaitanya becomes transformed into Hanuman; and since Rama is centred in Hanuman, that mind virtually becomes Ramarupa in due course; and since the state of Rama is the state of eternal Infinite Bliss, his mind becomes full of that Bliss; it is with the kripa of Rama that such a man is able to come back to body-consciousness, while remaining in that state of Bliss. At the time of his demise, he attains that celestial luminous eternal form and through it remains enjoying that Bliss for good. So long as the chaitanya of the body does not enter into the form within the heart, that form within does not attain the state of chaitanya. Unless the state of stability of the idol is attained by the body, the idol within is not charged with the chaitanya of the devotee. That is why it is essential to do dhyana-dharana of a stable idol. This incidentally explains the importance of idol-worship.

The idol is stable, while the devotee is full of life - of chaitanya. If by chance his body is not able to take that stability of the idol, i.e., his dhyana-dharana falls short of its full measure, then in the living present or in the ensuing life he meets a Satpurusha, and with his kripa is able to reach his ideal. If by chance somebody is able to meet at Satpurusha, prior to any attempt at the dhyana-dharana of any idol, and he begins to do the dhyana of that Satpurusha, both of them being full of chaitanya, he is able to attain the results of dhyana at an earlier date. Looking to the qualification and attainment of a devotee, the Satpurusha enters into his mind, which gets transformed

into the state of that Satpurusha. As one experiences the presence of Satpurusha within one's self, he loses all consciousness and the form of that Satpurusha. Since all the deities reside within the heart of a Satpurusha, this devotee is able to experience the state of all those deities, and ultimately experience the state of Brahma. In course of time with the kripa of the Satpurusha he can come to body- consciousness even while enjoying the state of Brahma.

(At this juncture Sir Kisan Prasad requested permission for worship. On this he said -)

You may worship if you like; but the inner worship is the real worship. This external form of worship is meant for initiating people in the path of devotion.

(At this juncture Sir Kisan Prasad completed the worship and put some money as Dakshina before him; on this he said -)

When you have offered your all, why this dakshina then? Your very name suggests that you have received the prasada of Shrikrishna and your wealth is indicative of that.

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Advice to Servants of Sir Kisan Prasad.

(Sir Kisan Prasad was leaving today. As such his retinue of about 300 persons came for Shri Baba's darshana. Baba spoke to them-)

It is muddy all-round due to rains. Your employer is sitting in the mud, and thus serving in the cause of God. You all are his servants. Your employer is always ready to suffer for you. It is due to him that all of you are able to subsist. Like your employer, if you also sit in the mud and serve in the cause of God, and do all that with faith and devotion, then God will raise you to the same status as that of your employer. That employer is the real one who is always ready to suffer to give comforts to all working under him. The servants also must remember that if the employer is not engrossed in pleasures and works hard, then they also must work in the same manner. If the servants are ready to suffer in the cause of God like their employer, then there will be no difference between them, God will raise them to the status of the employer. If the servants, however, will only enjoy at the cost of the employer, and will not do their work by the employer with all sincerity, then instead of being raised to the status of the employer, they will have to go on suffering for births on end.

When it is seen that the employer himself suffers to give comforts to his servants, then the servants ought to appreciate that and not remain engrossed in those comforts; they should feel ashamed of enjoying while seeing their employer actually working hard and suffering for them. The more the servants will work with all sincerity and honesty, the more their employer will try to give them comfort; not only that but such work is appreciated by God and He is bound to bestow His grace on them. It is essential thus for the servants to treat their employer as God and serve him.

(Then Shri Baba looked to other devotees who were listening to all this, and said-) "What to do? I have to talk according to circumstances. Tell me what else should I do?"

- (1) "Kalau Chandi-Vinayakau", meaning, - in Kaliyuga Chandi and Vinayaka have to be propitiated.
- (2) The result of satkarma performed with and without motive.

(Shri Baba spoke to Svamiji -)

The one who becomes the devotee of Ganapati gets the fruit of being the devotee of Shankara, Vishnu and Brahmadeva. It is that pure One that began to transform itself as Shiva, Vishnu, etc.; Ganapati is also a transformation of the same. Ganapati thus contains not only that pure One, but all its products of evolution also. That is why it has been said 'Kalau Chandi Vinayakau'. Kala, - the Time, is there, existing right from the beginning. Its evolutionary explanation is seen in the form of the four yugas - the Krita, Treta, Dvapara and Kali the last; the Kaliyuga thus includes the previous three in it, and that is where lies the importance and greatness of Kaliyuga. In a similar way, the ultimate transformation of Satchitananda into various Divinities is the form of Ganapati, and that is why this form has its own importance. It is no wonder, therefore, that Ganapati came into importance in Kaliyuga.

But the saying is "Chandi-Vinayakau"; from this it transpires that Chandi also has a great importance. We shall see how. Chandi is that power which manifests unusual occurrences and actions the like of which never occurred before and would not occur thereafter. Chandi says, "This Vinayaka has come forth from me. My original form is transformed into many a form; the form of Shankara, that of Ganapati and others are all included in them. It is my power that is able to give happiness through the form of Ganapati. It is I who has appeared in the form of many an incarnation; the various life-patterns exhibited by all the incarnations are worked by me. It is due to me that Parabrahma came to be known as Parabrahma. My greatness and importance abides in not only the Kaliyuga, but in all the Yugas. I am the prime mover in the causation of the different Yugas. There is nothing beyond me. The qualities exhibited by Ganapati - Vinayaka are not only due to me, but are mine. I am all pervading and eternal. If you are not able to understand my doings, then remember that all that has come forth is through me and that I am the supernatural power capable of any action and everything is due to me. If you become satrupa and the knower of all, then your becoming satrupa and knower of all will also be due to me. That sat-rupa is also myself. I am thus not only there from the beginning to the end, but I am also there beyond the end. In other words, there is no difference between the state of mine and that of the Infinite Bliss. I am that, and that I am".

The sentence 'Chandi-Vinayakau' thus becomes clear. In Kaliyuga, Chandi and Vinayaka have special importance. The Chandi says, "All the devotion shown towards Vinayaka is virtually shown to me; because everything has its origin from me. What of Ganapati? All deities are nothing else but myself."

(2)

Thu great primordial power, the Chandi says "What satkarma is done with a motive in relation to any deity, the fruit of that satkarma is given to that doer through that deity by me. The motiveless service done in the cause of any deity is virtually the

service done to me. If it is desired to serve me directly and attain my status and thus everything, then instead of serving me, the different forms like Ganapati should be served with all faith and devotion, of course without any motive: such service becomes quite sufficient for that purpose."

While serving, whatever fruit one receives out of it through that deity or through any other source; that should not be enjoyed. When the service reaches its full measure in this way, then you will receive the grace of Adimaya – Adishakti - you will be the attainer of Kalpa Vriksha (a tree that gives whatever is desired under its shade, at once); then you can enjoy in any way you like or remain in that Infinite Bliss.

A person can stick to any form of God and serve him with all faith and devotion; this has to be done for a particular period while observing the rules and regulations laid down; then alone it leads to the desired result. Take the example of a mango tree. You plant a tree. You have then to nurture it and look after it for a particular period; then alone you will be able to get its fruit. If you leave looking after it in the middle, the tree would say, "Well, we have done with each other." The tree gets dried up - dies; that means no tree - no fruit and no Paramartha. The labour done till that period is all a waste. If some service is to be done with a motive, then it has to be done in a particular way for a particular period laid down; then only that service leads to its proper fruit. With the attainment of the fruit, the punya created by the satkarma is completely cancelled. That fruit will remain for a particular period depending on the strength of the causative punya. If the service is not done for that particular period, then it does not bear any fruit. It is like the death of the mango tree left unattended. If somebody stops serving the tree in the middle, that tree says, "It is a matter of few years now. Continue to water me. I am awaiting you". In the same way, that punya awaits the devotee. The punya says, "I am awaiting you. If for some reason or other you had to discontinue, it does not matter; you can recommence now". Like the tree if it be not watered for some time, it will only take a little longer to bear its fruit.

If somebody asks whether the satkarma that had to be stopped for some reason is not recommenced and completed, whatever has been done has been a waste or what? The reply is that it will be waste like the tree. But there is a method to make it useful. I will explain in terms of that tree. You planted the tree, and served it for some time, and then you could not continue to serve it; you can then approach somebody, explain to him the circumstances and then request him to water the tree. That man may say, "If I did it, eventually you may claim the tree; what is the use of my serving it?" You can say, "You serve the tree; eventually give me some fruits and you take the rest." If that person is not ready to give that much of share, you can say, "Alright; don't give me anything; but please look after that tree." In this you have given up all your motive - all your desire for the fruit. In the same way, if the satkarma done with a motive remains half done, we should say to the Almighty, "I commenced this with a motive; somehow I am not able to complete it; I am not able to observe the relevant regulations. I have given up my motive now. I do not want any punya that may have accrued out of whatever has been done; I offer it at your feet." If this is done, then that punya belongs to the class of motiveless - desireless punya. Who else but God can take such haphazard punya? Whatever is offered to God is never wasted. Even though that punya is of no use to the doer, it becomes useful to the family of the doer; or it may give him his ensuing birth in that very family with sat-buddhi, and may help him to complete what he had left half-done, and thus satisfy his desire. It thus is not wasted like the tree. In Gita it has been told, "Na Hi Kalyanakrit Kashchit Durgatim

Tata Gachchhati". In short, this primordial power says "When service is done without any motive or desire, then I am there from the beginning to the end." I have just spoken about motive-based service. Motiveless service not only satisfies the desires, but also gives that Infinite Bliss; that is why motiveless service is considered as of great importance.

I may have spoken about this subject sometime ago according to the circumstances prevalent then. Today I have talked about it in relation to 'Kalau Chandi Vinayakau'.

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- (1) Offering of false things for attainment of real happiness.
- (2) Do not give up your old while taking the new.
- (3) Ganga - the public gutter water.
- (4) The result of taking the lowest state.
- (5) Temporal and spiritual happiness to those associated with me.

(1)

It is necessary to collect untrue things for the sake of the Truth. The world is unreal, while God alone is Real. Since He could not experience his own state of Truth, He transformed Himself into this untrue world, and began to experience the untrue-false state of the world. When He begins to wish for His own true status of Infinite Bliss, through the human form He begins to discard the false things of the world. The family life and this world - all is untrue - unreal; but for experiencing His own real state, He first experiences the unreal family life and the world. This at once suggests to us that it is the duty of the human being to discard all the worldly pleasures - all the objects in and of the world for the attainment of that Infinite Bliss.

How is truth experienced through untruth? It is this way. In the world things that sustain the body such as grain, clothes, etc. are true. To gain them from the shopkeeper we have to give him money which is the principal source of suffering and pain and which by itself does not give any contentment - any happiness. Without money we can't get the necessary things - the true things from the shop. To gain them we have to collect first the false money.

Exactly in the same way, for the attainment of real happiness - the Infinite Bliss, one has to experience first the false family life in the false world. Just as money is first earned and then expended to gain corn and clothes, in the same way, this destructible body, mind etc., that we collected has to be expended to attain that Infinite Bliss. In other words, one has to offer all the tana, mana and dhana with all this world to God to attain that eternal Godly happiness - the Infinite Bliss.

An ignorant man however is not able to do that. Just think of the money. If, instead of expending the money to procure eatables, one begins to eat the money itself, needless to say it will only lead to suffering and pain. In the same way, if the tana, mana and dhana, instead of being expended for attainment of that Bliss, are enjoyed as such, they will only lead to endless suffering and pain - i.e. enchain one in the endless cycle of births and deaths. This at once explains the necessity of utilising the tana, mana and dhana in the cause of God without any motive and with all faith and devotion.

(2)

Today is Haratalika day (3rd day in bright half of the 6th month of Indian Calendar on which it is customary for all women to take themselves to be Parvati - the spouse of Shiva, and worship the phallic sign of Shiva made of sand) This is a vrata which is very important for women. You should worship the phallic sign of Shiva

made out of sand.

(On hearing this some of the women devotees said: "When we have in you before us the real Shivarupa, Haratalika and Shiva-Shankara, why should we make the particular form out of sand and worship it?" On this Shri Baba said-)

I just told you that we have to collect the unreal to experience the real. If at all you think - or you take me to be the real Shiva, it means that you have attained this true form of Shiva as a result of having worshipped the sign of Shiva made out of sand in many a previous birth of yours. It is the result of that previous worship of yours that makes you feel that I am the real Shiva and that no more you want to be engrossed in the false form of Shiva made out of sand. Even though it is quite possible to experience Shiva in me, it is not fair to discard any untrue thing if it be connected with God. Even though the sand is untrue, but as it is linked with Shiva, it is not reasonable to break away suddenly from the sand-made form of Shiva; one should continue to worship that form. That will ensure you the attainment of that invisible real state of Shiva which is still higher beyond this visible form of mine, as you leave this present gross body of yours.

(On hearing this, some of the women-devotees said: "Who else but you can be the real Shiva-Shankara?" On this Shri Baba said -)

From the gross physical point of view of yours it is quite in the fitness of things that you take me to be the Shiva-Shankara. After you leave this body you will attain that self luminous celestial eternal form of Shiva, which form is obviously superior to this form of Shiva you see in me. That celestial eternal form of Shiva is also myself. To attain that you have to have the form of Shiva made out of the unreal sand. If you still take me to be that real form, in a way it is not bad since this gross form, of mine you see is also unreal, and as such if you worship me as I am, you will have worshipped this unreal gross form that will lead you to the attainment of that real invisible celestial eternal form of Shiva.

Never leave for this very reason, our old customs. The shastras name the God as Purana-Purusha. Purana means the ancient - the old - the oldest. God is never called as a modern - as a New Purusha. God being there from time immemorial He has been called as Purana Purusha. If it is desired to attain this Purana Purusha, then one has to stick to the Purana - the old custom is that which has been laid down by the great thinkers of very ancient times for the succeeding generations; to enable them to attain all the temporal and spiritual happiness. We should never set aside these old customs - old methods. Even when we have to follow new things, we should not leave the old custom; they should just be continued. Sticking to the old customs while doing the new things will establish the new things on sound basis. Not only I am modern as well as ancient, real as well as unreal, but I am also beyond the both.

Now to combine worshipping me and the sand made form of Shiva simultaneously, you bring the sand and put it on me: then both will be there - myself as well as the sand; that is, you will have worshipped the real you take me to be, as well as the unreal sand. If you dare, bring the sand and bury me under it; my head projecting above the sand will look like the phallic sign of Shiva; it will resemble the self-existent - full form of Shiva since it will have these legs and hands. By doing this you will have worshipped in both the ways and will have satisfied your desire. As usual, make the sand-made form of Shiva in the temple and worship him there, and bury me in the sand and worship me here.

(Shri Baba then spoke to Raja Narasingraj-)

Last year on this day all men dressed themselves as women and worshipped me. Mr. Pisolkar of Hyderabad was here and he also had put on a sari. Shankara is said to



reside in the place where bodies are cremated or buried. Shankara has to be worshipped in that place. This place you are sitting is nothing else but the cremation and the burial ground.

(3)

(At this juncture a devotee couple said that if they be permitted they would bring the necessary sand and bury him in it as suggested. On this Shri Baba said -)

This couple of Mama is always ready for any work. They are really devoted. Once when I was at Khadagpura one person brought some Ganga water and wanted to put it on me. I told him not to pour it on me, and that my Ganga was always with me - ever ready. That man did not pay any attention to my words and began to pour that water on me. On this I said to him, "My dear man, if you desire to put it on me you may. This is not the Ganga that could purify me. If you put yours on me, then at the end of it I will have to bathe with my Ganga. Seen my Ganga? There she is flowing through that latrine-drain pipe! "In spite of all this he poured half the quantity of that Ganga on me, which looked to be crystal clear at that time; when he turned round to distribute the remaining half to others who were there, he found that the remaining half resembled the latrine-drain water. I then asked those standing there to bring that drain water and bathe me with it.

This 'Mama' couple was there. The moment I said that, this couple went ahead with pots to the public gutter, filled them with gutter-water containing tar, dirt, washing from latrine, urine and what not, brought them in front of me and straightway began to pour it on me, seeing this everybody began doing likewise. As they poured that filth on me it looked obviously so dirty; but as it passed over my body it looked to be crystal clear like the real Ganga; people partook of it for the real Ganga. That was the miracle seen by all.

Such is this couple of 'Mama'; they are sure to bring the sand and bury me neck-deep in it.

The mind that does not lend ear to any sanskara, good or bad, faulty or wicked, is able to see God in everything.

(4)

On this day Parvati worshipped Shankara; Haritalika worship means the worship of Shankara and Parvati on this day. The story behind this day worship is this: - The father of Parvati wanted to hand over his daughter to Lord Vishnu - the Lord of all riches; but Parvati had decided to marry Shankara who was devoid of all riches. She was trying to find out means to satisfy her desire. She quietly slipped into the forest along with her friends. On the banks of a river she made the phallic sign of Shankara out of the sand there, and began to worship that form of Shankara with all zeal and devotion in accompaniment of her friends; today is the anniversary of that day.

That staunch determination of hers made her understand that if she voluntarily accepted the lowest state and the state of suffering, then alone she will be able to attain the highest state of infinite happiness and unending saubhagya; it was for this reason that she had decided to worship the lowest - the useless material - the sand, and in the end attained the old, ugly, dirty, beggarly, resident in a cremation ground, - the Shankara - the representative of the lowest of all, whom she had chosen. That Shankara gave her all the experience of Infinite Bliss and unending sauhhagya by transforming himself into that state, and raised her to the status of the 'Mother of the

world'. This is nicely explained in Gita "Yattadagre Vishamiva Pariname Amritopamam;" - Whosoever ventures to have poison-like painful state first, always gets the highest state of nectar-like Infinite Bliss.

For attainment of akhanda saubhagya - the state of Infinite Bliss, from that day this Vrata of Haritalika came into being. All this consideration leads to one thing; that there is something very special in taking to the lowest state. If you like, what of Parvati, you can look at my example. Right from early childhood I have been facing and suffering troubles, difficulties and painful existence in every way; that is exactly what has led me to this state of Infinite Bliss, and that is exactly what I am trying to give you. Whosoever today is a king, or has princely pleasures, etc., is in that state today on account of his having suffered in every way previously. Take the example of the present Holkar of Indore; he was born a peasant in the lowest state and suddenly was adopted as a Prince!

(5)

I am always partial to the old customs. That is why I always say that you should visit the temple there, do some abhisheka on Maruti, etc., prior to your coming to me. Some of you follow this way, while others prefer directly to come to me; I am obliged to these people since they take me to be like the stable idol. The stable 'lifeless' idol and an 'alive' Satpurusha are one and the same; it is to experience this unity that this arrangement has been put in vogue. A person, trying for this, is able to experience 'Baba'; i.e. me, in that lifeless stable idol and he actually experiences this form of mine full of life; when he gets experience like that, how can he be beyond them? The idol and the Satpurusha tell him that since he united them together, he should also join them; thus all the three become one. When a Satpurusha leaves the body, then his devotee has to charge that state of Satpurusha on some stable idol and treat it, - behave with it accordingly; this leads to the desired unity and he is actually able to experience the presence of the Satpurusha; what happens is that his own Chaitanya passes into that idol, and he experiences the unity of the stable stone idol and the Chaitanya.

(At this juncture somebody offered a sacred thread to him. He spoke on this -)

This is a sacred thread - the Janave (worn round the neck wet and right armpit). I had left it years ago; now it has come back to me. This word is split this way: Ja plus Nave (meaning 'go' and 'new' respectively), meaning, let go the new, it means stick to the old. It is a warning to remind one to behave in old mode of life, and not to accept anything new that goes beyond the Faith. I have finished with birth and death, family life, worldly affairs and things, Faith, etc.; you people are trying to bring me back to them. At the time of wearing the sacred thread, it is said - "Bramha-karma Sidhyartham Yadnopavita Dharane Viniyogah", meaning, - I am wearing this sacred thread for the fulfilment of Brahma-karma. By offering me this I do not know if you people are again going to make me commence Brahma-karma like the commoner in the world.

It is that Satchidananda itself that is carrying on all the affairs in the world in the form of different human beings, - the Brahmanas, persons of different castes and creeds etc.; it is that which reverts to its own original state of Infinite Bliss through the human form. Once a human being attains that, he can do what he likes; what of playing some part in the affairs of the world then? Lord Shrikrishna also has said - "Na Me Parthasti Kartavyam Trishu Lokeshu Kinchana, Nanavaptamavaptavyam Varta Eva Cha Karmani". (Gita, Canto 3, Shloka 22;) meaning, "Nothing is left in this

world that I have to do as duty; I have no desire to do anything. Even if I have to do it, the question of getting or losing anything due to it does not become applicable to me; and yet I have to play my part in all the affairs of the world."

The gross body is meant for action; but having acted in various ways thus with the gross physical body, a person who does not pride himself as the 'doer', and has no motive nor desire behind any of them, i.e. a person who has lost all ahankara and desires, is the real Jivanmukta. Those who behave in the opposite way, i.e., who play their part in the world with pride, desire and motive, it is such men that are called ignorant, and are the sufferers of pleasure and pain for births on end.

It is the same person, who has attained the state of Brahma, that has left everything in and of this world through my form, and that is enjoying that Infinite Bliss. If now this form of mine, be subjected to take part in sansara, in this world, in the form of family life, etc., and made to undertake actions both good and bad, is it ever going to affect my state of Brahmarupa or the state of Jivanmukta? Nothing can revert me back now; but being predestined as it were, I am obliged to perform various actions - good or bad, and while I am doing them whosever, belonging to either the animate or the inanimate creation, becomes associated with me is bound to attain automatically the same state of Brahma, - that of Infinite Bliss. This is definite. It may be that a word coming from the mouth of Brahmadeva may prove to be wrong; but this statement of mine shall never go wrong.

Do you expect anything like a wisp of cotton or blade of grass to remain in its own state when put in the blazing fire? In the same way whether I may be present, or not present, whatever gets associated with me, is bound in the end to attain the state of Brahma - the state of Infinite Bliss. That is the Siddhanta. I am actually seeing now that some of the human beings and other forms are enjoying the state of Infinite Bliss, and how those that are living are having their fill of temporal pleasures; that is why I am speaking like that with all confidence.

Today thus is an important day. Even the 4th day of worshipping Ganapati has luckily coincided. Last two days I have been talking about the unity of Shakti and Ganapati. Moreover, today is Tuesday which is the favourite day of the Shakti. Chaturthi on Tuesday is very much loved by Ganapati. So today, see, how many coincidences have occurred. That is why I felt spontaneously inspired to talk about Chandi and Vinayaka yesterday and day before and today.

My talk sometimes is very much disconnected; you should connive at it and look to the principle enunciated in it. A person, whose heart overflows with that inner knowledge, always worries continuously for the welfare of the Jivas; so much suddenly fills my mind, - the various methods and means of getting out of the present degrading state of the people and the country. It makes me speak over the same thing again and again in different ways to warn you people to save yourself from all the suffering and pain. There are many a book like Dnyaneshvari, etc., which must be explaining this subject in the same way. There are very few who understand in a few words. If it were a subject that could have been covered in a few words, it would not have been dealt with in hundreds of books. That is why repetition becomes automatic with me. My language is not grammatically correct, or stylish. I actually treat my talks as just a saying of an insane. If you like these talks, you can make use of them. A man who is mentally prepared should understand it and make use of it for the public good.

(After this, sand was brought, Baba was buried neck-deep in it, his head rising above the mound of sand like the phallic sign of Shiva and worshipped.)

- (1) Means of attaining Saraja-Samadhi.
- (2) The result of swerving from the path of Yoga.
- (3) Transfer of the primary Prakriti due to Sadguru-kripa.
- (4) Effects of desires that come in the mind during any anushtana.
- (5) The political tradition of Ramadasa and Shivaji.
- (6) Rama, Ramaduta and Ramadasa.
- (7) Means to attain Svarajya.
- (8) The unity of Shiva, Rama, Maruti, Ramadasa, Shivaji and the English.
- (9) The origin of the English.
- (10) The origin of the Chitpavana Brahmanas.

(1)

(Shri Baba began to speak about yesterday's worship.)

The full-fledged yogis can get themselves buried for some limited period. If they overstep the period, they will be behaving against nature and they have to pay for it. The rules observed by yogis are artificial, and can in no way be compared with those of nature. The prowess shown by a yogi depends on the extent of his study. They can keep themselves in the forced Samadhi under the ground for whatever period they have practised it.

(At this juncture a devotee worshipped Shri Baba in commemoration of the Rishi-panchami day, and offered some rupees bearing the face of the king; on this he said –

In the form of these rupees are these Rishis of old. It is those old Rishis that have now come in the form of these present kings to enjoy their Punya. The faces of the kings stamped on the rupees are virtually the faces of those Rishis. In those old days they had performed severe penance, Anushtanas etc., and effected communion with God, and now are enjoying these Princely pleasures to expend the punya thereof. Somebody might say that if those Brahmanas are these modern kings, why are they not Brahmanas? The life of a Brahmana is not meant for enjoyment but for performing the various satkarmas that are capable of giving a kingdom, princely pleasures and the Infinite Bliss. These actions have to be performed with a Brahmana body, while the pleasures thereof have to be enjoyed through some other suitable body or enjoy that Infinite Bliss through a celestial body. That is what has been ordained by God. It is by God's will that the work of the Kshatriyas has fallen to the lot of the English.

Again Parashurama was an incarnation in the form of a Brahmana, but he did the work of the Kshatriyas and killed them; that is why all these Brahmanas - Parashurama, etc., - took the form of the English and began doing the work of the Kshatriyas. This is how the temporal and spiritual happiness is attained by establishing association with God.

To effect union with God means Yoga and there are many a method for the same. Not knowing the different forms of Yoga, many call Hatha yoga alone as Yoga and the control of breath and holding the breath is taken to be the proper study in the line by them. The study of yoga, however, that takes place at a slow pace at the will of the sadguru, that does not go against nature, and that is based on punya accruing out of motiveless - desireless, i.e.. Nishkama karma, leads one to its final stage of Sahaja-Samadhi (i.e., the natural and not a forced one as in Hatha yoga); in this yoga they

never think of going against nature.

The one, that was there right from the Beginning, did not obviously study Hatha yoga; he behaved in a natural way; he did not work on his own; he did not think of results; he did not do anything to have pleasures; he just went on in the most natural way, i.e., he remained in the state of 'Be as it may' and ultimately experienced that he himself is everything; and this state is the state of Infinite Bliss. The World somehow came into 'Being'; 'Being' means: to use things therein in a natural way; not to exert to make anything useful; to see whatever happens, just like a witness; not to name anything as good or bad; not to stop anything that is happening; not to exert to cause anything to happen in one's own or anybody else's interest; not to think of what one is doing; not to think of any pleasure and pain; only to see as a mere on-looker, whatever goes on - whatever happens, - all this is just 'Being'. In other words, when one begins to experience in the world that he is in no way connected with anything else in it, that he is just as he is, he is in the state of 'only', then he begins to experience the real happiness - the Bliss of 'Being'.

Those that have thus mastered the state of 'Contentment' are the real perfect persons. Having not done any action with the least feeling of Ahamkara, they have not to have any birth to bear the evil fruits thereof. The study of Hatha yoga, however, cannot be done without Ahankara, and as such the Hathayogis never get that real Bliss born out of Nirahankara. For instance, during summer one experiences heat and breeze; one bears the heat without using any artificial thing like a fan etc. for some relief, entirely depending on the natural breeze; if troublesome things begin to happen in a natural way, then the same nature provides things that offer relief from it at the same time; that is the rule. Continuous breeze is always experienced in the summer along with the heat.

A person, who during the summer just bears the heat and enjoys the natural breeze when it comes, - in fact a person who just behaves in a natural way in all situations, is the person who always remains in the state of the natural, - or Sahaja-Samadhi. The word Sahaja means natural, while Samadhi means Dhi - Buddhi in 'Sama' state, i.e., in the state of equilibrium, meaning the buddhi that remains in the state of poise in relation to the laws of nature. A person whose buddhi ever remains in such a state, that is a person who never behaves in 'his own way', who does not do anything forcibly but remains just as may be ordained by God, is a person who remains in the state of Sahaja-Samadhi; such a man is always in the state of Samadhi. The first canto of Gita shows that Arjuna was insisting - on abandoning the fight; subsequently as a result of Lord Shrikrishna's advice he gave up his point of view, and behaved in the natural way - according to the laws of Nature - according to Svadharma; that is what Lord Shrikrishna has laid down in Gita; He said that since he (Arjuna) began to follow the natural way, no difference remained between them; He said that since that time both of them became one and the same.

One must remain in the state of 'Be as it may'; one has thus to remain like all other things - animate or inanimate - without any ahankara; after all, each of us is but an object like all other objects in and of the world. Is anything in this world ever seen to exert for pleasure or pain for itself? It is the human being alone that exerts that way. Just as everything else is actionless (ego-less), in the same way, one should remain actionless (ego-less) and just go on seeing things (in a detached way) as they occur - as they happen; once one is able to remain in such a state for all the time, it means that he is in the state of Sahaja-Samadhi. Why? Because originally as we are, we are actionless; action for bare subsistence is never considered as a fault. Lord Shrikrishna has said - "Shariram Kevalam Karma Kurvannapnoti Kilbisham" According to this

statement of the Lord, minimum necessary action for bare subsistence is not faulty, and does not cause any hindrance in the spiritual path. All other actions lead to the formation of karma-prarabdha and thus come in the way of one's spiritual progress.

Just think of a fruit or corn; when a person eats them, i.e., when they pass into the human being, they assume the form, or rather become one with the human being; a human being makes them like himself, brings them to his level, simply because they offer no resistance on their own. In the same way, if a human being remains an enjoyer instead of becoming an enjoyer, then he will automatically be taken into Himself by the Lord, i.e., the human being will pass automatically, without any effort, into his original state; this is the state of Sahaja-Samadhi. You may have now grasped as to what is meant by the state of Sahaja-Samadhi. In short, things done by anyone forcibly do not last; one has always to pay for all that he does on his own.

(2)

When the study of Hatha yoga reaches its full measure, then it becomes one with the natural ways; till then all the actions therein are of a forced type and not natural. If a person could pass into the natural state in this way, it's quite alright; then that forced action becomes a natural one. If, however, a person has to discontinue his study for some reason, or dies during the study, such a person is called Yoga-bhrashta; this state is not wasted. He gets his ensuing birth in a royal or a rich family to enjoy the pleasures commensurate with the punya he had accumulated. When he expands away his punya, he again becomes as he was to begin with, prior to his study.

As a person begins to enjoy princely pleasures as a result of the punya accruing from Yoga-sadhana, he normally acts in various ways while having them, and these actions are generally of an adverse nature leading him to suffer; that is why the maxim "Rajyante Narakam Ghoram", meaning, that at the end of enjoying as a king, due to many a faulty action performed by him during his rule, he has to descend down into the worst hell to pay for all those actions; in other words he becomes bound down permanently to the chain of births & deaths. On the other hand, instead of doing many an action on his own, if the king sticks to a Satpurusha, rules according to the rules laid down by his forefathers, rules because he has to, and treats his subjects as his children, then such a man, without being affected by any of the actions, becomes qualified for that Godly state with the help of that Satpurusha.

When Hatha yoga is practised bit by bit - the study is extended over many a life and ultimately completed till it resembles the natural stage, even then that person has to take a birth; why? Because he has reached that with force, i.e., with ahankara, while that original state is devoid of any ahamkara. As such when he attains that highest state, not only he remains in that state, but he also takes birth as a king, and enjoys all the princely pleasures. It is such persons who come to the earth as kings. Such persons of course are very few. These days it is a group of persons that rule instead of a king; all these persons obviously belong to the Yoga-bhrashta class, and that is why they rule.

(3)

It is almost impossible to study Hatha yoga in these days of Kaliyuga; that is why these days the traditional path of knowledge is considered of greater importance; whatever is done according to these traditions is never considered faulty. The power of the sadguru is always there in existence; a sadguru never takes his devotee through

any Hatha. On whomsoever he wants to bestow his kripa, he takes away from him, - relieves him of the Asat-prakriti that is responsible for the affairs of and in the world; he replaces that prakriti with the natural, - the sat-prakriti, responsible for bringing the world into existence: that is all what a sadguru does. When a sadguru actually bestows his kripa, one experiences this change in himself, that the prakriti in the human state doing all sorts of actions has left him and that the One original primary prakriti has taken a form and entered his heart. Then in accordance with the qualities of that prakriti, in relation to the spiritual path and the good of the world, his gross body begins to perform various actions; this being the original prakriti that pervades the whole world, she goes on acting in a way just opposite to the common ways of the human being. All actions spontaneously occur at his hands. The ways of the first prakriti were experienced for births on end; when the other now possesses one's self and when one begins to see her work, one begins to wonder at the happenings. When the first 'asat' prakriti left me, and it was replaced by the 'sat' prakriti, I passed through all this peculiar experience.

The traditional knowledge one attains through the sadguru is at all time superior to the one obtained through Hatha Yoga. That traditional knowledge teaches that all that is there is 'myself', that whatever happens is always right and to make any changes therein is wrong, that one is absolutely separate from all the rest and yet one with the rest; well, this is what that knowledge teaches. A person who has fully imbibed this traditional knowledge is the real 'knower'. To be in the state of this knowledge means the state of Sahaja-Samadhi. It is the same as Rajayoga and Dnyanayoga. The Lord has said that there is no difference between Himself and the one who has attained the state of Sahaja-Samadhi. The state of the sadguru is a type of prakriti. The sadguru may be with or without a prakriti. The Lord has said, "The original primary prakriti is Myself; the person who is possessed by that prakriti is the real 'knower'; and that he and I are one and the same."

(4)

Those that are not able to complete the study of Hatha Yoga, but who in the middle are able to attain the path of knowledge through the sadguru, then in their ensuing life, instead of sticking to Hatha yoga, they follow the other path and attain the state of Sahaja-Samadhi. Those, on the other hand, that are not able to complete the course of Hathayoga, return here to enjoy princely pleasures. Some might say, "Hathayoga is practised for attainment of Infinite Bliss; if all could not be achieved, is all the attempt wasted? He did not undertake the study for having any princely pleasures." The reply is that what you say is reasonable; but there is a point to be considered, that while doing that study the desires go on troubling that student; if for instance, as he studies, a thought enters his mind that his study will be giving him plenty of pleasures, then that does give him the princely pleasures. However, the student who does not desire anything throughout, who does not feel that he is ever doing some karma that leads to punya - such a one straightway reaches the state of Sahaja-Samadhi.

When a person undertakes Anushthana, Yogabhyasa etc. with some definite purpose in view, as he is doing the satkarmas, he feels that he is doing them with a desire, and that he should really do them absolutely in a motiveless manner. Such a person no doubt gets princely pleasures, but his attention becomes focused on the spiritual path as well. While enjoying those pleasures, he begins to feel about it; he feels that all these pleasures are dependent; and at the first occurrence of suffering he

gets switched on to the spiritual path.

Whenever a desire occurs in the mind, the seed is sown and it is bound to bear the fruit. Some of such seeds get dried up; if however they get watered they are bound to sprout out. A person who had both the desires, (with or without motive) thus, begins to enjoy the princely pleasures and eventually gets tired of them and begins to undertake spiritual practices. While ruling, King Janaka got tired of his being a monarch, and eventually he attained the state of having left ruling even while he was actually ruling; obviously, Janaka must have had both types of desires in previous lives, and both of them got watered and nurtured. There are many an example like this. Many a ruler handed over their thrones to their sons and retired into the forests for penance. But why have all these ancient examples? Take the modern example of Shivaji. Who was he, what was he, etc., I will tell at the proper time; it is a good piece of history; it is connected with the history of the English and that of Shri Ramadasa; along with it the history of Aurangajeba and some other Muslim princes shall have to be narrated; the whole thing is a closely connected net work, and the tradition of that intricate net work is going on even now. I can't tell one part of it; if I once begin to narrate it, it will be a huge thing like Mahabharata. Of course, the whole thing is very illuminating. All this explains that the king and a Satpurusha are not two entities; they appear in both these forms.

Shivaji ruled, and eventually he got tired of it. It was not that somebody was robbing him of his kingdom, or that it had reached its maximum extent, or that the subjects were against him, etc., that he got tired of ruling; the real reason was lying within himself; it was the natural feeling of detachment. Obviously it was the fruit of the seed of detachment that was sown by him in his previous life; and when that fruit became ripe, he immediately began to feel that he should renounce. The history tells you that he dedicated his kingdom to Ramadasa. Whether Shivaji or Janaka, according to their desire - the Prarabdha they had to rule, become kings, and enjoy the princely pleasures; but the result of this action of theirs did not affect them; they were saved by another seed sown simultaneously, that ultimately led them to the state of Satpurusha. Shivaji became sat-rupa - he returned to his original state; his tradition as a king and as a Satpurusha is existent even now.

(5)

The English are connected with Shivaji; it could be said that as they are ruling, - it is the Shivaji that is ruling. Shivaji dedicated his kingdom and all to Shri Ramadasa; it is in the fitness of things that Shivaji and Ramadasa united. The action of reigning over a kingdom along with his state of Satpurusha fell to the lot of Ramadasa; but Ramadasa transferred his atma in the physique of Shivaji and made him rule; in other words, through the form of Shivaji it was Ramadasa who was ruling; on the other side, the atma of Shivaji was stored by Ramadasa in his heart; this means the bodies of Shivaji and Ramadasa were the same; it was a transfer of their atmas only. I explained sometime ago that a sadguru transfers the prakritis with his devotee; it is exactly on these lines. The work of ruling that came to Ramadasa had to be entrusted to somebody after Shivaji. The English are all the servants of Rama, i.e., they are all Ramadasa; the kingdom also belong to Ramadasa. The kingdom dedicated by Shivaji thus came to the Ramadasas - (servants of Rama) - the English, in the traditional way. Whichever way you think, you will see that the English are Ramadasas.

The atma of Ramadasa was obviously actionless, desireless etc., while that of Shivaji was full of desires and actions. Since the union of the two had occurred due to



the dedication, subsequently it fell to Ramadasa to appear in two forms simultaneously - one in the form of the English to rule, and the other in the form of the present, actionless, and desireless, perfect Satpurusha; both these are the transformations of Ramadasa including Shivaji. That state of Satpurusha descended up to Shri Sai Baba; since Ramadasa was a Brahmana, that state descended into a Brahmana (Shri Baba himself) through him. To begin with Ramadasa was a Brahmana; with various intermediary incarnations of his, he ultimately joined - united himself in the Sai state of the Muslims thus attaining the final state of Advaita; whichever Brahmana was made like himself by Sai Baba, it is up to him that this chain of unity with Shivaji of the Satpurusha state of Ramadasa, descended to its final stage of pure Advaita; on the other side, as a ruling entity, Ramadasa descended himself in the form of the English.

Ramadasa was a Brahmana. To show that he was so, ruled the kingdom through his transformation in the form of the Peshavas for sometime; to show that the English are also the transformation of Ramadasa, the kingdom passed on to the English directly at the hands of the Peshvas. In the state of Sat, Ramadasa along with Shivaji is ever existent in that Infinite Bliss; as a ruler he is ruling over the same kingdom through the English. In short, in both these aspects, it is the Ramadasa along with Shivaji that is seen to exist.

(6)

It is well known that Ramadasa was the incarnation of Maruti. Maruti worked as the most devoted servant of Rama, and as such he was called the perfect Ramaduta; being the incarnation of Maruti, Ramadasa received this significant name. Maruti in no way was different from Rama; in other words, Rama, Maruti and Ramadasa are all one and the same. The atma of Rama in the form of Maruti is eternal on this earth for the good of the world; that is what shastras have said. How could Rama and Maruti of ancient times - of Tretayuga exist in Kaliyuga? Here is an explanation in reply to this query. The state of Brahma is eternal; - it is there for all the time; it is ever continuous; yugas may come and go, but this state is there as it is. The state of Brahma is the state of Rama; it means the state of Rama is ever existent. Even now many do the japa of the name of Rama; nobody says that Rama existed in Tretayuga, then why take his name now? What of the present Kaliyuga? Being ever-existent, the state of Rama is bound to be there even after this Kaliyuga. Rama was there even prior to Tretayuga; Shankara has been reciting Rama-Nama from time immemorial; the Ramayana was composed prior to Rama. Lord Shrikrishna has clearly said in Gita that according to the present circumstances, in yuga after yuga, I have to come forth many a time in the form of an incarnation. I am the same eternal, but My form - My prakriti varies in every incarnation according to the circumstances, and then it acts in a suitable way.

If the affairs of the world were the same as in the time of Rama, then that very incarnation would have continued to exist, and the world would have gone on in the same circumstances. But the kala - the Time has Gati (motion) and the wheel of time is ever on the move; the circumstances thus constantly change; this changes the sphere of action, and accordingly the Almighty has to take the form to suit the situation. Just as during the day the state of the sun is continuously changing even though it is (in itself) the same, in the same way, that Rama is the same, but the forms of incarnations, the work done by them, the (cosmic) plays enacted by them always vary according to the circumstances - according to the factor of Time; even then some

of the signs of Rama as such are always exhibited in all the circumstances.

The relation of Rama and Maruti is eternal; it can never disappear. Ramadasa, for this very reason, is Maruti incarnate; he is Rama, Ramaduta and Ramadasa - all in one. Ramaduta does not mean Maruti alone, but it includes '18 million-million' monkeys, and Ramadasa includes all of them within himself. Since all they were included in him, instead of being called Maruti, Ramadasa was given that name as representing the Ramaduta; Ramadasa and Ramaduta mean the same thing. All those monkeys along with the Maruti became sat-rupa, and having become sat-rukpa, that Rama, pervading all of them, after leaving the bodies of monkeys, took the human form of Ramadasa; in other words, the same Rama assumed this human form of Ramadasa. It is through this Ramadasa that Shivaji with all his associates became Sat-rupa. Since Ramadasa was Ramaduta, and since all Ramadutas are included in Ramadasa, the Ramadasa alone (in relation to the Ramaduta included in him) transformed himself in the form of these Europeans to continue the reign of the kingdom he had taken on himself from Shivaji. All this means that all this kingdom belongs to Samarth Ramadasa, who is the Perfect Brahmarupa Rama incarnate, and that he is ruling over his own kingdom through his own transformations in the form of the Europeans.

(7)

During the incarnation of Rama, His spouse Sita had given a boon to all the monkeys that in Kaliyuga they would have an empire of their own on this earth; that is what has been said in the Puranas. That is why I say that these English are not ordinary persons. The Ramadutas had made their atma Ramarupa by service, and had accumulated plenty of punya therefrom. It is that Rama who had become one with all the Ramadutas, and who had become Ramadasa in the traditional way and who is now ruling in the form of the English over the kingdom of Shivaji; in other words, He is ruling over His own kingdom. Again Shivaji and Ramadasa had become one, and the reason for this is that there is no difference between Rama and Shiva. Shastras have always held that there is no difference between Rama and Shiva. The English thus cannot only be called as Ramadasa, but can also be called as Shiva and Rama; virtually thus it is their own kingdom reigned over by them. If somebody else says that it is his kingdom, it would not be correct. It is the kingdom belonging to Ramadutas or to Ramadasa. Those that want to claim this kingdom shall have to work hard, attain the state of Ramaduta by staying in a forest and subsisting on fruits and leaves etc. like those monkeys, and performing hard Tapashcharya both physically and mentally; then alone they can claim this kingdom from the English.

A human being who attains this state of Ramaduta, Rama always remains with him. It means for attainment of Rama, or the state of Rama-Duta, or to attain his kingdom such Tapashcharya is necessary; as the tapashcharya reaches its full measure, he begins to experience the state of Rama and Ramaduta within himself; and with this experience he attains that Rama-pada - the state of Sat and the Infinite Bliss thereof. Such men will be qualified like the English to run the empire. Do you think that you will be able to attain self-rule by increasing discontent and misunderstanding, by just writing plentiful on paper?

The prakriti of God or the king has two ends - one end belongs to the state of God, and the other to that of a human being. That original singular state has these two very ends, and these two ends always exchange their positions; the end of the human state as it ascends attains the Godly state, while the other one descends to the human state,

and vice-versa. It is the end belonging to Godly state that keeps up its Godly state and becomes qualified to rule an Empire on this earth.

(8)

It was Rama who transformed Himself into Ramadasa; this is one aspect of the story. Now let us look to the other side of it. Shastras have declared that Maruti was the incarnation of Shankara, and that there is no difference between Rama and Shiva; Shankara is always engrossed in reciting the name of Rama and has become Ramarupa from within. That Rama came forth as an incarnation in the form of Maruti through Shankara; subsequently Maruti took the form of Ramadasa in this world; in other words, it was Rama Himself who appeared as Ramadasa; this virtually means that it was Shankara that came forth as Ramadasa. It is commonly believed that Shivaji was the incarnation of Shankara. It means that both Shivaji and Ramadasa are the incarnations of the same Shankara; in the same way it is evident that both of them were the incarnations of Rama. There is one more point to be remembered, and that is that Ramadasa was the knowledge aspect of Rama and Shivaji the ignorant-aspect of His. It means the ignorant state of Rama in Shivaji was raised to his own state of knowledge - the state of Sat by Ramadasa, and then in the form of the English that state of ignorance in Shivaji was taken by him to run the empire.

Being raised to the state of Sat, Shivaji is naturally conscious of his own atma. That Shivaji is also seeing that he is experiencing the state of Sat with the kripa of Ramadasa, while his Guru Ramadasa has taken up his state of ignorance, and is now ruling over the empire through the forms of the English; that is how the two ends of the prakriti of Shivaji are displayed. Since however both Ramadasa and Shivaji have attained the state of advaita, both the ends of Shivaji-prakriti virtually are ends of the Ramadasa-prakriti. In short, both of them - Shivaji and Ramadasa - are enjoying that Infinite Bliss on one side, and ruling the Empire through the English on the other.

All this talk leads to one conclusion that Shivaji, Ramadasa and Rama are one and the same; and that it is Ramadasa that is ruling over this country in the form of the English. The English thus are nothing else but Rama. I have already told you about the boon of Sita, according to which the then Ramadutas are now ruling in the form of the English. Ramaduta and Ramadasa mean one and the same thing. If we could find some evidence to prove that the English are the descendants of those Ramadutas, it would be very good. Now I have heard of such evidence; of course I do not know the real source of that information. Ramayana is supposed to consist of a million stanzas; and it may be that this may be contained in some of the lost stanzas of Ramayana. It is a fairly well-known surmise and I will tell you what it is.

(9)

When Sita was kept in Ashoka forest by Ravana, to protect her and as a guard on her, he had kept his sister Trijata in charge there. Trijata was devoted to Rama and naturally looked after Sita almost like her servant; eventually Trijata was accepted as a friend by Sita. This ever-growing close friendship between them gave rise to a feeling of passionate love towards Rama in Trijata's heart; she began to feel that she should be equally loved by Rama. After the liberation of Sita that feeling of love became intense, and hence for its attainment Trijata undertook to perform a hard penance in a cave.

As years rolled on, on the other side, one day Sita was visited by all the monkeys.

She was naturally overjoyed to see them. She looked on all of them as her liberators. She felt very much obliged to them. That day, to compensate to some extent their obligations, she requested all of them to ask a boon from her. All the monkeys went into a conference, and considered over this boon question. On arriving at a decision they said to her, "We are all foresters, and as such we have always been subsisting on fruits, leaves, roots etc. We have no idea of the food the humans have. We all desire to have this food once, cooked by you."

At the moment this demand was put forth by the monkeys to her, Rama arrived on the scene; he was naturally apprised of the whole situation. He quietly asked Sita not to give that boon and gave the reasons for the same; he explained to her the disastrous results the grant of that boon would lead to. Subsequently both Sita and Rama explained to them in various ways that as a result of the boon they will have to suffer, and suggested that they should ask for some other boon. The monkeys remained insistent on that very boon. Rama knew that this feeding them with the food cooked by Sita would deprive the monkeys of their celibacy; he began to think as to how to counteract the adverse results thereof. When he found a way out, he called them and said, "We grant you the boon asked for on one condition. Here is a lake nearby. All of you should go there and have your bath; by that time Sita will have cooked for you. You should come here straightway from there and Sita will serve you all. Immediately on your finishing your meals, you should straightway go to that very lake and have another bath without fail. Having explained all this, Sita further said, "You fellows could not ask for a proper boon. You only asked for food, and I do not feel satisfied with it. Hence on my own now, I give you another boon. You know that Rama is ruling over this earth. You all belong to Him. In order to have a taste of His rule and the happiness thereof you will all appear as human beings on the earth in Kaliyuga and have an empire of your own for sometime." The condition for the first boon was accepted by the monkeys, and a day was settled for the feast. They took their bath and arrived for their food. After having their fill they returned to the lake once again for the after-bath as settled. Before they dispersed Rama warned them that none should fail to take the bath; the defaulter would be punished. All the monkeys except one had their dip. This one monkey somehow could not think of submitting to a bath. He escaped notice. After all, their total number was 18 million million! Ultimately it was found that this one had failed to have that after-dip. Orders were given to produce the defaulter. The defaulter saw through and knew that he would be punished, and to escape that, he began to run away; the chase was begun. This one somehow gave a slip and entered a cave. As he went ahead within the cave, he saw a woman deep in penance. She asked him as to who he was. He replied that he was a Ramaduta. She asked him as to why he entered that cave. On this he told her all that had happened, and said that he was frightened and so entered the cave for escape and shelter, and requested for help.

When she heard that he was a Ramaduta, she at once took pity on him, thought over for a while, and said, "I am ready to give you protection; but you have to convince me that you are a real Ramaduta." On his agreeing, she further said, "I am undergoing all this penance with one motive of having Rama as my husband. Now if you are a real Ramaduta, you will arrange for this conference between myself and Rama. Sita loves me intensely, and she will agree to whatever I say, and through her I can try to get your punishment cancelled. But you have to arrange this conference. If you cannot do it, it would only mean that you are not a real Ramaduta, and then I will give you no Protection; I will turn you out from here."

That one monkey agreed and began to perform the penance. He was a staunch

devotee of Rama and his heart had become Ramarupa. As the penance reached its full measure, the form of Rama within his heart enlarged to his size and he himself now looked like Rama. Trijata got her desire satisfied through this Rama. It is the progeny of Trijata conceived out of this Rama that is now recognised as Europeans on this earth. With the satiation of Trijata's desire, his enlarged Ramarupa disappeared, and once again he became a monkey. Thus the Europeans came into being from the time of Rama.

(10)

Once upon a time Rama and Lakshmana happened to be along the sea-shore in a deep forest when the day in commemoration of their forefathers had to be celebrated. They could not get any Brahmanas near about for performing the relevant rituals. Rama became very anxious and began to think as to what should be done. At this juncture two corpses of Europeans were seen to be thrown ashore by the waves. Seeing them Rama said to Lakshmana that He shall have to turn those two dead bodies into Brahmanas for performance of the rituals. Rama knew that those Europeans were the progeny of Trijata through Himself. As the two corpses were brought near Him, He charged them with life and Brahma-shakti. Those two got up from sleep as it were and began to recite Vedas. Rama made them perform the necessary rituals.

Rama donated some land to them along the seashore. The Chitpavana Brahmanas are the progeny of those two Brahmanas. The word Chit means Chit-shakti, i.e., Dnyana Shakti (i.e. power of all knowledge); as the corpses were purified through that power they were given that epithet. The present Kokanastha Brahmanas are all Chitpavan. Being originated from the Europeans, the Chitpavanas are connected with politics. Peshavas were Kokanastha, and it is from them, i.e., their own men (their own progeny) that the present English took over the reign of the Empire; they were one originally.

Trijata was a Brahmana, and loved the Kshatriya Rama. The duty of the Kshatriyas is to rule. Being a Brahmana and being intensely devoted to Rama, Trijata should have attained the real state of Rama. But she was devoted to the ruler Rama and hence her progeny, though Brahmana by class, came forth as the rulers on this earth. Once the progeny was brought into being the atma of Trijata joined the real state of Rama. The punya accumulated by Trijata in serving Sita forced her Jiva to have a body to enjoy and expend that punya, and she came forth as Queen Victoria. Since the state of Sita was ever existent in her heart (due to which she had desired to have Rama as her husband) the Kingdom of the Queen Victoria was virtually the Kingdom of Sita. Just as the Ramarupa that satisfied the desire of Trijata returned to its original state on satiating her desire, in the same way, the husband of Queen Victoria after the birth of their progeny returned to the state of Sat. All this explains why Queen Victoria loved this country.

All this consideration explains that any action done with force - whether good or bad, - its result has to be borne by the doer. Anybody, who behaves in the natural way, or does no attempt to cause any change in one's own or somebody else's state, and even while living in the world begins to experience himself as different from his own body, will be able to experience everything within and without the world. Such a man is a man who is always in the state of Sahaja-Samadhi. Such a man is recognised by some as Rajayogi or Dnyanayogi. Hathayoga, if undertaken, has to be completed and then alone it leads to the desired result; otherwise one has to pay for it.

(It was almost three in the afternoon. Seeing the time Shri Baba said -)

I lose sense of everything when I begin to talk, and as a result of that you people are put to great inconvenience. It would be better if you pull me up.

Many times it was coming into my mind to speak a few words about the Europeans as the transformation of Ramadasa, and it is a coincidence that I talked about it on this Rishi Panchami day. I have explained that the Europeans are Ramarupa. It means that persons like Valmiki, Bharadvaja etc, are all in them; those like Vasishtha who took to Hathayoga and attained the state of Rama - all of them are included in them. It is no wonder that the English are so powerful.

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## SECTION V

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6-9-1924

The importance of observing some of the important Vratas during the year.

For the attainment of punya capable of giving both the temporal and spiritual happiness, in accordance with the shastras, there have been laid down various sat-karmas to be performed on particular days throughout the year. Whatever sat-karmas are observed out of them according to one's circumstances and capacity, they always lead to both the temporal and the spiritual good. Those that are seen to be rich, happy and prosperous in this world today, are like that because of their having performed suitable sat-karmas in their previous life. It is the accumulated punya that gives rise to all the happiness they are having. Those that have not performed any sat-karma, or may have done some adverse actions previously are always seen to suffer in their living present.

The result of a good or a bad action is not available immediately. The results take sometime to organise before they attain a form like a fruit that could be utilised. Things that we enjoy or suffer are the fruits of some of the past actions that have matured to give such results. Persons, seen to commit very faulty and sinful actions, are seen to be actually enjoying. The reason for their enjoyment is the fruits of good actions done by them previously, and while enjoying them now they have become proud and are seen to commit all the sinful actions; it is these actions that will fructify and eventually make them suffer. On the other hand, we see so many who are suffering in various ways and yet they are busy in doing many a sat-karma. Their suffering is the result of their previous sinful actions, while the sat-karmas they are doing now will eventually give them varieties of enjoyment and happiness.

Everybody is always desirous of being happy throughout; and there is nothing wrong with it. After all, what is the real use of the human form? It is meant for enjoying all happiness right up to the Infinite Bliss, and for performing suitable sat-karmas for that purpose. That is the real function of the human form. All those great thinkers from time immemorial have been doing suitable sat-karmas for having alround happiness, and as a result they enjoyed and have been enjoying in every way, - even that Infinite Bliss. It is these great men that have laid down the procedures, together with their results, of many a sat-karma - in the form of Tapascharya, Anushthana etc., and the books containing them have been in vogue from time immemorial. From that time people have been doing various karmas. Some of these satkarmas are simple while others are difficult.

In days of old people had a strong physique and they were able to perform severe tapascharya, difficult anushthanas, etc., extending over long periods. The great old thinkers knew that in course of time the human body will not have the same strength, and hence they have laid down many a satkarma that can be done by anybody under any difficult circumstances, and that would ensure the same measure of happiness. They had selected special periods on special days in every month when if that satkarma is done it leads to bountiful and manifold results. It is like various plants or trees, sown in a good soil and nurtured at proper times every month during the whole year, giving, plenty of corn or fruits, far more in comparison to continuous well-intentioned attention throughout the year.

All these actions, like the tree, take sometime to mature and bear its fruits. From the time the action is done and the mature fruits are presented, the results or the punya

thereof remains in an invisible state. The fruits of the tree become actually visible in due course; but these fruits on being mature are only experienced in the form of happiness one gets with hardly any effort for it.

Prior to his appearance in the morning on the horizon the sun is there, but he is in an invisible state. In the bulb-end of a match the fire is there in an invisible state; it is only when the match is struck that the fire assumes the visible state. During pregnancy the child is growing in the mother's womb, and hence it is in an invisible state. After the due period of pregnancy is over the child is born, i.e. it comes into a visible state. In a similar way, every action has its result; but then this result remains in an invisible state for some limited period, variable in each case, (prior to its fruit getting ready for being experienced. That is the Almighty's arrangement. Good actions lead to punya which in its turn gives happiness. The seed of the tree of happiness is thus taken to be punya. It is but reasonable then that to have happiness one has to accumulate punya, and punya can be accumulated only by performing satkarma. Unless the satkarma is associated fully with God, it cannot be called a satkarma. After all God means Sat and Sat means God. Those karmas that have nothing to do with anything pertaining to the world, which have been accepted as pertaining to God are the satkarmas. Naturally, while the satkarma is being performed, one has to keep away from the common affairs of the world.

Whatever actions are performed in the cause of God, that have been laid down by the shastras, are all satkarmas. The greater the number of satkarmas performed greater the accumulation of punya - which is capable of giving happiness as desired - from temporal happiness to Infinite Bliss. For collection of such punya various vratas, Anushtanas etc. have been advised. Their detailed procedures have been laid down in particular books. One has only to undertake performing them according to one's capacity. It does not mean that one has to give up his occupation or work; he can go on doing it; in fact he succeeds better in his routine work during that period.

(Here a list of some of the important Vratas to be observed on particular days throughout the year was enumerated by Shri Baba, which is not given here; the reason being that they vary from place to place. At the end of that list he said -)

There are various other Vratas - Sakama and Nishkama. There are some satkarmas specially for the upkeep of health or curing an ailment, or warding off particular difficulties or for satisfaction of a particular desire and so on. In short, varieties of Vratas for satiation of some small desire to attainment of Infinite Bliss have been laid down. There are some which look so insignificant, and yet are capable of giving a very great amount of punya. Just as there are specific remedies for a particular ailment, there are special vratas which cause a cure from a particular ailment, or ward off a particular difficulty. In days of old there were hardly any Vaidyas; people used to perform satkarmas and get their ailments cured.

Anybody that goes on performing any of these satkarmas according to his capacity throughout the year, will accumulate enough punya that will surely keep him away from all sorts of physical ailments and difficulties; and will eventually lead him on to the path of Infinite Bliss.



- (1) The state of perfect Yogis.
- (2) I am within and yet beyond the world.
- (3) Attainment of the Beyond through me.
- (4) Attainments of a good government servant.
- (5) Mode of a life in a state is its Faith.
- (6) My work as an undertaker.
- (7) What is Jiva?

(1)

Those Yogis that force their way ahead without being caught by some of the mystic powers (siddhis), they meet with on the path, some miracles are seen to happen around them spontaneously; once they cross the barrier of the mystic powers, no miracles are seen to happen at their hands. It is only a passing stage, like the city a traveler passes through. Just as once the traveler has passed through a city, the scenery therein does not remain standing before his mind, in the same way, once the Yogi passes through that state, that state does not stand before his mind; it does not mean that no more is he able to have those mystic powers; he has them, but he feels it below his dignity to make any use of them. Using them is considered by him as turning back on his path; it would be like a traveler returning back to a city through which he had passed, to see the scenery once again. Moreover, the person who is benefited by the use of those powers by the Yogi, has ultimately to suffer on account of that gain; that is why the Yogis never like to make use of those mystic powers.

I always feel very awkward to take anything from anybody, or to give anything to anybody that has come to me spontaneously. I prefer that whatever comes to me spontaneously goes away from me in the same way. If the action of 'taking' is not done, why do the action of 'giving'? In the state of the perfect Yogis the give and take of things is not done; they simply see whatever happens in a spontaneous manner, and remain absolutely indifferent to it. That is why I always tell everybody not to have any desire of giving or taking anything.

(2)

(At this juncture one Mr. Nigadikar came for the darshana; Shri Baba began to speak pertaining to him.)

I have never visited Nigadi; and yet I am experiencing it. The word Nigadi means fetters of pain. Unless I am a great criminal how could I be affected with these fetters of pain. A person who has committed some great crime is transported for life. The place selected for transportation is of course under the control of the same government that got him convicted. Transportation thus means to remove a criminal from his own surroundings, about which he knows everything and which are responsible for giving him pleasure or pain, and put him in a far-off place about which he knows nothing. In the same way, God Almighty - the ruler of the Universe - pervades everything; that is the whole universe belongs to Him. It may be that I may have committed some great crime, as a punishment for which the Almighty has removed me from this world and transported me into that place which is formless -

which is devoid of pleasure and pain - which is devoid of any attribute; this place also obviously belongs to Him.

An Emperor is the ruler of this Earth and all that lies within or over the earth; the Almighty on the other hand is the ruler of the earth, the sun, the moon, - i.e. the whole visible universe as also of all the infinite invisible within and without the Universe. The Emperor knows all about the visible things of and on the earth and becomes the enjoyer of the artificial pleasures emanate from it. The Almighty knows the infinite invisible, the origins of all the visible from that invisible, the merging of all the visible into that invisible, the great infinite supernatural power lying within the universe with all its use and effects and thus becomes the enjoyer of that spontaneous, natural, Infinite Bliss. That is the difference between the Emperor and the Almighty.

Once a criminal is transported into the unknown land, soon does he begin to understand the nature and mode of life over there. Even though he has now been removed from his own surroundings and put into a new place to which he adapts himself, he does not forget his old surroundings; I am exactly in such a position. I have been transported beyond the world and, naturally I have now come to know all about what lies beyond your - our world, and I am enjoying all that; but it does not mean that I have forgotten all about this world; the only thing that has happened is that anything in and of this world is not able to affect me - make any impression whatever on or in me; it only means that even though I am in the world and belong to it, yet I am wholly beyond it.

Sometimes however, due to your association, I have to behave like you; because I behave like you, do not take me to belong to the world or as one of you. The various actions that are seen to be done by me are not done by me on my own; but happen spontaneously at my hands while I remain as an onlooker of those actions. If you carefully see whatever is being done by me, you will appreciate whatever I have said.

The association you had or are having, or may have with me in whatever I do should not be taken as of worldly type, but as one connected with that formless, attributeless, infinite, invisible state beyond this world. As your gross body is now associating with that infinite formless beyond, as you leave this body you will automatically attain that state - the state of Infinite Bliss - a state where you will find me to be ever present. You will always find me wherever you set your eyes; my state is beyond your conception, - your imagination. I have only acquainted you with the result of what is happening or is to happen due to your associating with me - due to your own sat-buddhi.

If at all you have to return to this world, then you will be returning with all that infinite supernatural power; and then with that power with you, you can easily understand, that you will have all the temporal and spiritual happiness. The present rulers are somewhat in this state. Those that were associated with personages like Rama and Krishna, - who belonged to that infinite unending Bliss, centuries ago, with all their tana, mana and dhana, through various mental and physical actions, and who thus attained that is beyond the world, have returned here as the rulers, and are enjoying all the temporal and spiritual happiness. Who knows, you may be more qualified to have still greater share of happiness!

(4)

Somebody might ask that since the English have come to this country to enjoy the fruits of their punya with that supernatural power, and since we are associated with them as their servants, shall we be attaining that state of Sat-chit-ananda

automatically? The reply to this will be 'yes', provided that you people would believe with full faith that the English are the persons who have attained the state of Sat-chit-ananda, and further that you would believe in the maxim "Naranancha Naradhipah", - among human beings the king is the representative of God, that an Emperor is nothing else but Parameshvara; also that you serve him without interfering with the mode of life laid down by your own Faith and without taking any emoluments; that, if at all, you receive emoluments they are just enough for your bare maintenance; and if by chance you have to adopt to their mode of life, and you do it for the time being and immediately revert back to your own, then your action will not be considered faulty, and you will not have to suffer for it. If you behave and serve them in this way, then you can be sure of attaining that state beyond - the state of Sat-chit-ananda.

But are you serving them this way? You do not believe in 'Naranancha Naradhipah'. You feel that they are foreigners and tyrants. You are serving them in consideration of sumptuous salary paid by them. In spite of their not advising or forcing their own mode of life on you, you have taken to their mode of life on your own purely for enjoyment, and you actually try to compete with them in their mode of behaviour and enjoyment, totally disregarding what is laid down by your own Faith.

If you observe carefully, you will find that they stick fast to their own mode of life as laid down for them, and enjoy in a limited manner within the limitations imposed on them by their Faith; while you people leave away what is laid down by your own Faith, and behave in an unnatural, imaginary, fashionable way; not only that, but you force these imaginary fashions on others and lead them astray. Who is responsible for this irresponsible and unfaithful type of behaviour? How can you attain that state of Sat-chit-ananda with this sort of behaviour? What else but suffering and pain should be your lot for such behaviour. Remember the Siddhanta "Avashyameva Bhoktavyam Kritam Karma Shubhashubham", meaning, - that one has to suffer for all good or bad actions performed by one's self. None can evade this Siddhanta.

(5)

Some might say that these foreigners are seen to commit sinful actions and to behave against the Faith, such as killing of a Cow, doing injustice, free eating and drinking, etc., and hence they also will have to suffer for such behaviour and go to hell in the end. Well, this mode of thinking is not correct. These actions performed by them are not in accordance with your Faith. So long as their behaviour and treatment are in accordance with the mode of life and behaviour laid down by the Faith for their particular country or society, even though those actions may look as irreligious from your stand point, they are in no way irreligious, nor their behaviour unfaithful.

So far they are behaving in accordance with their own Faith, how can their actions be called faulty? How can they be called sinful? Their actions look as irreligious and sinful to you from the point of view of your Faith; but they are strictly done in accordance with their Faith and hence they are neither irreligious nor sinful; they are correct and faultless. If, on the other hand, they begin to follow your Hindu mode of life and behaviour, then they will be behaving in an unfaithful and faulty manner; in the same way, if you behave according to their mode of life and behaviour, you will be doing so in an unfaithful and sinful manner.

Killing a cow, or any animal for the matter of that, is sinful to whom? It is a sinful act for the Brahmanas. It cannot be called a sinful act if it is done by those whose occupation is of killing the animals from time immemorial, such as butchers, etc. In other words, whatever is laid down for a particular class is not faulty or sinful for that

class; persons belonging to that class must behave accordingly. Unnecessary change of occupation is a faulty and sinful action; it is always considered as unfaithful behaviour. People who thus take to new occupations - change their natural occupations are the persons responsible for a continuous train of suffering and pain to their class - to their society. Are the foreign rulers behaving against the mode of life and behaviour laid down by their own Faith?

They behave like that because they are born there, and thus are destined to behave like that. If they were destined to behave in a faultless manner, - in a purely virtuous manner, then they would have been born in this country as Hindus. If you were destined to behave otherwise, you would have been born in lower class of life. The fact that you are Brahmanas - that you are born in the highest class, has special significance according to the rule, "Varnanam Bramhano Guruh", meaning - the Brahmana is the preceptor for all the classes; you have, therefore, got to behave in accordance with the Sat-dharma system of behaviour.

After all, the atma of everybody is always pure; but it is that very atma who takes birth in different forms, in different classes and societies, in different countries according to the action he has been performing for births on end; while in a particular form, whatever actions he performs, according to them he becomes virtuous or vicious and accordingly in those forms he enjoys or suffers. That is the Siddhanta; nothing can change it.

It is according to this Siddhanta that the Europeans are born in those particular forms, in those countries, and they have got to behave according to the Faith laid down for them; in what other way should they behave? Non-vegetarian dietary and drinking is within their mode of life. It is faulty from the point of view of your Faith and not theirs. If you take to such diet and drinking you will be committing a sinful action. If they use it, how can it be called as faulty and irreligious?

You have some restrictions to observe as laid down by your Faith. If they have no such restrictions and hence they behave in any way they like, how can they be found fault with? If you eat your food with shoes on it will be a sinful action, because you are not allowed to do so; but if they do it how can you call it a sinful action? If they begin to recite Vedas and do the worship of God like the Brahmanas, then they will be committing a sinful action. Today their behaviour is in accordance with their Faith and hence you cannot call that as faulty or sinful; they will never have to suffer for those actions. If however they rule with injustice, or kill somebody in an unjust way, they will have to suffer for it.

It is due to their previous stock of punya that they have come here as rulers, and as such they are bound to rule and enjoy as they like. Why should you interfere with that? Why should you feel for it? If, however, they force you to leave and behave against your own Faith, if they will take away your money unjustly, if they behave even unconsciously in a way that will interfere with your mode of life, then, even though they have come here with the backing of that supernatural power, instead of returning to that Godly state, in the end, in accordance with the rule "Rajyante Narakam Ghoram" - hell at the end of rulership," they will have to go to hell and suffer.

(6)

See, how I suddenly diverted from what I was dealing with. Let me turn to it again. I was telling you that I have been turned out of this world by God. If I am

undergoing this transportation, why should you people be coming here and associate with me? Thousands have been flocking around persons like me from time immemorial. In your lives, previous to this, you must have done something by way of waking up God, and that is why He is now trying to drive you people to wherever I be, and it is due to that that it has fallen to my lot to conduct you on the path leading to that region beyond.

Those that dispose off the dead bodies and lead the soul to better status are called Kartas. In the spiritual line these Kartas play an important part. Such Kartas, however, are not found in every village or town, and it is customary to get his work done through a Brahmana in those places. In the rituals after death it is ordained that if a crow touches a Pinda (a ball of rice etc. left in the name of the dead), the soul for which it was kept reaches a higher status. In the same way, it is ordained that along the banks of sacred waters, or on the cremation ground, if the dead body is touched by the Karta, the soul belonging to that body gets a higher status. At Benares, along the banks of the Ganga, the rituals pertaining to the disposal of the dead body are generally performed by a Karta, who in the end throws that dead body in the Ganga with his own hands.

I am also a Karta; but I deal with the dead Jivas whose bodies are yet alive, and I dispose them off by putting them in a burial place beyond this world. If there be hardly any food in the house, and the child begins to clamour for food to its mother, she says "You Karta, do you want to eat my Jiva?" This exemplifies clearly that Karta is a person who takes away the state of Jiva. It is the duty of a child to liberate the Jivas of his parents by putting them into the state of the Infinite Bliss - the state of Sat-chit-ananda, and one who takes away the Jiva is called a Karta. When the state of Jiva is done away with, then one experiences the state of a dead Jiva in a living body. To remove the state of Jiva of a person and then to dispose off the purified soul staying in that living body by putting it beyond the world into that state of Infinite Bliss, is the work of a Karta, and that work has been entrusted to me. It means that I have been given the duty of your son to raise you to a higher status.

I will now tell you what is meant by Jiva.

(7)

To desire is in the nature of the Prakriti and not that of the atma. The various desires - good or bad - form a sort of covering like rust over the atma; this covering becomes energised - i.e. alive due to the proximity of Chaitanya - the atma within it, and this enlivened covering of the atma, who is enclosed within it, is given the name 'jiva'. The atma obviously has nothing to do with this enlivened covering of desires - the Jiva: Here is an example to understand this better. Think of a human body which is not bathed for months and the one set of clothes covering it is not removed for that period; all the dried up perspiration will form a covering over the body; think of the head. If the head is never bathed, never touched, never oiled and combed, all the perspiration coming out is dried up forming a dirty layer on it. Due to proximity of Jiva within, this layer of dirt and perspiration gives rise to living vermin such as pediculae<sup>2</sup>, flees etc. The flees, the pediculae, the bugs are born out of the dirt thrown out by the human body due to the life lying within the body. It is exactly in the same way that the various desires - good and bad - form a layer which becomes alive due to

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<sup>2</sup> From Webster's Dictionary: pediculosis means infested with lice.

Pediculus is the male form, pediculae would be the female form in Latin grammar

the atma within. These desires resemble the dirt and are seen to be accumulating it for births on end over the pure mind, pure buddhi and pure atma, forming a thick covering - a thick coat. It is this coat that becomes charged with energy - life energy - due to the proximity of the atma within, and this living coat is recognised as Jiva. It is the invisible coat of desires charged with energy - with Chaitanya - that is called Jiva. It is the desire-laden life - Jiva that abides in the form of the mind and buddhi. This enlivened coat - the Jiva with the mind and the buddhi has obviously nothing to do with atma or rather is independent of the pure atma within.

Just as the pediculae, the bugs etc. that are born out of the dirt thrown out by the body have nothing to do with our body as such, in the same way, the Jiva formed by various desires has nothing to do with the atma within. It means that the atma has nothing to do with the Jiva, mana, Buddhi and the body, the reason being that the Jiva is the outcome of desires which are born out of the visible objects in and of the world and not out of the pure atma.

The flees and bugs born out of us trouble us; they do not allow us to have any sleep. If however we manage to kill all this vermin, then one is able to enjoy good sleep. In the same way, if the desire-laden Jiva, along with the mind and buddhi that are its helpers, is destroyed, then we shall remain alone by ourselves in our pure form, with the result that we shall have no experience of any pain whatever, but we shall only be steeped in our own form of infinite unending Bliss.

Let us have another example. If we keep a ball of iron in a live-fire, in a short while that ball of iron becomes red-hot; if it is touched it burns the fingers. Even though the ball has become red-hot due to the proximity of the fire, it has nothing to do with that fire as such. If we now call the live-fire as atma - the original state of ours, then the red hot iron ball can be compared to the Jiva - the enlivened covering formed by desires. Just as the ball receives the heat from the fire and becomes red-hot, and can falsely claim to be the fire, in the same way, that covering receives the charge of life energy from the proximity of the atma and so it begins to identify itself as a separate individual entity, and calls itself as 'I'. This state of 'I', i.e. Ahambhava, assumed by that covering of desires is the primary state of Jiva.

The iron ball and the fire are independent of each other. Even though the iron ball becomes red hot and is able to burn things coming in contact with it, it is only an iron ball and not the fire. The fire has its own independent existence and has nothing to do with that ball. In the same way, the covering formed of desires was charged by the soul and thus the Jiva was brought into existence. Even though the covering is charged with life-energy, it is just the covering and hence is quite independent of or separate from the soul. The soul is absolutely independent and has nothing to do with the charged covering - the Jiva.

It is the covering formed by desires charged with life energy due to the proximity of the soul, that calls itself as the 'I', and now becomes the 'doer' - the Karta in the world.

Think of an iron plate used for frying bread. It is due to the proximity of the fire that the iron plate is able to fry the bread put on it; the plate, under the circumstances, begins, as it were, to feel and say, 'I fried the bread'; but the real fire responsible for roasting the bread is quite independent of the 'I' of the iron plate. In the same way, the 'I' of the charged covering of the atma becomes the 'doer' of all actions in the world. It is this 'I' that takes on different forms to satisfy his various desires and thus becomes the enjoyer or sufferer of pleasure or pain thereof like the iron-plate; the atma within is quite independent of all the pleasure and pain experienced by that 'Doer' - the 'I'. The iron plate is able to roast because of its proximity to the fire; the fire does not do

the roasting, nor does the fire boast of doing so, nor does it know that the iron plate is lying nearby; it means the fire is 'I' less, and is absolutely independent and ignorant of everything around. In the same way, the 'I' of the charged covering hovering around the central, - the inner atma, becomes the 'doer', and boasts of doing all the actions; the soul, on the other hand, is 'I' less and absolutely independent and ignorant of everything around; he does not know anything about the covering; he does not know that the covering has become charged due to his proximity; how can the 'atma' then be involved in the desires, in the pleasure and pain resulting from those actions, in the various forms that 'I' - the Jiva takes as a result of those actions, and in the birth and death of each of them? The atma is always ignorant in every way of all these happenings. In other words, the atma is absolutely independent of the Jiva.

This is the simplest exposition of what is meant by Jiva. So far the objects of desire are around, which attract the Jiva towards them through diverse desires, the Jiva-dasha is bound to be there, and so far the Jiva is there, he is bound to desire for things, and to utilise the gross body, the mind and the buddhi to satisfy those desires, which in their turn make him take another body to suffer the results thereof, and so on. The mind, the buddhi and the Jiva are thus bound to fatten on and the food that causes them to increase their bulk is composed of the desires and the actions done to satisfy them.

So far such food is available, even though the gross body is lost, the Jiva is there, which takes another body to satisfy his desires; through this new body he does new actions which pave the way for acquisition of another body, and thus enchain him to the vicious circle represented by the world.

If it is in the nature of things to desire, it is equally in the nature of things to leave desiring. Unless one accepts the alternative of leaving the desires along with their objects and results, the Jivahood of the Jiva will not disappear - will not be destroyed, and the person will not be able to experience his pure atma co-existent with the endless infinite bliss of Sat-chit-ananda. The limits of the world form the limits of the state of Jiva. When one gets over and beyond the state of Jiva, it means he has gone beyond the world - a state that can be described as if that person is turned out of the world or 'transported for life' by God.

In such a man, who has been turned out of the world, i.e. whose Jiva is destroyed - dead, but whose gross body is yet living, the pure atma alone remains as if supported by his gross body. If that body is destined to do some work for the good of the world, then that pure atma does the work through that living gross body in a visible or invisible manner as may be required. Such a man now lives in one place, or roams about or stays anywhere; he behaves in any way, i.e. sometimes he is seen to behave like the man of the world or sometimes exactly in the opposite manner; he is now in the state of 'being' and yet 'not being'. Even when he is seen to behave and act like a man of the world, he is always in that state beyond the world - a state from which he never comes out. Such a man alone is called Jivanmukta or a Mahayogi or a Mahasatpurusha.

Those that are destined for such 'transportation' now or in the near future are alone drawn towards this place by their mind and buddhi by the grace of the Almighty. Your time for such transfer may have arrived, and that is why you felt like coming down to this place. You need not worry now any more. Whatever happens always happens for the good.

- (1) The celibacy of Ranganatha Svami.
- (2) The definition of the word Vyabhichari.
- (3) The result on the objects of desire in association with a Satpurusha.
- (4) Inner association with God or Satpurusha.
- (5) How to behave with the known and unknown saints.

(1)

(Shri Baba enquired if Mr. Nigadikar had left. He then said that he should have been presented with something; after all he is the descendant of the great Ranganathasvami. Then, he began to speak-)

If one observes strict celibacy as laid down by the shastras, one is able to have all sorts of pleasures in due course without attempting for them in any way. Why not observe celibacy then? If one observes celibacy from the age of eight for a period of thirty-three years, i.e. upto about the age of forty, then all pleasures and enjoyment come to him unasked, and then even if he is seen to enjoy them as they come spontaneously he never loses his celibacy. That is the rule. It is hence important to observe celibacy. Sometime ago I have talked about this subject and I do not want to repeat it. It is a common understanding that celibacy is practised only in an unmarried state; but this is one type of it; there are persons who have observed strict celibacy after their having not only a wife, but a few children as well; this is the second type of the same state of celibacy. Such persons, of course, are very few. Lord Shrikrishna was one of them. These days also there have been a few like that like Gora Kumbhara, Narasimha Mehta, etc. Ranganatha Svami however was a celibate belonging to the first type.

I have already said that observance of celibacy till the age of forty brings all enjoyments to the observer unasked. It was in accordance with this rule that Ranganatha Svami was always seen living in an upper storey of a huge beautifully decorated bungalow containing all the objects of enjoyment; in his self-contented mood he used to sit on a rich bedstead and was always surrounded and served there by beautiful women. On seeing such a sight the people feel no respect for such a Yogi, and calls him a Vyabhichari (an unchaste infidel); such men have even called Shrikrishna as an unchaste infidel.

(2)

The word Vyabhichara as applied to God or a Satpurusha has a very good meaning. It consists of two syllables Vi + abhichara, and the word abhichara consists of two, Abhi + chara. Chara means behaviour - conduct. The prefix, 'abhi' denotes the limitation of behaviour according to religious injunctions; those that behave like that are called Abhichari. Now, for who are those injunctions meant? They are meant for the common people, engrossed in worldly life, and who are desirous of attaining the state of God - the state of Infinite Bliss - the state beyond all the dvandvas. When a person observes these rules, then in due course the within and without him become one, meaning that the dvandvas disappear for him. These rules are observed to attain that state; once that state is attained, then the rules are of no further use. Once the aim



is achieved, it becomes immaterial whether those rules are observed or not.

If the rules are not properly observed till the end, and the observer begins to behave in an adverse manner, then he has to pay for this adverse behaviour. Let us take an example. Think of a town with a fortifying wall alround. Due to that wall no thieves can enter the town. If the wall is however damaged at one spot, and if this spot is not properly guarded by the townsmen, then thieves can safely enter the town through it; if, however, that spot is well-guarded, then the thieves will have no chance to enter, and the town will remain safe. If all the houses in the town, on the other hand, contain nothing worth stealing, it becomes immaterial if there be a fortifying wall or not around the town. In the same way, with the observance of the rules, once the mind becomes void of all desires and gets beyond all the dvandvas, what does it matter if those rules are followed or not? Once one enters that state of unending Infinite Bliss, it becomes immaterial if those injunctions are observed or not. There is a saying: "Palalamiva Dhanyarthi Tyajet Granthamasheshatah" meaning, that till one obtains the grain, the husk that covers the grain is valuable; once the grain is obtained the husk becomes useless and is discarded. In the same way, once with the help of all the injunctions that Infinite Bliss is attained, those injunctions become superfluous; it means that that person has transgressed the state of Abhichari.

A person, who has followed the injunctions, i.e. behaved in accordance with the state of an Abhichari and attained his own aim through them, for him the observance of the rules becomes immaterial, because he attains the state of equanimity of the mind; with the attainment of this equanimity, he automatically passes into the state of Vyabhichari, and as such it becomes immaterial for him to observe those rules. One who has lost ('Vigata') 'Vi', the state of 'Abhichari', is a Vyabhichari. One who has money or something valuable will fortify himself for protection; but a person who has nothing to lose, what does it matter if he has any fortification or not? Once with observance of the various rules a person has become void of all desires and thus has become fearless because of having nothing to fear from, where is the necessity of those rules for him? Once he has become desireless, even if he observes those rules he is desireless, and even if the various objects of desire lying beyond those injunctions approach him he remains the same. A person who has attained such a state is a real free man; and he is the real Vyabhichari.

And such was the state of Ranganatha Svami. For many a previous life he had been an abhichari. Why did he remain like that - observed those injunctions? He did so to be come fully void of all desires and to attain that unending Infinite Bliss. Once that Infinite Bliss is attained, the limitation enforced by the injunctions ceases to exist. No action done by him - according to or against the rules - affects him anymore; not only that but his actions do not affect others as well. There have been many like Ranganatha Svami before, and there may be many like him, here and there, even now; in case of such persons the common and bad meaning of the word Vyabhichari should not be applied. Lord Shri Krishna was the Para Brahma and hence His behaviour was of Vyabhichari type; and in His case the word Vyabhichari can never be applied in a bad sense. The bad meaning of the word Vyabhichari, as commonly taken, is applied in the case of those who are in an incomplete state of development, and who behave as they like and that too against all the shastric injunctions, and such an application of that word cannot be considered to be wrong.

(3)

Having once passed into the state of Infinite Bliss, the Para Brahma beyond the world, even if the person continues following those injunctions, like a man of the world, it does not mean that at the time when he is so behaving, he has come back to the world, i.e. he has returned from the state of the Infinite Bliss, and that he would not be able to return to it. He is both within and beyond the world, i.e., he is both limited and unlimited. Whether he be called Vyabhichari or Avyabhichari, he is neither; he is beyond them both. He has become completely void of all desires - he is rid of and remains unaffected by all the objects of desire - enjoyment - pleasure, such as money, clothes, food, women etc. All these now approach him not because he wants them, but because it is they who are desirous of passing into that state of Infinite Bliss by associating with him, and in course of time, with his association they, along with their owners and donors, do attain their desire. It has been said - "Dhanadaradi Vishayan Ragi Saktah Puman Bhajet; Viragi Yogadrik Yogi Tatkulodharanaya Cha." The common man gets attached to things like wealth, women, etc. - the objects of desire and enjoyment, and enjoys them. The Yogis, the detached, the seers of Yoga, i.e. such Mahapurushas, who are unaffected by the objects of enjoyment and desire, towards whom all these objects are seen to fly, accept all these objects as they come to them with the idea of liberating them and giving them sadgati with their purified - sanctified association; in fact, for such purpose they have got to accept all these objects.

All the objects along with their owners and donors, due to some relation in their previous births, get spontaneously attracted to or approach men like Ranganatha Svami, for emancipation. Perfect men like Ranganatha Svami or Kalyana Svami, the disciples of Samarth Ramadasa, are very different from the men of the world, being detached from it in every way, and are always wholly indifferent to all the objects, like woman and wealth. That is why they never make use of, or rather misuse, the different objects coming to them like the commoner.

As all these objects approach a Satpurusha, a commoner is bound to feel that he must be using them like himself; such an understanding about him is wrong and harmful - sinful; such great men always behave exactly in an opposite manner compared to a common man of the world. No object is able to affect these great men; on the other hand, all the objects such as women and wealth coming in contact with them in any number - to any extent are influenced by their state, and all of them, in course of time, attain the state of Para Brahma. It is like balls of salt or sugar which fully merge themselves into the sea when thrown into it, or like various things like grass etc. that are burnt and turned into fire when thrown into it, or like dirty soiled clothes being washed in the Ganga and cleaned, without affecting the cleanliness of the Ganga. In the same way, all those that are engrossed in worldly life, engulfed by desires, that are mean, that are sinful, that are faithful or otherwise - all such persons, in spite of their being worldly, attain that state of Sat in association with a Satpurusha; that is the Siddhanta.

(4)

Some time ago I have explained to you two types of association - external, i.e., physical, visible, and internal, i.e. mental, invisible. I have also explained the importance of the mental - the inner association. If a girl or a woman - married, unmarried or a widow, wherever she be, will observe celibacy in the correct manner,

and will establish the inner association with a Satpurusha - whether a man or a woman - with full faith and devotion, well, who can describe the greatness of the state she attains as a result of such association? Such a girl or a woman becomes a Yogini, Sati, Sadhvi, or Pativrata; in other words; she herself becomes God. On casting away the gross body she enters into that permanent State of Bliss, not alone, but along with all those and along with everything associated with her. In the same way, if any man will observe celibacy, and will establish inner association with a male or female Satpurusha with all faith and devotion without any external direct association will also attain the Infinite Bliss along with everything - everybody associated with him. Such is the unfailing rule. To establish inner association one has to see the Satpurusha at least once, even if it be from a distance; it is much better if to begin with one could serve him a little to enable one to remember the various actions and the form of his that help to establish the inner association; this inner association of course has to be established with Satpurushas like Samartha Ramadasa. Yogis and Satpurushas etc. of such a calibre are but rarely born to serve a particular purpose; obviously they cannot be seen at every corner.

(5)

If many people in a place begin to pose as Satpurushas, it becomes difficult for a common man to know who is the true one out of them. Many a person are likely to be deceived under the circumstances. In approaching any of them there is no harm. If the saint asks for things like money, etc., i.e. different objects that increase the desires, then such objects should not be given to him, and yet he should be continued to be served from a distance; that saint should be taken to be a helpless pauper, and as such should be supported with things like suitable clothes, food, etc., i.e. things required for bare maintenance. One should never invite such men to one's house. They should be visited in their own place generally situated on the outskirts of the town.

If they show any attachment towards objects of enjoyment, one should keep away from such men; because those that are real Satpurushas, or who are studying earnestly to reach that state are without any desires, and they have to be like that. One should never come in the way of such students by dissuading them from their detached state; such a behaviour is not only not beneficial to one's self, but is actually harmful to both. It is therefore necessary to look after such men from a distance, and encourage them to pursue their study; this attitude is always beneficial to both.

Whether he is a perfect one or a student (Satpurusha) (a man or a woman), he should never be approached with any motive whatever; nor should he be approached with an idea of testing if he is a real one or not, nor of troubling him for nothing. Such a person should never be approached particularly with a sexual motive; this is most harmful - sinful - dangerous; this keeps one in hell for births on end.

If any Satpurusha is approached with all reverence and devotion, and if he is taken to be like one's own parents or forefathers or all the family members, and served and worshipped with all faith and devotion, then such association with him definitely leads one, along with all related to one's self, to that Godly state - the state of Brahma. If there be a woman saint who is fully detached from the world and if she be an elderly person, she should be taken to be the Goddess of Gods - the Adimaya, Adishakti, and respected as such. If such a woman-saint be of a younger age, she should be taken as one's own daughter, and should be offered to God, and thus the punya of Kanya-dana should be attained; such a treatment and the punya thereof, more so if she be really one's own daughter, always leads one's self and all the

members of one's family to the state of Brahma. Such a one should be taken to be Savitri, or the Adishakti, or Parvati or Lakshmi, and revered, served and worshipped as such.

It is like dealing with the fire; one makes use of the fire without any direct contact. In the same way, one should make use of any Satpurusha from a distance by serving and worshipping him or by establishing inner association with him; he should always be helped for bare necessities. If we take a woman Satpurusha as our daughter, we should give her only those things that are required as essentials, and nothing else that is likely to cause any attachment.

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- (1) Need of destitution for attainment of Infinite Bliss.
- (2) State of a perfect and a student Satpurusha
- (3) Vigilance about unreal Satpurusha.

(1)

Just a few years ago during my childhood there were very few Satpurushas to be found. Being very few, they were approached by thousands from all over, and their visitors used to attain both the temporal and spiritual happiness. In those days people in general were well-to-do and contented. I am talking about the period hardly fifty years ago. During the last ten years, however, Satpurushas are seen to rise all over. It perhaps means that the time has come for the uplift of this country. The greater the number of Satpurushas, better it is for this country. The causes that lead to the rise of a Satpurusha are seen to multiply all over the country spontaneously by the will of the Almighty.

What is the principal cause? The principal cause that makes Satpurushas arise in the world is all-round destitution - what is called full Daridrya (poverty, destitution). What is full daridrya? Absence of money only does not constitute daridrya; it really means complete absence of all the objects of enjoyment and pleasures; this absence only represents the external manifestation of daridrya. As this external manifestation increases the desire to have different objects is seen to go down, and the various good or bad desires that emanate from different objects get crippled due to paucity of those objects, and thus dwindle away in the end. With this dwindling away the mind loses all interest in desires, and thus in the end becomes absolutely devoid of desires; it means the mind, that was impure due to its association with various external objects of enjoyment leading to suffering and pain, has now become purified being void of all desires; and what else but the blissful Sat can occupy such a purified mind, which has now become fully void of all desires and their objects?

The whole world is full of dvandvas, and as such it is both in the state of Asat and Sat. When the mind desires and through it associates with various external objects of enjoyment, then that Jiva, with its mind, buddhi and sharira passes into the state of asat, and thus suffers. When that mind on the other hand, becomes fully devoid of all desires and turns away from the state of asat, it takes no more interest in and remains unaffected by desires and their objects, whether on its own or being forced by circumstances; that means that due to non-availability of the various objects, it becomes fully purified and then passes into the state of the blissful Sat; and when the mind thus enters the blissful Sat, we, who are entirely dependent on that mind, automatically pass into the state of Sat.

What does this tell us? It indicates the principle that for attainment of the state of God or a Satpurusha, one must embrace full daridrya (destitution) pertaining to the world. These days objects of enjoyment are seen to be spread all around us; it is we who do not leave away our desires and discard the various objects; on the other hand, the more the objects we get, more do we desire for more; that is the reason as to why we are not able these days to taste the fruits of Sat; emanate from absence of all desires.

You love to have various objects of enjoyment, and it is so happening that you are not able to have them; you feel the paucity of these objects and thus you are becoming

daridri (destitute). As you do not get them in spite of all your effort, how long the desires for them would last in the mind? So far one gets them, the desires increase; when the getting goes down, the mind begins to lose interest in them - it begins to become to that extent devoid of desires. As the mind becomes desireless, slowly it turns away from the objects, i.e. from the state of Asat, and eventually it becomes unable even to desire; it is then that that mind turns towards the state of Sat - the state of God, and eventually, both from within and without, it only moves towards the state of Sat.

The destitution in our country is leading us to that state, and this state of destitution is brought on by ourselves; in addition, you are demanding of the present Government to add on to your destitution. What else but destitution would spread and grip the country? It is you who have brought on and are fostering this destitution. From the spiritual point of view the greater the destitution the better.

Today there are many who have not enough to eat, who are not getting any service or occupation to earn their livelihood, who have been shattered by debts, who have been troubled by a large family which they cannot feed or support, who are troubled by all sorts of taxes, who have become sick both physically and mentally and due to which they are tired - such men are seen to suffer due to want of all things, and due to which they are seen to run away from their own places far away for bare subsistence. Such destitution ultimately forces their minds to turn towards God and, getting void of desires, and then they try to run after saints, gosavis etc., or try to visit various places of pilgrimage. Some sit in some places, and do Namasmara, Bhajana, Pujana etc. From the spiritual point of view all this that is happening is not bad; in fact, such persons should in no way be dissuaded or interfered with whatever they are doing.

(2)

It is not that everybody who takes up the garb of a saint has done so in the tradition of a Guru-shishya, and then attained the state of a Siddha through the kripa of his sadguru, and is now doing things for the good of the world; but as they sit in that garb in a detached way, as their attachment decreases, as their time is spent in faithful sat-kriyas, they become qualified for the sadguru-kripa. Such persons, who are really after the attainment of Sadguru-kripa, never allow anybody near them; they observe silence and try to keep their mind unoccupied by any thought; when they feel disturbed by people around, they quietly retreat in solitude. Such persons never desire for anything more than bare subsistence; they refuse to have more. They are never communicative and do not speak any sweet or bitter words to anybody. They never talk in a way to attract other or give any yarns. Such saints, wherever they be roaming, should be let alone; nothing should be done to interfere with their mode of life and thought, they should only be seen and respected from a distance. Never give them anything that is likely to cause any attachment. Any such behaviour or offering that interferes with their mode of life or causes an attachment in their mind is very sinful.

If anything be given or done to a person, who is always in the state of detachment, who never gets attracted or attached to anything, who has attained the kripa of his Sadguru, and who feels no interest in anything in and of the world, it is a different matter; there is no harm in offering anything to such a man. Since the perfect - the real Satpurusha is beyond all desires, it becomes immaterial whether he is given anything or not. He does not feel interested in what and how much is given him; but this only

causes public criticism which, however, does not affect him. Those that are ignorant i.e. know nothing about the attitude and ways of a Satpurusha like Ranganatha Svami, only defame that Satpurusha; they say that if they have reached that highest state, why do they want all these luxuries. The luxuries are offered - go to them spontaneously; what can they do to that? Whether they are provided with any luxury or not, it is immaterial to them. They do not prevent the giving or the non-giving. They are always beyond the state of 'give and take'.

(3)

I have already said that too many saints are heard of these days; whether they are perfect ones or only posing as saints does not matter. You should not run after them and offer things that are likely to develop attachment; if, on the other hand, they try to lure you in various ways, you should avoid them. Such behaviour is harmless and beneficial to both.

By not giving them what they desire, you help them in burning away their desires; by this they are benefited in continuing their study of being without desires, and since you help them in their study, you are also benefited. That is why you should always avoid being lured by them and not interfere with them. There are many a so-called saint these days who are nothing else but cheats, and many are deceived - laid astray. Devotion and faith have dwindled away these days, and that is why it becomes difficult to know a real Satpurusha from the unreal; it becomes difficult even to believe in a real Satpurusha; that is the state of affairs at present. One's paucity of things is in no way got over by a Satpurusha, and it is no use approaching him for the same; our paucity is got over only with the help of our own punya.

Who are then benefited by a Satpurusha? Those, who have full faith, devotion and reverence for a Satpurusha, whose faith towards him is never shaken by anything or by anybody even on undergoing a severe loss, are the persons who are bestowed with Kripa of their Sadguru, and through which they attain their highest good. To develop such a staunch faith, one should go on adding to his punya by performing satkarmas as laid down by the Faith in one's own place, or in solitude, or in a forest, etc., or by observing various Vratas and Anushthanas as are laid down, instead of approaching a Satpurusha. One can achieve all in this way. Why at all run after a Satpurusha who is yet in the state of a human being? Where is the necessity?

Why am I warning you like that? Because I have heard that some persons, who have been here for a few days, have seen things here for some time, and have heard some of my talks, are moving about and saying, "We are the disciples of Upasani Baba", and then by saying a few things here and there, are cheating and taking money from many. They just sit under a tree or somewhere like that wearing a gunny cloth, and get whatever they could from the simple folks. Some approach the real devotees of this place, and by giving them some yarns based on what they have seen here, relieve their purses. Some simple folks. actually feel that the Baba of Sakuri has come to their place, and they begin to bathe him, worship him, feed him, and give him whatever he desires. At Ahmedabad somebody visited a family as Upasani Baba; the family accommodated him in their own residence and went to stay in a neighbour's house; at night this 'Baba' systematically went over the whole house, collected about five hundred rupees quietly, and next morning ceremoniously left the house! Similar things have happened even in Bombay. I am therefore giving a warning to all of you not to give anything to anybody for me or in my name under any circumstances. I never tell anyone to ask for anything of anybody for myself. I never demand anything

of anybody nor ask anybody else to do so in my name.

Understand this well; remember that by refusing and not giving anything, on being asked for something, you are actually helping that man in becoming desireless, and because of his not getting anything, he will be curbing his desires, and that would help him to be desireless, more so because he is moving about in my name or in my dress.

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- (1) The story of Ranganatha Svami.
- (2) The various signs in chiromancy.
- (3) Emancipation of Jivas through women.

(1)

Mr. Nigadikar who left this place a couple of days ago, is a descendant of Ranganatha Svami; though this is true, one has to bear in mind the important rule "everybody for himself". Ranganatha was a very great Satpurusha always surrounded by luxuries; you may read his life. I want to tell a short story about him.

Once a Brahmana from Benares arrived for the darshana of Ranganatha Svami. On coming in the town he enquired as to where he could find the Svamiji. He was told that the Svamiji stayed on the top storey of the particular palatial building. The Brahmana said to himself, "A Sadhu & in a palace"! Anyhow he went there and saw the Svamiji reposing comfortably on a beautiful princely bed-stead situated in the midst of a most luxuriously decorated hall, and being surrounded and served by the most beautiful ladies he could set his eyes on. The sight simply shook the Brahmana! He began to wonder if he had come to a Satpurusha or a cheat. In the meanwhile he saw the Svamiji and the women embracing each other. The poor Brahmana concluded that the Svamiji was not a real Satpurusha.

The Svamiji of course knew what was going on in the mind of that Brahmana; since the Brahmana had come down all the way from Kashi, Svamiji also wanted to give him liberation. He suddenly ordered for a dinner. Immediately beautiful silver dishes were produced for everybody containing articles of sumptuous food. Svamiji ordered out a dish for the Brahmana and requested him to dine. The Brahmana had not had his bath, and to take food prior to a bath is considered to be a sin. Svamiji asked him not to worry about that much sin and lured him to dine. The Brahmana was lured, and had his meals. Pan also was served at the end of the dinner. As the Brahmana was now seated in comfort, Svamiji enquired after him. The Brahmana said, "I heard about your greatness and fame, and arrived here for your darshana; but I am deceived. There are no signs of a Satpurusha to be seen here. Being a resident on the banks of the Ganga, it pains me to see all this sinful sight."

Svamiji said, "If all things are that sinful here, please show me the way to liberation." The Brahmana said, "If you want liberation you should leave this all, put on a loin-cloth and accompany me to Banaras:" Svamiji at once took to loin cloth and requested the Brahmana to guide him on. The Brahmana in front and Svamiji behind - that is how the procession started. The devotees asked Svamiji about his going, on which he replied that he was not going anywhere and that he will be returning shortly. The Svamiji began to walk too fast, and the poor Brahmana could not keep pace with him; he remained behind nearly a couple of miles. Seeing the plight of the Brahmana Svamiji sat under a tree. At this very time some king with all his retinue was passing by; the advance party of the king saw the Svamiji, recognised him, and one of the party ran to the king and told him about Svamiji. The king at once hurried to the place and ordered the tents to be pitched. In a few minutes Ranganatha Svamiji was again seen to sit on a luxurious bedstead surrounded and served by the royal family. By this time the Brahmana arrived on the spot, and began to enquire if such and such a Svami

wearing a loin cloth was seen on the way, etc. Somebody told him that the Svamiji was sitting in the yonder tent. The Brahmana went there and found the Svamiji exactly in the same situation as in his place? Svamiji called the Brahmana, and recommended him to the king. The king ordered his minister to look after the Brahmana. A few hours later the Svamiji said to him, "My dear Brahmana, shall we proceed ahead?" The poor Brahmana was in a dazed state; he could not understand what had happened. Svamiji further said, "I left my permanent place and my comforts and started with you; how can this temporary luxurious state detain me now; come on, let us go ahead as settled." The poor Brahmana was all confusion. Seeing that, Svamiji explained to him, "My dear. Brahmana, I am in the state of 'only'. Things come to me and go away from me spontaneously. You have at least a loin cloth of your own - with you; I have not got even that." In short, whether in princely or beggarly surroundings a Satpurusha always does good by the world; whichever way you go, the ultimate is the same.

If you want to see an example of how Ranganatha Svami was living, today you can see the well-known Satpurusha, Narayana Maharaja of Kedagaon. Apparently he seems like a prince enjoying the estate of his forefathers. While in Bombay he stays with a prostitute named Anjani. The commoner is bound to wince at it. But does he stay there on his own? No; it is the people who make him stay there. It is the people who present him with all luxurious articles, luxurious dress, etc. Somebody brings a well-cut costly coat and puts on him; the moment he finds some fault, it is at once replaced by another one. Such Satpurushas say yes to yes and no to no; they do nothing on their own.

If somebody says that he would like to stand by for service at night, he is at once allowed to do so. Hundreds of articles come and go like that. Every day there is a new dress of a new variety; and so on. Such was the state of Ranganatha Svami in those days. I am telling you what I have heard. The essential point is that all those articles that come to them, along with the owners and donors of those articles, are promoted to sadgati due to their association. There are people who criticise all this; but what does it matter to the Satpurusha? It is like the English saying, 'the dogs bark, the caravan goes on.' It is the criticsers that have to suffer for their criticism; unfortunately they do not know what they are about.

(2)

Those that are destined to attain the state of a Satpurusha, their bodies and the various signs on their bodies are of the same importance - commensurate with their state. All the signs are there right from birth, but they do not become fully visible for a long time; as they grow and as the time for things represented by the signs to happen comes near, those signs begin to become clear and apparent, and their results are experienced. Those that had done penance, anushthanas etc. in their former lives, the punya of which raises them to the status of a Satpurusha, the cogent signs appear on their body as they are born; their previous punya leads them to the state of Sat; their mind, buddhi and atma attain that state. As those satkarmas etc. were done with the help of the gross body, that gross body also becomes Parameshvararupa; but then the pleasures, arising as a result of that punya accumulated as a result of the actions done by the gross body, are limited to the gross body only, and do not have any effect on the mind, the buddhi and atma. The pure atma then resides within the body as only an on-looker. The pleasures and happiness are thus only enjoyed by the gross body and form what is called the Deha-Prarabdha, - Prarabdha of the body.

The pleasure or pain, the outcome of Deha-prarabdha of a Jivanmukta, only affects his gross body and not his atma, and on the body of such a Jivanmukta the various cogent signs of a Satpurusha are always visible. The signs on the body of those that have attained the state of Sat, also work their way according to that very state.

The man of the world is in the state of Asat and according to his karma -prarabdha he gets the body with cogent ominous signs upon it. As he belongs to the state of Asat, all his actions belong to that state, and since he has ahankara as the independent doer of those actions, even if some things are supposed to happen to him according to chiromancy-signs on his body, he can avoid them, and many a time he actually does so successfully, in spite of those ominous signs. The reason for this is that all those signs that are the result of destructible actions, and the ahankara a man has, as the independent doer of them pertain to the state of Asat; whatever form of ahankara one holds pertaining to a particular action, that action is done with it - may be sometimes even with pain.

If there are good signs, but the person with his ahankara behaves in the opposite manner, then even though the signs lead to good results, they become painful in experience. On the other hand, if the signs are bad, but with his ahankara as an independent doer, a man forcibly performs satkarmas, then even though the bad signs lead to painful results, they do not become so painful in experience; this is so because the signs are formed by destructible worldly actions, while the satkarma always belongs to the indestructible state of Sat. The satkarma is bound to cancel the adverse results of those bad signs. All that happens to man in the world depends on the nature of the abhimana as an independent doer performing the particular actions. The abhimana of being an independent doer is in itself destructible, and all the happenings in the world are the result of destructible actions. Association with God is quite different from the asat-state of the world; this association always belongs to the state of indestructible Sat, and as such, Abhimana in relation to this association, and the actions performed due to it, together with the result of such actions, automatically belong to that indestructible Sat.

My own example clarifies this. According to the various signs that appeared on my body right from my childhood, I have been suffering the good or bad fruits thereof. What of any good, I have always been suffering! And as the present Godly state, you see in me, began to infiltrate in me, the cogent signs also began to be visible on my body. Those that knew that science have seen those signs, and have given their forecast of happenings based on them. Once the Godly state is attained, the abhimana as a 'doer' just disappears; in me there is no more abhimana as a 'doer' of anything. Whatever good or bad is seen to happen affects this gross body only; and since all those happenings belong to the state of Sat, they are bound to occur. All that you see here, not being in the state of Asat - not being formed in and by the state of Asat, cannot be done away with by anybody by any means, even if somebody desires or tries to do so; since the abhimana of being a doer is absent here, to say yes or no to anything pertaining to its use cannot be done by me. I have just got to allow or not to allow things to happen as they are destined by the Deha-prarabdha. If any person of the world will behave as it occurs to him spontaneously as a result of the signs on his body, and will not insist on or will not hold any abhimana of being a doer, then he is bound to get automatically a body with celestial signs on it.

Those that associate with a Satpurusha bearing the cogent signs, are automatically drawn into him; due to that association they get recognised as Satpurusha. All the

worldly objects such as wealth and women, that go to a Satpurusha, with all their owners and donors, are attracted as if by a magnet of the body - the form of that Satpurusha, and all their Jivas eventually reach the state of infinite Bliss; such is the greatness even of the body of a Satpurusha.

Think of an ownerless canoe. As people want to use it to cross the sea, one of them, if he knows how to work it, has to be the boatman; when he works, even though the canoe does not belong to him he calls himself a boatman, takes that canoe as his, and helps so many to cross the sea. Similar is the position of persons like Narayana Maharaja or Ranganatha Svami - the disciple of Samarth Ramadasa. To begin with they called their body as theirs; subsequently, they got themselves liberated from Jivahood and attained that Infinite Bliss; their body as a result of that became like the ownerless canoe; that body, now, anybody properly qualified amongst the aspirants of Infinite Bliss, is able to enter - to possess; the possessor of that body takes the same name - the name of its original possessor such as Narayana Maharaja etc.; and through it he now liberates all those associated with him and lifts them up to that Infinite Bliss.

Hundreds of Jivas thus attain that state of Infinite Bliss. It is the function of a body adorned with the signs of a Satpurusha to make one a Satpurusha, who enters into it. Such a body formed by the will of the Almighty makes others, who are properly qualified, to pass into Godly state. God is known to experience both the temporal and spiritual happiness. Hence those that attain Infinite Bliss through a body of a Satpurusha, steeped in all princely luxuries, are bound to enjoy all those princely pleasures for the time they remain in that body; subsequently, they merge into God, and as such they become the enjoyers of all the temporal and spiritual happiness.

Both men and women are seen to associate with a Satpurusha like Ranganatha Svami. If men associate, it is not considered as indecent; the moment the women associate, it is considered as indecent by the public at large; it is always seen to lead to loss of faith and devotion in that Satpurusha. Why women are thus associated with by a Satpurusha? There is a reason behind it. Those that do not understand that reason consider their association as improper. I will explain to you the secret behind it. A Satpurusha is in no way interested to have any men or women around him; in fact, that he is not interested in their association is the sign of his being a real Satpurusha. It is in the nature of things that as the Jivas are born they should go up the ladder of evolution, and ultimately unite with that Infinite Bliss; that is the aim of evolution; to become liberated, to become sat-rupa, to become emancipated - all mean the same thing.

What is particularly special in attaining that perfect state? Every Jiva wants to have increasing measure of happiness; he does not feel contented with all the happiness available in the world, and his gross body also does not last that length of time; moreover he has to suffer more of pain than pleasure in the world. On the other hand, that highest state - the state of God is eternal, and the happiness thereof is unending and unlimited; there is no further state of happiness beyond it. It is like the human form - the last in the series of evolution; there is no further form. Similarly the state of Sat-chit-ananda is the last, full of happiness; there is nothing beyond it - no further measure of any type of happiness. Those that enter that state never return to suffer the pain.

Those that enter that state do not necessarily remain in separate or different forms. There in that state there is only one eternal, celestial luminous body, which is able to contain all the Jivas that enter into it; but every Jiva that enters into it takes himself

alone to be the owner - the possessor of that celestial body and enjoys that Bliss; in fact, he does not know that there are similar other Jivas that have entered - that are contained in that body, and are enjoying that Infinite Bliss exactly like himself. That Jiva, due to that supernatural celestial power, can take any form he chooses and enjoy through that form, and then again merge into that body; or if he so likes, he can just remain like that in the state of 'only' without experiencing any happiness.

(3)

It is the will of the Creator that every Jiva should evolve himself and reach the highest. To reach that highest state there are many a method. Amongst all these methods the simplest and safest is to associate with a Satpurusha. Those Jivas that are qualified to attain that highest state are drawn into the form of Satpurusha, those Jivas that are associated with such Jivas automatically pass into that highest along with them. I have once given an example of small bits of paper stuck on a big sheet or the example of bogies and wagons attached to an engine. For whom emancipation is necessary? It is necessary for those Jivas who are engrossed in objects of desire, passion and enjoyment; being so engrossed they have to suffer for births on end, and emancipation is essential for them.

Most of the men are engrossed like that and have to be emancipated. It is for emancipation of such men that many a satkarmas - methods have been advised by many great thinkers who have attained that state - who belong to that Godly state. Mostly these methods are advised for men. For women and others (e.g. wealth), which are the objects of enjoyment for the men, nothing much has been laid down. Due to their association with men, whatever abhimana as a doer is likely to possess women, in order that they should get out of it and remain in their true abhimanaless state, some satkarmas have been advised for women. If men and women go on performing the different satkarmas as are laid down for them, then it is not essential for them to associate with a Satpurusha for their emancipation; in times of old both men and women have behaved like that, and attained liberation on their own.

Knowing that men or women will not be able to behave as is laid down for them and thus attain their liberation on their own, it is the Almighty that appears as a Satpurusha with the cogent signs on his body, for that purpose; it is hence the duty of a Satpurusha to lead those that associate with him to that highest state, through the medium of his form - his body. As the objects come to a Satpurusha, the Jivas that are engrossed in those objects gets easily liberated through their association with the form of the Satpurusha.

In these days the Jiva of most men is too much engrossed in women and wealth. Due to this deep engrossment of men, it becomes very difficult to attract them as such; one could say that it becomes almost an impossible task; at the same time it is essential to emancipate their Jivas. Naturally, if the wealth and women come to a Satpurusha, the men fully engrossed in them automatically come to him.

Since the atma of a Satpurusha is in the state of Sat - is fully satvika, and the Jiva of women also is in satvika state, being of a similar nature, women are quickly attracted to a Satpurusha, and are able to attain the highest state through him very quickly. As she gets attached to a Satpurusha, she resembles an engine; whosoever is engrossed in her - interested in her automatically attains the state of Sat in association with her. That is why shastras say that one woman - one kanya is able to emancipate hundreds of families. These days it is the natural tendency of women to go to and serve a Satpurusha, with a firm faith that he is God. Those men who are qualified to

attain the highest state and these that are on the way, never feel anything indecent in the women closely associating with a Satpurusha; their minds do not entertain any adverse ideas about it.

A Satpurusha never utilises any woman that goes to him in a worldly way. A Satpurusha is not concerned with the external form of the body; he is concerned with the Jiva lying within the body. It is like a utensil containing ghee; we utilise the ghee - we want the ghee and not the utensil. The moment he is able to give liberation to those that are associated with a woman, no more that woman is of use to him. As such whatever be the number of women around a Satpurusha, as a matter of fact it should not upset or be considered indecent by anybody. If the Satpurusha is destined to liberate so many through a woman, what else could he do?

This of course pertains to the women given to family life. In some cases some prostitutes are seen to be associated with a Satpurusha. Take the example of Kumbhara Svami of Kolhapur; by caste he was not a kumbhara - an earthen pot-maker; none knew anything about him; because he stayed in the lane of pot-makers, he was recognised as Kumbhara Svami. He was a Mahasiddha Purusha. His devotees are yet there in Kolhapur; they celebrate the anniversaries of their Sadguru even now. Many prostitutes were associated with him; he himself was staying with a prostitute; he took to Mahasamadhi in her house; that prostitute was a staunch devotee of his. These days look at Narayana Maharaja of Kedagaon. He always puts up with a prostitute named Anjani in Bombay. She is a staunch disciple of his; many other prostitutes are associated with him. Through a woman in a family, a few families related to her attain liberation.. Through a prostitute, thousands of men with their families - whosoever associates or had associated with her, get liberated.

The Perfect Siddha - the Satpurusha is always actionless, i.e., beyond the qualities of the different prakritis. Liberation of men cannot be effected without some action. It is the woman - a family one or a prostitute that plays the role of the prakriti of a Satpurusha; and through her hundreds get liberated by him. For this reason it is essential for women who are fairly qualified to be associated with him, it is these women that become his devotees and disciples. Liberation of men being the main duty of a Satpurusha, qualified women get spontaneously associated with him for that purpose. If there be any men who are purely satvika like women, and who do not possess any manifestation of Rajoguna and Tamoguna, a Satpurusha is able to use him like a woman, and cause liberation of all those that get associated with him; but generally men are not satvika to the same extent as women.

A man, as he becomes a Satpurusha, completely forgets himself to be a man - both mentally and physically, and experiences himself to be a true satvika woman. With that state whatever belongs to that invisible real Parama Purusha becomes his or rather hers; and all that are associated with him i.e. with her, attain the state of God. Apparently from the worldly stand point a Satpurusha looks to be a man; but he experiences himself to be a woman. Such a Satpurusha alone is able to save persons from the Punnama Naraka. Remember, unless one attains the satvika womanhood, one cannot reach the state of a Satpurusha.

Since a Satpurusha is a real woman from within, he remains unaffected by any or any number of women; he never feels passionate towards them; amongst women, he feels absolutely at home being a woman himself. Women also do not feel out of sorts in his company; they actually feel that he is a woman; and hence while serving him they never feel that they are serving a man. The Parama Purusha who has accepted the womanly Satpurusha, naturally leads all the women -- the Jivas of all those women that associate with him towards Himself. The body of the Satpurusha for the

time being thus becomes the means of washing away the faults and sins of all persons that come to him, and of purifying them.

Every Satpurusha has hundreds of devotees of both sexes: out of all these the real disciples are hardly one or two. Samarth Ramadasa had a following of sixty thousand devotees and disciples; through them hundreds are able to attain liberation. But out of this huge mass the chief male or female real disciples were hardly a few, Akkabai and Venubai were the chief amongst the female disciples of his. The Maharaja of Akkalkota also had a couple of female disciples like that. Manika Prabhu had the same. Sai Baba had one such - the Radha-krishna. It is thus very essential for a Satpurusha to have such satvika women around him.

All the five Pandavas were devoted to Shrikrishna; but He only made Arjuna His disciple, because though externally Arjuna was a man, from within he was a real woman. When Pandavas had to remain incognito for a year, it was the lot of Arjuna to play the role of a woman. He could work his bow with both the hands with the same ease and skill. Through him Shrikrishna liberated hundreds of Kauravas.

A real Satpurusha does not prevent the coming to or going away from him of any man or a woman, or any pleasure or pain; nor does he invite any of them. If he tries to invite or prevent, it only means that he is not perfect. It is not in the nature of a real Satpurusha to deal with any give and take, as also any pleasure or pain. If nothing comes to him he does not try for any. That is his state. No liberation without the help of a woman; that is the truth. It has been said: "Daradhinau Svargamokshau Pitrinamatmanashchaha", meaning, - that it is in the hands of a woman to effect liberation or to attain Svarga and Moksha for themselves and their forefathers. It is thus laid down that for emancipation of men, women are most essential. Even for liberation of Gods in Svarga, a woman is essential. Rambha, Urvashi, etc., are the prostitutes in the heavens. In the heavens persons enjoy the fruits of their punya; but this has its limitation. It has been said in Gita - "Te Tam Bhuktva Svargalokam Vishalam; Kshine Punye Martyalokam Vishanti." A person who has accumulated plenty of punya becomes a king; a person who has still greater store of punya to his credit goes to the Heavens. There are plenty of pleasures in the heavens. Due to the use of Nectar, death does not come over quickly. One can eat and drink there as he likes or not. One can enjoy any pleasure obtained without any effort. But all this the person is able to do till he has punya to his credit; the moment the stock of punya is exhausted, he has to return to the earth, and get enchained to the cycle of births and deaths once again.

To prevent them from being enchained once again like that, and to facilitate their liberation directly from there only, prostitutes like Rambha, Urvashi, Menaka, etc., are kept in the heavens. The Gods in the heaven send them down secretly on the earth in the form of a woman to serve great sages and savants like Vishvamitra. All those in the heaven are associated with her. As she serves the saint in the form of a woman, it is as if the Jivas of all those in the heavens associated with her are absorbed in him, and thus, they attain that highest state lying beyond the Heavens; this is so because the atma of that saint whom she serves is always steeped in that Infinite Bliss. Persons in heaven - the Gods in heaven are thus able to attain liberation directly from there through that heavenly prostitute; they have not to return again to the earth for that purpose.

In this very way, even on this earth, hundreds of persons are able to attain their liberation through their association with a prostitute, provided of course she serves a Satpurusha. However a person or a prostitute be, sinful and unholy, she is purified in all respects by association with a Satpurusha, and becomes capable of liberating

hundreds associated with her. After all, all the prostitutes are not like the great Mahananda. It is said - "Chandali Svapachi Vapi Matangi Ganika Tatha; Patitapi Mahasadhvi Satsangatpavaneshvari." This stanza means the same thing I have been telling. Any prostitute like Mahananda that associates with God, and behaves strictly in accordance with injunctions laid down for her is able to help all those that associate with her in their liberation. On the other hand, all other prostitutes who behave against the injunctions and deceive men for the sake of money, and the men who associate with them, are the greatest of sinners.

All this leads to one conclusion that Satpurushas like Narayana Maharaja, who are surrounded by all luxuries, have a great role to play. They are in no way affected by those luxuries; they only help many a Jiva in their attainment of liberation. This is the way that was followed by Shrikrishna. He had over sixteen thousand wives and hundreds of Gopis attached to Him. In spite of his associating with such a huge mass of women, He was a true Brahmachari. That is why women were always attracted to Him. All the residents of Gokula through Gopis, all the Yadavas through Radha, and all the Kauravas and Pandavas through Draupadi, Srikrishna emancipated. The common people are not able to bear the sight of many a woman around a Satpurusha. If any person is desirous of having many a woman like Shrikrishna, he has first to observe the Ekapatni Vrata (having one wife only). Those that observe Eka-Patni-Vrata are included amongst Brahmacharis. In the incarnation of Rama, Shrikrishna had strictly observed the Eka-Patni-Vrata. Once any one side is completed, the other automatically follows. It is obvious that persons like Ranganatha Svami and Narayana Maharaja may have fully observed Eka-Patni-Vrata previously.

To think of me, I do not know if I am beggarly or princely; if I be considered a beggar, well, so many princely luxuries are seen to be here; if on the other hand, if I be considered princely, well, whatever princely comes here is also seen to go away quickly; those luxuries do not remain with me. I have only this gunny piece with me. Sometimes a beggarly painful state, and sometimes the princely pleasurable state! Both the states are seen to be here for some time, and both are seen to disappear. If they come, I have to allow them to come; if they go, I have to allow them to go. I do not try for either. I am only in the state of 'only' and hence see whatever comes - whatever happens only as an on-looker; if I so desire, I do not even remain cognisant of them. Both the princely and beggarly states are here; or both are not here. You can use whatever state you choose from here.



- (1) The worship of God during my childhood and its result.
- (2) Hints to parents for the good of their progeny.
- (3) Worship of an earthen idol.
- (4) External worship of an idol.
- (5) The inner - mental worship.
- (6) A bit of plain speaking.
- (7) How to attain the state of Shiva?

(1)

As a child, along with other children, I used to sweep off a corner of the courtyard or the ground adjoining our house. When the elders were having their afternoon nap, we used to make some mud and build something like a temple, and install some nice pieces of stone representing Mahadeva, Ganapati, etc., in that temple. The soil was used as Chandana for the worship of those Gods; the leaves of trees were used as flowers; sand represented Akshatas; fine soil formed our turmeric and Kumkum; plain mud formed the rice; the mud turned into a round flat cake served as Bhakari for the Naivedya. A big leaf formed the dish and so on. Thus with stones, sand, soil and mud we used to do the whole worship as we used to see our elders doing. What were our Mantras? Well, the mutual directions such as "What is this? You cannot offer Naivedya prior to the bath; give the bath first", formed our Mantras. How engrossed were we in that worship! Who was to provide us small totes with real cymbals for Bhajana? We used to choose two stones, and used them as cymbals for Bhajana and Namasmarana. We used to say with our undeveloped inarticulate tongue 'Lama Klishna Hali' for Rama Krishna Hari, and so on. How elated we felt that time? We felt so proud of our performance. Of course we were not exactly trying to imitate the elders in what they did in the temples.

During the remaining part of the day I had a habit of sitting in a corner, close the eyes and repeat all that worship, bhajana etc., mentally. I used to spend a good bit of the time in sitting like that and do the Namasmarana in my own mind. I always avoided the elders whenever I was doing something like that. From the time I began to understand things till the time of Thread Ceremony, that is what I did all the time. Later, my elders did not interfere with what I did. As I grew, and began to understand well, I improved upon all my procedures in accordance with the various rules laid down for the purpose. I always trained my mind to take all interest in following the various attributes of God. I felt happy in that.

That being my main vocation right from my early life, my mind automatically turned towards God with all the zeal; it felt no interest in the ways and affairs of the world. I actually started visiting forests and stayed there for days on end. I always felt upset, whenever I had to do something or other, worldly in nature, to satisfy my elders.

The more my mind got engrossed this way, it began to be acted upon in a visible or invisible manner; I began to see, - to have knowledge of the spiritual side spontaneously. All that has culminated in the state you see me in now. All this impressed on me one great point that any type of greatness pertaining to the world is absolutely of no use - in fact is detrimental on the spiritual side. When all the pride on the worldly side is fully annihilated, and when one cheerfully accepts the lowest state

from the worldly point of view, then alone relation with God gets established and the man is bestowed with the kripa of the sadguru. That is the rule.

(2)

If from childhood the boys or girls are trained in Avidya, false pride and vanity - qualities opposed to those of God, then they behave in a sinful manner in their future lives. These days the parents have forgotten as to where lies the real good of their children. To train the children in schools, and then their acceptance of some service for subsistence, is all that is considered as good for them by the parents in these days. The children are born ignorant and they behave according to whatever training they get from their parents they consider that to be the right path. Nobody thinks these days that there is something more sublime to look to - to hanker after than the worldly riches; such is the present state of affairs.

Are the parents today looking to the real good and taking real interest in their children? No; they are only making them sinful, and teaching them to be sinful. With all the education that is imparted today, do we see any health, happiness and contentment in our society? What can be our reply to such a query? Day by day the whole society - the whole country is going down-hill in every respect. Why do you people give your children the training of deceit? Earning money is not the only aim of life. One has to strive to earn; but it should be done just for bare subsistence; and the remaining time and energy should be spent in better cause.

You should try from now on at least to give some training on the spiritual side to your children. It will cause increase in their physical and mental power. They will be able to earn their livelihood with less of effort and spontaneously. Whatever time they will spend on the spiritual side day to day, it will be nothing else but a type of tapashcharya by them, and the parents will be able to have effortless punya to their credit for helping their children in their tapashcharya. If you cannot do this by your children, why create them and put them in the path of sin? You can as well remain a Brahmaehari, and spend your time in the cause of God. How can you understand the Infinite Bliss I am enjoying today? Whatever training is to be given, has to be commenced from early childhood; 'it means that children have to be put into the line of spiritual experience right from their infancy.

The worldly happiness is limited, and can be had in proportion to the efforts for the same. Being limited, the greater the number trying for it, lesser the quantity every individual is bound to get. On the other hand, the happiness in the line of God is absolutely unlimited; hundreds and thousands may get it, and yet it remains as it is. Once that happiness - that Bliss is attained, it has not to be tried for - not to be earned again; once it is attained, it is attained once and for all. It is not that I alone am saying this; all those who attained that prior to this from time immemorial have been saying the same thing, and have written about their experience with all sincerity for the benefit of posterity. Instead of looking to that, you people are wasting your own time and educating your own children on wrong lines that are leading all of you to suffering and pain! What should I say to all of you?

(3)

(At this juncture somebody asked Shri Baba as to how to perform mental worship; on hearing this query he said -)

Right from the beginning to the end I have been virtually worshipping the soil.

This almost resembles the Manasa Puja (mental or inner worship). To make everything out of the earth and do the worship is virtually worshipping the Mother earth. This is what is meant by Parthiva Puja. Of course at that time it was done as a child. When of mature age, if somebody takes to Parthiva Puja as is laid down by the shastras, nothing better. I will tell you a few things about it.

This puja has to be done every day. Bring some soil from a holy or sanctified place. Cow-dung or turmeric powder would also serve the purpose. Turn it into a mass, and make an idol of any form of God you like, Rama, Krishna, Maruti, Datta, Ganapati, Shiva-linga, etc. If one could make a good idol it would be ideal; otherwise the important representative organs should be at least brought out, e.g., the tail of Maruti, trunk of Ganapati, three faces of Datta etc. If one is not able to give the required form, the whole mass should be turned into a spherical ball, kept on the left palm and worshipped as is laid down. If one is married, then this idol or sphere should be kept on the left palm of one's wife and worshipped; of course one has to charge that idol or sphere with the form of God one likes. Whatever articles one can possibly get, one should obtain for the worship. On completion of worship the charge put on it should be taken back, and then that mass should be thrown in a pond, well, river or if this be not possible it should be deposited at the bottom of some sanctified tree such as Pippala, Audumbara etc. If the couple goes on performing Parthiva Puja this way, who can describe the glory they attain? Both of them - the couple should actually be looked upon as the form of the God they worship; they actually attain the Infinite Bliss in the end. This is the truth. Do not doubt this statement; to do so is very sinful. Parthiva Puja is one of the important satkriyas laid down by the shastras.

Because it becomes difficult or one gets tired to make an idol every day, idols made out of stone or metal came into use. Worshipping these idols of course is inferior to the Parthiva Puja. The puja is done as a means of purifying the mind, and making the mind, buddhi and Jiva attain the state of God; Puja thus is an important duty of a human being. Metals are after all the transformation of the soil, and as such it does not matter if the idols made out of stone or metal are used. It has been customary to install huge stone idols in the temples. But worshipping these idols cannot be called Parthiva Puja:

As it goes difficult to carve an idol, and as any idol represents all the forms of God, it is more customary to make a Shiva-linga out of the soil, and worship it. Some people go on making as many Shiva-lingas as possible, during the day, keep them on a platform (it is better to place them on the ground freshly smeared with cow-dung), and worship all of them in the evening. They repeat this every day till they have worshipped one crore of Shiva-lingas. To make the lingas you can take the help of your wife and the members of your family. It is preferable to observe celibacy and other cogent rules till the required number is duly worshipped.

It resembles the process of thirteen crore Japa of Rama-nama. The fruits of one crore Shiva-linga worship, one is able to attain in one life. Those that do not know about the procedure of worship should take the help of a priest - a Brahmana.

Because this cannot be commonly put into practice, and because everybody should do Parthiva Puja at least once in a year, it became customary to do Ganapati-pujana in the month of Bhadrapada on the 4th day of the bright half (the Ganesh-Chaturthi day). Doing Parthiva Puja of Ganapati means virtually doing it of all other forms of God. Even if in a family there may be a metal idol in the set of family Gods, this Parthiva-Puja has been advised to be done. As a matter of fact one should make one's own idol as he could and worship it; he may buy a beautiful ready-made idol for

a show. One should make a fresh idol every day from the fourth day to the 14th day, and on that day - the last day - the 14th day known as Ananta Chaturdashi, all of them should be immersed in a well or a pond. If it cannot be done every day, at least one should be made on the first day, and it should be worshipped till the last day, and then immersed into a well that day.

During Navaratra, Parthiva Puja of the Goddess - Devi - should be done. On the Krishnashtami day, Gokula should be built of mud and worshipped. There are many a day on which Parthiva Puja of a particular form of God has been laid down. Some people perform all these Pujas on those particular days. All these are meant for the general good of the whole family - both temporal and spiritual.

(4)

As I have said some people worship the idols made out of stone or metal. This is after all an external form of worship. Whatever articles are utilised for one's own enjoyment, are used in this process of worship. Of course this has its own importance; but when? When the articles that are used for the worship are not used again by the worshipper. For example, take Chandana; as it is applied to the idol, it should not be used by the worshipper except for a mark on his forehead; because flowers are offered, they should not be used for personal use. Because rich clothes are offered, such clothes alone used by the worshipper that will somehow protect him from heat and cold. Because ornaments are offered, one should not put on any ornament on himself. Because sumptuous food and rich dishes are offered, one should use the lowest type of food for bare subsistence. Because a coconut or Pana is offered, one should use them only for medicinal purposes. Because money is offered to God, one should never accept money like that in the form of Dakshina from anybody. Because feet are used to do the Pradakshina, they should be used only in going to a bazar or in doing one's occupation; they should not be used in visiting a drama etc. Because the Namaskara is done by lying prostrate, one should not allow anybody to bow down before one's self. Because eyes are used to see the idol, mouth is used in reciting the cogent Mantras, the hands are utilised in offering things, the mind is utilised in the dhyana etc. the eyes should not be allowed to see unnecessary things, the mouth to talk unnecessarily, etc. The different organs and parts of the body should be utilised to earn and make things for bare necessities of life; they should never be utilised for any bad, sinful, harmful and unnecessary work.

Parthiva Puja should be done every day without fail. In times of difficulties it should be done through somebody. In all Hindu houses, somebody does perform worship. But the Puja I have explained now is the right method, and when it is performed that way, it can be said to have been done correctly. Such an external worship is of great importance. Whatever objects of enjoyment are offered to God and are given up in use by the worshipper, in due course, the worshipper begins to get all those objects and the pleasures thereof without any effort. That is the Siddhanta. That is why this type of worship has been laid down from time immemorial. Those that are seen to enjoy in an easy manner must have done worship in this way in their previous life.

(5)

Now I will tell you about the inner - the mental worship. This worship is performed without any articles of worship - even without an idol. One has to sit in solitude in a suitable fixed pose, and bring forth in one's own mind the form of God

one likes. One uses a mind-made beautiful seat – a throne, commonly called Simhasana, made out of all sorts of costly gems. Then the form of God is to be seated on that throne. That is the seat in one's own heart occupied by one's own God, to be kept up till the end of the worship. The face of the idol should face the same direction as one's self. This pose is to be utilised if the worship is to be performed within one's own heart, if however one imagines the idol in front of one's self, then the idol should face one's self. This is the second method. In the beginning it is difficult to do so within one's own heart; it is hence essential to practise the second process first.

When one has to imagine the articles in one's own mind, what can be less in the process of such worship? To get pure clean Ganga for bathing the idol is but a second's job. All the utensils can be made out of gold and the costliest Jewels. Even a king will not be able to have such articles for worship! To make and offer all the articles in one's mind! This worship can be carried on in most luxurious state. One may not have a piece of dry bread in the house to eat; but one can offer the most sumptuous and rich articles of diet to his God. Same thing is in the case of clothes. All steps in the process are to be done within with one's own mind; one goes on observing the most beautifully decorated idol within one's self.

The inner worship, if done regularly, leads to greater and quicker results compared to the external one. The inner worship has been extolled by the shastras. It is very essential to perform the inner worship for one's own progress.

While doing this worship, other worldly thoughts cross the mind, and cause a break in its continuity. That is why external worship is practised to begin with; when the process of external worship becomes second nature, the inner worship becomes easier.. Whatever one uses during the inner worship, one should try to avoid using it except for bare subsistence.

If children are taught the external worship and then this inner worship, how quickly will they progress in the spiritual line! And whatever one offers in the inner worship, one is able to have in due course without any exertion. It was the mind that transformed itself in all those articles offered to God; and as the mind imbibes that spirit, eventually all those articles offered to God come in a gross form to the worshipper.

I have already told you some time ago that this world with all its contents is nothing else but the transformation of one's own mind. It is hence natural that the mind that transforms itself in all those luxurious articles during the inner worship subsequently turns into gross forms of all those articles, which spontaneously approach the worshipper. If right from the earliest period, a child is trained this way, and if the inner worship reaches its full measure during the life time, then in the same life that person is able to have and enjoy all those luxuries. That is the Siddhanta.

Knowing this, why give the training in Avidya that leads to all sorts of sufferings and pain to children till they come of age, and thus suffer yourself along with them? Why be lured by vanity and momentary false pleasures. If the children are trained in correct Manasa Puja right from the beginning, as they and their minds grow to their full height, and their minds reach the full development of Manasa Puja, they need not specially exert for subsistence; nor worry about it. Once their minds transform into all those luxurious articles, all those articles come to them spontaneously in a gross form. With such development with them, if they marry, and even have a few children, it does not at all matter, Their progeny is bound to have those qualities ingrained in them. If their progeny also is trained in the same way, and this process continued, then those families will have nothing else but happiness for generations to come.

In olden times with the help of the external and internal worship and with Dhyana-

Dharana people used to increase their strength and power, both physical and mental, and eventually used to have all enjoyment in life. The Janardhana Svami used to do Manasa Puja on these lines. He always took a good bit of time to do the Manasa Puja in a systematic way with all the offerings (sixteen types of offerings commonly called Shodasha Upachara.) Once while he was so engaged in his routine of Manasa Puja, he being the chief amongst the courtiers, he was suddenly summoned by the king as the kingdom was suddenly attacked by the enemy. His disciple Ekanatha sent a word that he would be coming shortly. In the meanwhile God Himself went to the Royal Court in the form of Janardana Svami, gave his advice, fought the battle, annihilated the enemy in no time, and returned to His own place. On completion of his worship, Janardana Svami was apprised of the king's summons, and he hastened to the Darbara. On seeing him the king brought out presents to give him for all his diplomacy and prowess. Poor Janardana Svami did not know anything of what had happened, and he naturally enquired of the king the reasons for those gifts. The king said that he was pleased with him for defeating the enemy in such a short time, and hence he was offering those gifts. Janardana Svami naturally felt surprised; it, however, at once occurred to him that it was his Deity that played his part while he was engaged in his Manasa Puja.

Such is the glory and greatness of Manasa Puja. There are many such instances of supernatural happenings - the results of the Manasa Puja. Janardana Svami was the chief amongst the courtiers, was a great officer and in a very responsible post, and yet he used to behave exactly according to his Faith and perform the Manasa Puja etc. and thus accumulate punya; due to this punya he used to be happy in all ways, and make others happy as well.

I am not saying that you should not do any business or get into any service for four and your family's maintenance. I am only saying that you should spend some time regularly in the cause of God, and perform as a daily routine some satkarma, along with your service and business occupation.

(6)

Instead of training the children like that, why put before them the foreign ways of behaviour and mode of life by pointing out to them what some Europeans, both men and women did, what part they played in a particular war and so on, and thus lead them astray into harmful and foolish ways? Why deceive them this way? When one could work with zeal, all that time is spent in learning all foolish things, running after false pleasures and procreation; all this is continued till old age. And when the old age brings on the various sufferings, then people turn towards God. Even then all their interest is centered in their grand-children. Such sickly old sufferers come to me and request me for guidance. What way should I lead them to except that to a cremation ground?

If you take an effaced smooth rupee to a grocer and ask him for ghee, or go to the station and ask for a railway ticket, will they serve you? When on attaining old age you have become like that rupee and ask for guidance, what can be told to you? Only thing I can advise is to do Namsmarana as much as you could, and try to put your grandchildren on the right path.

It is the fashion of the day to collect some fund in the name of some institution – an ashrama, and utilise that to increase and establish sinful behaviour. There is an institution which takes in wronged women, and helps them in bringing out illegal children, and such an institution is called an 'ashrama'! How foolish it is to name such

institutions as Ashrama? The word Ashrama brings to one's mind the names of Vishvamitra, Kanva, etc.; their abodes were called Ashramas. Words like Sanstha, Sansthana, Kshetra are applied to holy places which are meant for the public good. How do you name an institution that fosters illegal children an ashrama, is beyond me; how dare you give that name? You are Brahmanas; if not you all belong to high class families like Brahmanas. Should you give such sacred names to such institutions, or collect fund for such institutions and thus foster sinful behaviour? Are you born to multiply sinful people?

Why not collect the fund to found an institution where satkarmas etc. will be taught, which will encourage behaving in accordance with the Faith, which will help those that are very needy. It is your duty to do propaganda in favour of satkarmas so that in every home, in every village or town, they will be duly performed, and help the needy in performing them. In order that everybody should take interest in them, why should you not declare some prizes; for performing a particular satkarma or for maintaining celibacy, etc., such and such prize will be given and so on. Why not collect good funds and start such institutions all over?

A person who thus becomes a leader and encourages and helps others in performing the satkarmas automatically gets the credit for doing them without doing anything for himself. Now what is the benefit of doing satkarmas in the cause of God? It is to attain happiness including the self-rule, to get beyond the cycle of births and deaths, to attain the immortal eternal state of Infinite Bliss. Such Infinite Bliss is present in the state of God in any form such as Datta, Ganapati, etc.; even these names mean the same; e.g. Shankara - means one that does good - gives happiness.

(7)

To attain the state of Infinite Bliss, the Jivahood, born of desires and that envelope one's self, has to go. I have told you so many methods to do away with this Jivahood, and attain the state of Shiva in this very life. To keep up the state of Jiva you actually spend the first quarter of a century of your life. With sincere effort you do not require even that much period to attain the state of Shiva.

If four years are spent in the cause of God with sincere effort in accordance with what is laid down, it completes the quarter of this course. If two more periods of four years each with similar effort are gone through, it completes the three quarters of the course. If three quarters are finished on one's own, the responsibility for the last quarter does not lie with one's self, but lies with one's sadguru. When three quarters of the course is done, one automatically meets the sadguru who completes the remaining job. Here is a simple example to understand it better. When it is nine o'clock, you say it is now nine. A little later you say 5 or 10 past nine; then nine and quarter, half past nine, then nine thirty five, nine forty. But when you come to 45 minutes, you say quarter to ten, and then ten to ten or five to ten and so on. For the first three quarters from nine, your reading was related to nine. When you come to the last quarter, the relation of nine was given up, and that of ten begun. In this very way, the state of Jiva is referred to for the first three quarters of the course; for the last quarter the state of Shiva is referred to. It means for the first three quarters of the period, during the process the human state - the Jiva state does come to the surface, of course in a diminishing proportion; during the last quarter the state of Shiva automatically and spontaneously begins to infiltrate - to pervade one's self.

You can now think over for yourself if it is better to train children in a way that will give them all the temporal and spiritual happiness including Self-Government,

that will do away with all the suffering including the fear of death, that will give a celestial body for enjoying the Infinite Bliss, or to train them in a way that will make them dependent, that will keep them under a foreign yoke, that will give them all sorts of suffering and pain, that will make them unhealthy physically and mentally, that will only increase the vices of vanity, pride and foolishness, that will increase all sorts of desires and thus enchain them to the cycle of births and deaths?

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It is the satkarma that turns a man into God.

A man gets a birth due to his karma-prarabdha; during the particular life he enjoys the fruits of his previous good actions or suffers for bad actions, and, while doing this, he is going on adding to his stock of Prarabdha for his next life. There are always two types of actions done by a human being, and the fruits of these two types are claimed by two different claimants, and they are the man and the God. Take for granted that both these are real brothers and they had had their partition. In our worldly life we always see that the better half of the property is generally claimed by the elder brother, while the remaining half obviously inferior in nature, falls to the lot of the younger. You cannot take God to be the younger brother; He is always automatically taken as the elder of the two. The fruits of good actions thus are claimed by God, the elder of the two, while those of bad actions automatically fall to your lot.

This elder brother of yours, the God, is unfit to do anything by for Himself for whatever reasons, and that is why you call Him as one without any actions, as one who is not a doer. Obviously He is not able to help you in doing any action. Being older than you, you naturally try to respect Him. The results of all good actions being His share, whatever good actions you perform, automatically become His; whatever bad actions are done by you, their fruits automatically come to you. Good actions lead to happiness, and as such God is always happy in every way; on the other hand, bad actions lead to suffering and pain all of which fall to your lot.

With this suffering and pain you get enchained to the cycle of births and deaths. When the suffering becomes unbearable to you, you naturally approach your elder brother. But then He says, "No doubt we are brothers; but we had had our partition. You have taken your share and I have taken mine. This division was done by you and not by me. It is you who have taken me to be 'non-doer', to be without actions. It is you who have settled that I am not able to do anything, and as such you decided to work for me as well. The fruits of good actions constitute My share; how can I take the fruits of your bad actions? That is your share, which you can enjoy. I do not do anything. It is you who has decided to perform the good actions for Me. If you are now in difficulty, and in need of help, if you have done any good actions, you can have a little fruit thereof. I shall spare that much for you. But then you should remember that you have to return that to Me in due course. Do some further good actions and return Me whatever you take now on loan." The Younger brother has thus to do further good actions, and give them to Him saying "Tat-sat-brahmarpanamastu" - meaning, that it is offered herewith to Brahma - the state of Sat.

It is in the nature of the human being, the younger brother of God, not to give anything out of his share to anybody. He does not become ready to give anything even to his elder brother. He is always anxious to increase his own stock, and that is why he is always seen to do such actions that add on to his suffering and pain. Why does he not feel interested in doing good actions? Because the fruits of these pass on to his elder brother, he is never anxious to perform any good actions. If the fruits of good actions were to form his share, he would have automatically taken all interest in doing them.

When the two brothers have their partition and when the elder brother is incapable of looking after his land, or that he dies and leaves behind a child that obviously cannot look after the land, it automatically falls to the lot of the younger brother to look after that in addition to his own. He now cares for his own land first, and then when he could spare some time, like a forced labour, begins to show some interest

here and there towards that of his brother's; he does not take the same interest, as he is not going to have any share out of it. All younger brothers are not like that. There are a few, who think that since the land of the elder brother is a very rich soil, it should be looked after better, and he actually does so. At harvest time, his brother's land naturally gives a better and higher crop; but then he does not touch it; he gives it to his incapacitated brother; he only takes what his own land yields. If now this younger brother gets into difficulty and approaches his elder brother, he at once says to him "After all you take all interest in my land, and give me all the rich harvest that it yields. You can hence take whatever you like as you are in a difficulty; but then you should return it to me in due course. Even if you become unable to return it or do not return it, I would not mind it, since it is you who have made all that." If on the other hand, the younger takes all interest in his own land, and a cursory one in that of his brother, what can he have in the end? That is, if the younger one gets into a difficulty and approaches his elder brother for the same, what can the elder one say? He says, "It is you who deal with my land; you do not take any interest in it; you know how much it ought to yield, and how much has actually yielded that you brought to me; in what way can I help you and what can I give you now?" What is the result? The younger one has to bear his difficulty alone by himself.

In a similar fashion the human being takes suffering and pain - the unending number of births & deaths as his estate, & hence goes on performing the *asat-karmas* that lead to them. He does not take any interest in performing *satkarmas*, since that forms the share of his elder brother - the God. Any action performed in the cause of God is called *satkarma*, and a human being is naturally no heir to it. If a human being does *satkarmas* in the cause of God, then in case of difficulty, his elder brother God may be able to give him a little happiness on loan; if however he does not perform any *satkarma*, and while in difficulty approaches his elder brother God, what can that elder brother give him?

Whatever actions are done to keep up the family and all that is in the world are not *satkarmas*, and as such all of them only lead to suffering and pain. If we do not desire to give up the family life - the worldly life, and if we do not desire to have difficulties cropping up, then we should sincerely perform as many *satkarmas* as possible, so that in times of difficulty God will be able to give us the necessary help. Furthermore, if we completely discard our worldly life, and go on performing *satkarmas* and thus pile on to the stock of God alone, then that elder brother, seeing this state of affairs says, "Look, you are disregarding your family and worldly life due to Me, and you are working continuously only to increase My estate, then why do you live separate from Me? Come on, and stay with Me with your family & look after both the estates - yours and mine. After all I am actionless - I have no capacity to do the work; if you feel tired of looking after your estate, amalgamate it with that of Mine, and just sit silent and enjoy like Me." With this God gives up treating him as something different from Himself; why? Because he did not take himself to be different from God, and worked for Him as if His was his own. In a case like that the elder brother keeps the younger brother with Himself, and makes him the owner of His own estate; in other words, that person attains Godhood and gets merged in that Infinite Bliss once and for all. Here is what Gita says about this state - "*Ananyashchintayanto Mam Ye Janah Paryupasate; Tesham Nityabhiyuktanam Yogakshemam Vahamyaham.*" (Gita, Canto 9. Sh. 22). If a person disregards his family and worldly ties, and goes on performing *satkarmas*, then God Himself sets aside all his difficulties and protects him in every way. He gives him what is unobtainable; He makes him like Himself.

Whatever *satkarmas* we perform, we offer them to God. Since, however, those

satkarmas are done in the human state, God is unable to utilise the fruits thereof; all those fruits go on accumulating with Him. Eventually when the doer of the satkarmas leaves the body, to enjoy the fruits thereof he has to become God Himself. This means that the satkarmas belong to God, that they can only be performed while in the human state, and that to enjoy the fruits thereof they transform the doer into God.

If bad actions are done and are offered to God, their fruits never reach God. If it is desired to offer them to God and that they should be accepted by Him, it can be done; but how? If your satkarmas outnumber a great deal your vicious actions, and if you have offered all of them to God with all sincerity, then He agrees to take your asat-karmas along with the satkarmas. Asatkarma alone is not able to reach Him. In our worldly life, we always desire for good things to happen and actually try for them, and yet things do not turn up as we desire; why? Because throughout we go on doing asat-karmas, and we hardly have a satkarma to our credit. Under such circumstances it is no use praying God that things should happen as we desire; such a prayer goes unheeded. In the case of some people, with a little effort, things happen as desired; it happens this way because the person concerned has performed necessary satkarmas previously.

In short, to have a decent family life - worldly life, to have all temporal happiness, to have Infinite Bliss, one has got to perform plenty of satkarmas in the cause of God - far more than the number of asatkarmas, that are done, and that lead to the affairs and ways of the world.

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- (1) The parents as God.
- (2) Husband as God.
- (3) What is a Navara (husband).
- (4) Earth is unable to bear the volume of sins.

(1)

I am a stranger to you, and yet you come here, address me as 'Baba', and do bhajana in front of me and all that; why do you not do so before your parents? The shastras have said: "Matridevo Bhava; Pitridevo Bhava", - meaning, mother is God, father is God; that is, your parents are the real Gods, and you know them so well. Their names also are the names of some Gods. Why not go on repeating those names - doing bhajana uttering them? Why should not the parents also make their children recite their names in a bhajana before themselves to put them on the right path to Godliness?

These days people somehow do not like the idols of God; if you do not want the idols, do not have them - do not worship them. However, as according to the shastras parents are the God to their children, why not they be trained to worship the parents? Sometime should be set aside both in the morning and the evening, and during this period the children should be made to do the bhajana and pujana of their own parents. If this be done, and then the idols are not worshipped, it does not matter. In fact, this is the real worship of God as far as the children are concerned. The children should take their parents to be Rama, Krishna, etc., and the parents should try to assume their qualities, and thus establish with them the inter-relation of the worshipper and the worshipped. If worship is effected this way, it will lead to the results explained in the Gita in - "Yam Yam Vapi Smaranbhavam Tyajayante Kalevaram; Tam Tamevaiti Kaunteya Sada Tadbhavabhavitah" (Canto S Sholka 6.) According to this authority, whatever bhava the parents assume, in the end they will attain the state of that form of God - the Infinite Bliss with all that supernatural power. This would mean that the children have done their duty by elevating their parents to sadgati, and the parents theirs in creating a son like that and utilising him in the right way. As a result of such worship the son also attains the state of that form of God - the Infinite Bliss in the end.

If one of the parents gets deceased, the worship of the remaining one should be continued like before. If both the parents are deceased, then an idol of that particular form of God should be installed, and the worship continued with the idea that it is the parents that are worshipped in that form. This is the real religious duty of the son. It is essential for him to do so - to do his duty by his parents in elevating them to the sadgati.

It would be ideal if the son decides to worship his parents this way, and the parents also get the worship done, and try to imbibe the qualities of that form of God in them. If, however, the parents feel that they are still interested in worldly life, and as such are unfit to be worshipped that way, then they should have an idol of that form of God, and instruct their son to worship that; this also leads both the son and the parents to the state of that God in the end. In this, all the service done for that idol is virtually the service done towards the parents. This is an important and yet a simple method of effecting union with God. It is for this reason that the shastras have laid great stress on idol worship. In the direct worship of the parents, it is incumbent on the parents to strive hard to imbibe the qualities of the particular form of God. On the

other hand, if the son worships an idol of a particular form of God as representing his parents, then also in the end the parents do get elevated to that state; in this also it would be wise on the part of the parents to remember that their son worships that idol representing themselves, and as such they should try hard to imbibe the attributes of that particular form.

If you do not like idol-worship you can follow this procedure of worshipping the parents, failing which it is preferable to do idol-worship. If you do not approve of both these procedures, then you charge your own mind with the state of the particular form of God, and do the Manasa Puja of that form. If this also you would not like to do, and you persist in leading the worldly life, I do not know what I should call you. I can then only say that you will be like yourself.

(2)

I have so far talked about what the son and the parents should do. I will now turn to the woman. The shastras have said that for a woman her husband is God. Why should a woman look to any other God or a saint or a Satpurusha, and do his puja and bhajana? She was offered by her parents to her husband with a mantra "Narayanasvarupine Varaya", meaning, - husband in the form of Narayana; to her then husband is God - is Narayana. It would but be right if she behaves with him that way. As the husband gets worshipped by the wife, it is his duty to strive hard to imbibe the qualities of Narayana in himself. He should consider himself as her Guru and her as his disciple - shishya; that means he should try to imbibe the attributes of Sat. In fact both husband and wife have to try to imbibe the attributes of that state by observing the cogent injunctions such as celibacy etc. while maintaining the relationship of the worshipper and the worshipped. As they do it, both of them attain the state of the original Purusha and Prakriti.

The wife has to worship her husband and turn him into the state of God; she should dissuade her husband from procreating the useless progeny. It is the duty of the husband to suppress - to burn his passion. He should bear in mind that the woman is not meant for satiation of passion, but is the principal means of studying to control passionate desires. Such a study done with the help of the wife is the real study of Yoga. The wife has to worship the husband as God, and the husband has to attain that state; that is the real intention of marriage; that is what the shastras say. If during all this study they happen to have a child or two, it does not matter. The progeny that comes forth while engaged in such a study is bound to be of a better type - fit to attain the state of God. Such a Progeny always works for the public good, and is able to have all princely pleasures as well as the Infinite Bliss.

Knowing this, why should one increase the weakness of one's own mind and body by coming under the influence of lust and passion, giving all importance to them, by doing anything to satiate them, and thus get one's self with all his family recognised as vicious people? Vicious thoughts and desires, envy, to purposely trouble and harm others, to defame, to increase pride and vanity, to make others suffer in achieving one's desire, to have lust for money, to increase one's passion, lust and desires, to bring out foolish, destructive vicious children in plenty in this world, and so on, are the qualities of the educated men today. The villagers and foresters are infinitely better off in this respect than the educated; they are almost free from such vicious qualities.

For attainment of that state of God, one has not to approach anybody or get out of his house. Parents and the husband form the God for the children and the wife respec-

tively. The wife should go on continuously reciting the name of her husband in front of him. If people criticise, let them do so; why should one worry? Why should one feel ashamed of doing like that? But these days it is the parents and the husbands who are seen to behave wrongly; because they love and want to enjoy false pleasures, - to behave in a fashionable way, it becomes necessary for the children and the wife to go out and find out another God.

Who should visit a temple for bhajana and pujana then? A woman, who has lost her husband, should worship an idol of Vishnu as representing her husband, and do the bhajana and pujana of that idol in a temple. When the husband is alive I never ask any woman to go beyond her house for that purpose; I always advise the married women to do the bhajana and pujana of their husbands. This is the honest truth I am telling. A woman should look upon her husband as the stable idol of God and do the bhajana and pujana by him.

If a woman is not ready to take her husband that way and serve him, then why should she marry him and only bring on one's self the suffering and pain of the worldly life? The great Mirabai married herself to an idol, and achieved the highest for herself and for all associated with her. Why should not others, then, marry some idol or a tree and attain that highest for themselves and all those related to them? The public is bound to laugh at such things, because their interest in life is nothing else but lust, passion and sinful behaviour; they are bound to ridicule those that are given to performing satkarmas; one should disregard all what they say or do, and stick to one's own faith and devotion; this alone leads one to the pinnacle of one's ideal quickly.

What should a widower do? He should take himself to be the wife of God and go on worshipping Him. When the wife dies, her work is automatically done by the husband; is it not? The widow also takes God to be her husband and serves him; is it not? In the same way, the widower should consider himself to be the wife of God and serve him. This is not my personal opinion; this is what has been experienced and laid down by the shastras.

It has been told in Gita that whatever one has to achieve in the spiritual line has to be attained "Prak Sharira Vimokshanat", meaning, - prior to leaving the body. In the same way, it is prior to having any children it is that the husband and wife are able to attain the ideal of Infinite Bliss.

(3)

You put the pulse-grains in water; in a day or two a sprout appears in each of them. If these grains are sown now, they do not grow into a plant; they can only be utilised for eating. In the same way, once a couple procreates a child, then they resemble the sprouted grain, and then they are not able to attain the ideal in the spiritual line; they serve as food for Yamaraja. In this it is not the woman that is at fault but the man.

When his wife is offered to him in marriage, it is with the Mantra, "Narayanasvarupine Varaya;" nobody says instead "Navaraya" (to the husband). Vara means the best, the highest Purusha - i.e. a person in the state of Parama Purusha. There is none beside the Lord of Vaikuntha who is called as Parama Purusha. While offering the daughter the bridegroom is taken to be in the form of Narayana - the Vara. To imagine that he is in that state, he is made to wear yellow coloured clothes; it is for the same reason that the turmeric is applied, and a necklace-like piece of cloth and some sanctified threads around the wrist, both turned yellow with turmeric, have to be worn by him. All these signs indicate him to be Narayana, and they are kept on

till the marriage rituals are over. Knowing that subsequently he would not remain in that state of Narayana like the real Narayana, who does not deal with his spouse the Lakshmi in the worldly way, all those signs he is made to wear during the rituals are removed from him immediately after the rituals are over. It is then that he is called 'Navara'. The word Navara means Na + Vara meaning one who is not Vara - the highest; that means one who is a fool. Because he does all sinful actions and imbibes all bad, harmful, sinful qualities in himself, he is now called the Navara. The Navara is generally described as a serpent. He deposits his poison into a woman, which spoils her. In this the woman is not at fault. That is why a pregnant woman is called "Garodara", meaning, - Gara + Udara=poison+belly= "with poison in her belly" If you object to this meaning, give me another. This Navara is nothing short of a demon like Ravana, or Kumbhakarna. Just read the word Navara the other way round, and it becomes Ravanai The poor girl, his wife, is like Sita

Mind you, I am not abusing anybody, and you should not take it that way. I am not finding fault with you either. I am only explaining the meaning and qualities of the word Navara. If you give up the Navara-hood and become a Vara, then you will be Gods. Am I saying that you should not marry? Do marry; have a wife; but do not develop or take to the attributes of Navara and create any children. That is all I have to say. The wife is nothing else but a very important means to attain the state of God. See, what you can do about it.

(4)

(At this juncture Shri Baba's attention was attracted by a person - a busy body; he began to speak on looking at him.)

Those that are in the state of God, always feel that there should be none doing any unnecessary, harmful, sinful action. Everybody should be striving in the cause of God. Such men even hate their children and feel like destroying them if they disregard any association with God. A she-serpent or a tigress, etc., is seen to destroy her own progeny, as if she feels that that progeny will only be harmful to the world. Even this mother Earth of ours gets tired of human beings amongst all the creation, responsible for all harmful and sinful actions, and to maintain her own state of being in Sat, decides to destroy them; she causes atmospheric changes that gives rise to plague, cholera, etc., and lead to the destruction of hundreds and thousands of human beings. An earthquake is seen to destroy many a town at a time. When harmful and sinful actions abound on the earth against the laws of God, and the earth gets disgusted, she destroys the human beings. When she is very much troubled and becomes unable to destroy the human beings by herself, then ultimately she surrenders herself at the feet of the Almighty. There are many a story about it in the Puranas. Prior to the incarnation of Rama, the earth approached the Brahmadeva with her complaints, and as a result of that the Almighty had to come in the form of the incarnation of Rama.

The earth is not troubled much by any other beings of the creation than the human being; that is why things like trees and stones are able to last for a long time. Because the human being forms a source of trouble to mother Earth, he is not able to survive for a long span. In order that the earth should not feel disgusted nor anybody else should do so with the human beings, the shastras and puranas have advised the human beings to develop the attributes of stones and trees in themselves. Anybody who strives for those attributes, does not make the earth feel tired of himself; in fact, the earth loves such a man, and then such a man can live for hundreds of years; such a man alone attains the state of God.

All this clearly explains one point, that the human being is the worst of the lot in the whole creation. The human state not only is not a happy state by itself, but does not make any one happy in the whole creation; on the other hand, the human state always leads itself and others into the state of unhappiness, suffering and pain. You will appreciate the truth of this observation on deep thought. That is why some human beings try to destroy their human state and attain that of God. There are many a method prescribed for that purpose. One of these is to project one's human state on to an entity where it will be absorbed and destroyed; and the only place that is capable of doing so is the state of God. That is where comes the importance of association with God - with a Satpurusha. It is this association which is able to absorb the human state and turn it into the state of God. It is needless to say that the person who is thus relieved of his human state is automatically elevated to the state of God.

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- (1) Results of good or bad actions reflect on the doer.
- (2) The pleasurable and painful state of a satpurusha.
- (3) Service.

(1)

I am always suffering and in pain; I do not think you can see any other person suffering like me. A man who is suffering is never looked to by anybody. If God Himself comes in the form of a leper, nobody would like to see Him. Hundreds of you put your head on my feet; if my feet tomorrow get affected with leprosy, and flies constantly hover around and perch on them, none of you will come forward to put his head on them; everybody will avoid doing it. If I tomorrow show signs of leprosy, you will avoid to take my darshana.

A person who is in the state of Sat, and around whom hundreds are seen to collect, is sometimes seen to behave against the common ways of the world. Why? It happens at his hands to test the faith and devotion of those that come to him. To test Namadeva God Himself appeared as a Satpurusha in the form of a leper, and made him serve Him, and thus proved his faith and devotion; none else approached this leper - Satpurusha. When faith and devotion remain unaffected by his adverse behaviour, then alone the Satpurusha bestows his grace and the person is able to attain the truth.

After all I am but a human being; and in that too a constant sufferer; my behaviour also is against the common standard; under such circumstances who can look up to me, - who can think good of me? God is neither a sufferer nor an enjoyer. You may charge Him with suffering or with enjoyment: but both of them do not affect Him. He is beyond pleasure and pain. It is you, who want to have pleasure or pain, that charge Him or a Satpurusha with those states by doing suitable actions, as a result of which they give back to you what you have worked for and asked for - the pleasure or pain; and that is what you enjoy or suffer.

Somebody might say that God is taken to be pleasurable, He is propitiated with suitable actions, and as a result of those actions the persons doing them are always seen to enjoy; nobody takes God to be in the form of pain, nobody does anything to charge Him with suffering and pain; and yet suffering and pain are seen to affect many a person in the world. Why should it be so? The reply to this query is this. Those that take that invisible God to be full of happiness, do suitable actions to make Him happy, are always seen to enjoy happiness; those persons, who, however, do not see eye to eye with the visible God, who look at Him with a bad eye, and perform actions to make Him suffer from pain, are the persons who are always seen to suffer. It may be asked as to how He is visible and is looked at with a bad eye? Well, whatever is seen in the world including the human beings, i.e., all the animate and inanimate creation, is the visible form of God; He is actually seen in the form of a Satpurusha. Out of all the creation, whatever suits one's self is called as good and whatever is unsuitable is called as bad, and is always found fault with. Actions are actually done to put the unsuitable into trouble - to make them suffer. Thus wherever pain or suffering occurs for which action has been done, may it be in the form of object or a human being or a Satpurusha - it is God Himself in all those forms that suffers.

Just as God is in no need of happiness, He is in no need of suffering and pain.

When a harmful action is done, the result of which is seen to affect a person or a Satpurusha, that suffering, in course of time, returns back - reflects itself on the doer of that action leading him to intense suffering and pain. It thus depends entirely on an individual to look to God as pleasurable or painful. If one takes Him to be pleasurable and propitiate Him with suitable actions, then the doer will receive happiness; on the other hand, if the doer takes Him to be painful and do cogent actions to trouble Him, then the doer gets suffering and pain in return.

(2)

Satpurushas are seen to be in two states - pleasurable and painful. It is important to serve a Satpurusha; but it is far more important to serve one who is in a painful state. In our home-life, if somebody falls ill, everybody is seen to do his best for the patient in the beginning, if his illness, however, becomes chronic, then everybody begins to become indifferent towards him; he is of course continued to be served somehow or other, because he is one of the family. If it be a neighbour, then he is always avoided; of course, none can be blamed.

When some big man comes, everybody is ready to serve him; he is given the nicest seat, he is talked to politely, tea is served to him, and so on; but when a beggar or a blind, or a lame one comes at the door, he is avoided and shunned. In this very way, Satpurushas are also treated. If he be like Ranganatha Svami, then everybody is ready to serve him; he being of a princely type, while associating with him, one is able to have enjoyment - nice food, luxuries etc.; but when it comes to serve a person like me - a constant sufferer, it becomes a difficult problem.

Pleasurable or painful states are really speaking the roles played by the Satpurusha; they are neither happy nor sufferers; they are neither rich nor poor. Both the opposite roles of pleasure and pain are played by one and the same. That invisible God always tries to find out as to whom the people like to serve - an enjoyer or a sufferer. Both types of Satpurushas have their devotees; but there is a difference, in that the serving a sufferer is of more importance than serving an enjoyer. If it is preferable and better to serve a sufferer - Satpurusha, then you can serve any sufferer in the world, and it would be virtually serving me; of course, in this it is that state of suffering alone that has to be taken as that of a Satpurusha.

(3)

What is meant by Faith of Service? To serve means to eat, to destroy a thing, and absorb its qualities. If anything is fit to be served, then alone it can be served. To serve a sufferer - Satpurusha means to serve the suffering that affects him - his Jiva - his body; that means that suffering has to be removed - to be destroyed. How is that suffering destroyed by service? In this one has nothing to do with him or his body; but since the disease - the pain - the suffering is associated with him or his body, one has to associate with him and his body to enable one's self to do away with that suffering; that is, one has to cajole the sufferer and try to make him as comfortable as possible. That suffering does not affect the server; on the other hand, whatever troubles one undergoes in making a sufferer comfortable, then that state of trouble or suffering transforms itself into that of happiness, and the server is able to have happiness far too much in proportion to the troubles he had undertaken.

What is meant by serving God or a Satpurusha? It means to absorb the qualities of his state of Sat, and to enable one's self to absorb them, one has to establish him

within one's heart; that is what is meant by doing service by him.

(At this juncture a gentleman from Bombay arrived, worshipped Shri Baba, and said, "Last week, as I was doing a particular Saptaha (seven-day Parayana) on Friday, you actually appeared before me and instructed me to do things in a particular way; I have done all of them accordingly and I have herewith brought the various things thereof." Of this Shri Baba said -)

You must have established some relation with God. That invisible Almighty does work in an unknown manner and approaches my devotees in my form; He goes to a house, enters it, awakens the devotee, speaks to him, and thus works on my behalf. I have no work destined to be done by me. I am just in the state of "Only". I neither go anywhere nor come.

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- (1) The behaviour of a Sanyasi and a devotee.
- (2) The importance of endurance.
- (3) A Satpurusha becomes a sad importance only for those that are really needy.
- (4) Practice of Endurance.

(1)

I know one thing for certain that a man who wants to attain the highest in the spiritual line, or a man who has embraced Sanyasa, does not need any help from anybody. One of the chief points they have to bear in mind during their study is that they have to be on the alert in seeing that they seek nobody's help; it may be put the other way round, that to try to be without anybody's aid is the principal study in the spiritual line. A person who wants to attain the ideal of sanyasa, who wants to observe all the cogent rules strictly, who wants to attain God, should never depend on anybody for anything; and if somebody offers that way, he should avoid to take anything from him. One must bear all the troubles and difficulties that come in one's ways. In fact sanyasa has to be taken to carry on this very study.

If one wishes to take help from somebody for one's conveniences and comforts, then there is one's family to go to; why embrace the sanyasa then? Persons who have taken sanyasa or who desire to attain God have to avoid things giving comfort and convenience coming to them from any source whatever. Even persons with a family have to observe this rule; what of a sanyasi then? They must observe this rule rigorously. If a person, however, is in such circumstances that he well-deserves help that way, such as a lame, or a very old person etc., and if by chance, by God's will, somebody comes forth to help him, there is no harm in his accepting that much of service.

It is, on the other hand, quite essential to serve the person who has become perfect, and who has entered the world for doing good to it. If, however, those that have not attained perfection and who are in no way incapacitated, get their work done by others, they will be at fault, - they will be doing misuse of their being a sanyasi or a devotee - they will be taking undue advantage of their position; such men not only do not get any punya but actually collect 'papa' to their credit. Incidentally, those whose advantage they take, also get deceived by their behaviour.

(2)

If at all help is considered necessary to do away with one's physical and mental difficulties, then that help should be taken from that power of 'Endurance' only. Endurance has not to be sought for from anywhere else; it is within one's own self - it belongs to one's own self. Since it belongs to one's own self, one should mobilise it, and make the maximum use of that power. The help one can get from it, one can never get from anybody else. Any other person who offers help will not like to do so far all the time; he is bound to feel tired of doing so, and will not be doing so with any zeal; such outside help is bound to be haphazard; moreover such help cannot be obtained for good.

One can claim some help from one's own children, or wife, or parents. But better than this in every way is the help taken of that 'endurance' from within one's self, - belonging to one's own self; it can be used anytime for any purpose quietly without any failure. Once that power is developed, none can give better help than that. What of anything else? Even God and that Infinite Bliss can be attained with that 'endurance'; what of temporal happiness then? Everybody has got that power within himself. Why keep it locked up? Why not mobilise it and use it? By keeping it unused within yourself, you cause trouble to yourself and become a source of trouble to others as well.

If you utilise this power in all your difficulties, you will never feel the necessity of taking anybody's help; and you will have got out of the cycle of births and deaths, and attained that sublime state of God in this very life. This endurance even becomes helpful in the worldly life. It is essential, - in fact it is the duty of those who are after their spiritual achievement, either having embraced sanyasa or as a devotee, to bear, - bear in every way, under any circumstances. In sanyasa, of course, everything is discarded, and the sanyasa has recourse only to endurance. Whatever be the external manifestation of a devotee or a sanyasi, if there is no endurance - if there is no attempt to bear, all that devotion etc. is worthless.

Thus those that want to attain the state of God should never be dependent on others for anything; they should entirely depend on their own power of endurance. Even an idea that so and so should come and do so and so, or relieve one's self of the pain should not occur in one's mind. It is then that God, who remains within one's self in the form of the power of endurance, helps us to endure all. When the endurance reaches its full measure, then it is the same endurance that remains ever present before one's self to solve all one's difficulties. It is as it were a battle between one's difficulties and the power of endurance; in this battle if the endurance gets the upper hand, then all the difficulties simply turn their back, - run away from one's self; on the other hand, if the endurance is not mobilised to the needful degree, then the difficulties go on multiplying and obstructing one's way. The more one begins to endure, the more God makes His abode within one's self; that is the rule. A person who understands this and who puts it to use, is the person who becomes qualified to become the real student of spiritual study, the real sanyasi, the real devotee, the real disciple, the real Satpurusha, the real Mahatma.

It is for this very reason that Lord Shrikrishna advised Arjuna to bear - "Tanstitikshasva Bharata" - endure them - bear them. There is no other way, but to bear. It is always preferable to depend on one's self and endure than depending on somebody else for freeing one's self from one's difficulties and troubles. This is the Siddhanta. If there is any advice to be had of a Satpurusha, it is that of endurance. If the Satpurusha has to give any advice to his disciple, it is to ask him to endure, to behave in the real spirit of 'Be as it may'. 'Be as it may' is the real mahamantra; this is the best and the greatest of all advice. 'Be as it may' means to endure whatever good or bad, advantageous or disadvantageous, comes to one's lot.

To endure does not mean only to bear the adverse; commonly that is how the word is used. But I want to impress on you that one has to endure good things as well. Now what is meant by it? If happiness or pleasure comes to one's share spontaneously, one should try to bear that happiness; it means that one should discard such happiness; one should not feel elated, - one should not be affected by the feeling of happiness; one should begin to hate the feeling of pleasure and of happiness. This is what is meant by enduring good. If one discards happiness with one's power of endurance, then it becomes hardly necessary to endure anything adverse. If happiness

is endured that way, pain and suffering never attack one's self; and if at all it pays a visit, it is very easily borne. One should get the advice of enduring everything - good or bad - from his sadguru; the real sadguru has also to advise that way.

(3)

Those Satpurushas who have reached the highest never play the part of a sadguru on their own; that means by themselves they never try to give any advice or teach anybody; the state of teaching or advising is never there within them. A guide is never in need of enquiring about a route; when somebody enquires of him, he becomes as if qualified to talk about it, and he advises then. If we teach a parrot to utter the names of Rama, Vitthal etc., then early morning it begins, to cry out the names and awakens us. In the same way, when we take a satpurusha to be a sadguru, then by advising us from time to time he awakens us. The Ganga is ever pure and is flowing steadily and smoothly; it is when somebody enters it, then its stream gets disturbed; otherwise that stream is always seen to flow smoothly. It is in this very way that those that feel like seeking advice, make a sadguru of a Satpurusha; under such circumstances the poor Satpurusha is forced to become a sadguru; otherwise he is always in the state of Sat.

Think of a village without a school and a teacher. By chance a learned man happens to go and stay in that village; that man had never worked as a teacher before, nor he has any need of becoming one. But the villagers approach him and request him to teach all the boys of that village; they explain to him that because of absence of anybody capable of teaching, the boys had been going without education, and now that a man of his calibre had arrived by chance, the boys should please be instructed by him. The gentleman admits that he has free time, but he had never worked as a teacher. The villagers at once reiterate that he may not have worked nor is it necessary for him to become a teacher; but then he should take compassion on the boys and become a teacher of theirs for the time being. The gentleman saw through the circumstances and agreed to teach. Once he begins to teach, he is automatically recognised as a teacher.

In the same way, I am neither an adviser nor a Guru of anybody; I am neither a Satpurusha nor God; I am just 'the Only', i.e., in the state of 'Onliness'. Whosoever needs something, and if his desire be such that can be granted by me, I have to do something for the same for the time being. Sometimes I was taken to be a menial servant by some, and I had to behave that way. When I had to do the work of a sweeper, I had to become a sweeper then. When I had to sweep the floor, mill the corn, wash the utensils; I had to become like that. Whatever work fell to my lot, I did that, and I started getting names according to the work I did.

When I was engaged in penance I was called a tapasvi; when I began to observe fasts, etc., I was called Upasani; now some people hear my talks and I become a sadguru for the time being. When some important work of somebody is done through me, I am called the God. In short, whatever I do, whatever status I get or the part I play, depends on you. If none chooses to utilise me, then I remain just a nobody - the 'Only'.

(4)

Being empowered to do so, a Satpurusha gives advice in different ways and forms, and the receiver behaves accordingly; the real basis for all that is the power of endurance. With the power of endurance, one has to attain the state of 'Be as it may'.

Endurance means to be in the state of 'Be as it may'. A man to whom it becomes second nature has nothing to fear - anything or anybody - in this world. The power of endurance is so great that even Brahmadeva can do nothing before it. A man who has attained that endurance is beyond the Brahma, Vishnu and Mahesha; he is the one who pervades the whole universe and becomes the remainder lying beyond it.

When the study of endurance is completed, i.e. with the help of endurance one has broken through the chain of births and deaths, then the function of endurance is over. Where is the pain or suffering then that has to be endured? It is then that that endurance - 'sahana' becomes worth its name. 'Sahana' means saha + na, i.e. together, to be with and no, not to be with anything; that something other which was with one's self had gone away - disappeared, because it had no further cause to be there. All this tells us that if one wants something beyond one's self as the other, then that other should be nothing else but that 'sahana' - that power of endurance. The importance of endurance as you have seen is very great. Whatever you do - pilgrimage, worship service etc., endurance is essential. If you are not going to endure while doing anything, you will not get the full fruit of that action. Whatever satkarma is done, one should do it with the ever-increasing spirit of endurance, with confidence. Never forget to lean on endurance alone in any difficulty. One of the principal duties of human life is to learn to endure.

It has been said somewhere: "Vipadi Dhairyamathabhyudaye Kshama". Amongst all the qualities of a human being, courage is the greatest. Courage is born of endurance. At the time of suffering and at the time of prosperity it is very necessary to endure. During prosperity instead of feeling proud and haughty, to feel tired of it to be bored of it is to endure. I remember a story about this and I will narrate it now.

To win the whole earth for the performance of a yadnya, the Pandavas left loose a horse, and the armies began to follow it. The horse entered the kingdom of Mayuradhvaja. Makaradhvaja, the son of that king, caught the horse and kept in his stable. The Pandavas had to fight with him and get the horse. On one side was Makaradhvaja with his Sarathi - (a man driving his chariot) while on the other side was Arjuna in his chariot being driven by Shrikrishna. Arjuna with each arrow, used to push back the chariot of the other a couple of miles, while each arrow of Makaradhvaja used to push back the chariot of Arjuna by a quarter of a mile. Even when the chariot of Arjuna was being pushed back so little in comparison, Arjuna found Shrikrishna praising Makaradhvaja without any reserve. Arjuna heard this for half a dozen times, and ultimately unable to stand this praise of his adversary pointed out to Shrikrishna the difference between his work and that of his enemy, and asked him as to how in spite of such difference his adversary was being praised by Him? On this Shrikrishna replied that Makaradhvaja was more powerful than him; He said that in spite of there being Makaradhvaja with a lonely driver a mere man, his chariot was pushed back only two miles by him, whereas with Him - the pervader of all this Universe - sitting with all His weight on his chariot (Arjuna's), Makaradhvaja was able to push back his chariot a quarter mile? He then asked Arjuna as to who was the more powerful of the two, and whom should He praise? This reply brought down the pride in Arjuna at once; to pull down his pride Shrikrishna behaved like that; the moment Arjuna became prideless, the power of Makaradhvaja automatically passed into Arjuna. Pride always decreases one's power and strength. If a wealthy man becomes proud of his money, very soon he loses his wealth.

Later Shrikrishna was asked by Arjuna about the origin of the strength of Makaradhvaja. He said that he and his parents had developed tremendous fortitude and courage; and this wealth of courage was earned by them through the power of

forbearance. I had heard this story as a child. There is a similar story in Shiva-Lilamrita. Some sage had asked for alms in the form of the child named Chiliya being pounded and duly cooked. The mother of Makaradhvaja was asked to hand over as alms the head of Makaradlivaja on sawing it off from his body; the parents began to saw off the head of their child without showing in the slightest any feeling whatever, nor Makaradhvaja showed any sign as he was being sawed through. This will tell you what courage and forbearance they had developed.

As one begins to endure, courage begins to develop and grow within. With courage and forbearance one can get over any difficulty. Makaradhvaja could not be destroyed by being sawn off; same was the state of Prahlada; the parents of Prahlada tried to do away with him in various ways, but they could not succeed. All this leads to one conclusion that what is mainly required is endurance. A man who takes endurance with him as his friend can virtually handle the whole universe; who can then come in his way?

There is a saying – "Loka Sange Bramha-dnyana, Apana korade Pashana", - meaning, one begins to teach others about Brahma, while he himself remains but a dry stone. I am now in that state. I am not able to stand all this trouble. Even my friend endurance has left me. I have been relieved of everything; everything has been stolen away from me including the endurance. I am now able to do something here and there as you make me do it. It is you who teach me - who make me speak. I am just 'the Only'. You people come here to trouble me - to punish me. (He turned to Svamiji and said -) All this started from you; it is you who advised me - "Yasmannodvijate Loko Lokannodvijate Cha Yah." (Gita, C. 12/15, for meaning see any commentary.)

Every Satpurusha always advises men to endure; that is their main advice.

Why not begin to learn to endure from today? Whom have we to fear then?

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- (1) The secret power of God.
- (2) The formless God is the seed of all happiness.
- (3) The origin of punya and papa.

(1)

I am putting forth a few points as based on the principles laid down from time immemorial for this country to be and to remain happy for all the time, with the idea that all the present suffering, in which this country is steeped in, is removed and replaced by all-round happiness.

Happiness is of two types; one is that spiritual, - the Infinite Bliss, and the other the temporal, belonging to the world – the human happiness. There are many on this earth who are trying for both of them, as also some for the former and others for the latter. This means there will be two principal methods to attain them; of course, there would be many variations in them, each of which may be recognised as a method; but the main are only two. One will be the spiritual path with the help of the Almighty, and the other will be the temporal, depending on human actions. Even though the temporal happiness is attained by performing cogent actions, even then, in order that those actions should lead only to happiness, the first method has got to be brought into use; otherwise, the necessary action may be done, but it may not necessarily lead to the desired result of happiness. It is like planting a mango tree which bears no fruit; or a common example these days wherein so much money is spent, so much time is spent in study, and yet the boys are seen to fail in the examination. Even after studying a great deal and having spent plenty for the same, they do not earn proportionately. And why so? Because along with all the effort to earn money, no effort has been made on the spiritual side - in the cause of God - for that purpose. It means that whatever actions are performed for temporal happiness have to be supplemented with some on the spiritual side for proper results. Those that seem to be enjoying in this life do so due to their having done the necessary quota on the spiritual side in their previous life; that is why a few actions for temporal happiness give them plenty of it in their present life. As they go on enjoying, their pleasures begin to decrease, and eventually they are exposed to suffering and pain; and then without some action on the spiritual side, whatever is done for temporal happiness does not lead to the desired results, or results that they used to have a few years before.

The various methods on the spiritual side give rise to that supernatural power, which remains in an invisible state. The results of this power are important and lead to great happiness; however, it takes a long time to show its results. The actions for temporal happiness must be supported with proportionate ones on the spiritual side for their maximum effect. It is like so many means of pleasure we can obtain from the shops in proportion to the money we can spend; more the capacity to spend the money, greater the number of articles we can collect. In the same way, whatever actions have been done on spiritual sides give us the proportionate quota of happiness.

To have all temporal pleasures one requires money. To be able to have plenty of money, one must have some other means to his credit, and these means constitute nothing else but that supernatural power. Whosoever has that stock of supernatural power in plenty gets plenty of money with which he can have any pleasures. That supernatural power first of all remains in an invisible form; subsequently it transforms itself into the visible objects such as money, etc. - objects of all enjoyment and

pleasures, and the person having that power with him comes forth to enjoy them. It could be said that the enjoyer is nothing else but a transformation in physical form of the same supernatural power.

In short, that supernatural power transforms itself eventually into both the enjoyer and the enjoyed. Shastras have described it many a time that it is the formless that assumes the form; in fact, a part of the Original Formless transformed itself into this visible world. In the same way, the formless fruits of the good or bad actions of a human being eventually transform themselves into both the enjoyer and the enjoyed.

(2)

What are the formless results of good or bad human actions called? They are called punya and papa respectively. Let me explain with an example. You select a piece of ground, dig a pit into it, fill the pit with new soil and manure, then plant the mango-stone into it and water it. This can be called as the primary action to lead to the growth of a mango tree. As you carefully water that pit every day, some days pass prior to the appearance of a sprout out of that stone; till that period the invisible is slowly transforming itself into visible; the result of your action in planting thus remains in an invisible state for some time, during which it is undergoing evolution, and at the end of which the visible sprout makes its appearance. This is not all. Even this sprout is an invisible state of that tree till actually the tree bears a fruit. The fruit of your action in the same way can be said to remain in an invisible state undergoing evolutionary transformation. In the case of the mango it takes about six to seven years prior to its being able to bear a fruit. Some trees bear fruit earlier than that, while others at a still later period. Thus in the case of each type of tree, the time that passes between the planting of a seed and the appearance of a full-grown tree bearing the fruit is different. In the same way, the invisible fruit of any action takes a certain time before it is able to be present in a visible form, and that time is variable with each type.

Whatever action is done or has to be done for attaining a particular pleasure, has to be done to begin with purely in the cause of God. The Nature of God is all happiness in a formless state and one has to transform Him into a visible state in the form of suitable objects of enjoyment; and God has to take a form for the sake of His devotee. Here are the examples in this respect; He appeared as saris after saris in the case of Draupadi; as a Mahara and money in the case of Damaji, etc. It is God who has appeared in the form of various objects and, means of happiness and pleasures for the present rich people, royal families, etc., due to their own virtuous actions done before. It is like a mass of Gold, which can be turned into various forms of objects such as elephants, horses, human beings, various types of ornaments and so on: one has to take some portion of that gold-mass and using the necessary technique give it a particular form one likes. In this, all the forms existed in an invisible state in that mass of gold. To go a little behind it, that mass of gold itself, to begin with, was lying in an invisible state in the bowels of the earth, and had to be laboured for in various ways till it appeared in the form of that mass of pure gold.

In the same way, that invisible God transformed Himself into the visible form of this world like that mass of gold. We now take portions out of that and turn them into suitable forms - the objects and means of happiness. Just as every fruit tree remains in an invisible state in its seed, in the same way, the seed of all happiness - of every pleasure lies in that original formless state of God. Naturally one has to plant the seed first, and nurture the sapling and the tree till the visible fruit is available. In the same

way, one has to do satkriyas to transform the invisible into visible objects of pleasure and happiness, and the shastras have laid down many a suitable satkriyas for that purpose.

(3)

Whatever satkriyas are done lead to pleasures and happiness after a certain period; the results of those kriyas remain in an invisible form for some time prior to their being visible in the form of objects of pleasures and happiness; it is this invisible state of the results - or rather of the fruits of those kriyas that has been named as Punya.

Punya thus is the portion of the Original Formless God in an invisible state in evolutionary transformation into the subsequent visible forms and objects. It means the satkarmas transform proportionately that Original Formless into visible objects and forms. The doer of those satkarmas also transforms his mind, buddhi and jiva due to them to a suitable state. When the fruits of the satkarmas ripen, then the cogent objects, forms etc. capable of giving proportionate happiness and pleasure automatically are attracted towards the 'doer' of those. satkarmas, and join him. Due to this the 'doer' begins to enjoy and becomes known as a wealthy man, a happy man, or a king, in proportion to his satkriyas.

From this it is clear that for enjoyments or pleasures of any type upto the princely pleasures and happiness, or for heavenly happiness and pleasures and for having a suitable celestial immortal body for that purpose, in accordance with what one desires, one has to perform satkriyas in the cause of God in a proportionate manner, and accumulate the necessary quota of punya for that purpose..

As opposed to punya is papa, and papa accordingly means the invisible state of evolutionary transformation of bad actions leading to visible suffering and pain. , just as the punya is dependent on the nature of actions, papa also depends on the nature of actions. But punya is formed out of satkriyas performed in the cause of God, and as such could be said to be dependent on God, while papa is formed out of vicious actions performed on one's own, with pride and vanity, purely for temporal pleasures, and against what is laid down by the shastras.

What does papa transform itself into? i.e. what does it lead to? Well, it may appear in the form of enemies in some cases or physical ailments, or mental worries and anxieties or diseases, or paucity of pleasures, or misery, or poverty, or difficult situations, or imprisonment, or damage through fire, water etc., or through wild animals, or troublesome, quarrelsome, defaming - unchaste and faithless wife and children, etc. - all depending on the proportion and type of vicious actions performed by the doer, and in the end it leads to hell and the unheard of sufferings and pain therein for births on end. Such men are never able to have the fruits commensurate with their learning or labour; they are always unsuccessful in life; they never get what they want. It is not only the doer who suffers this way, but the abettors or helpers of theirs in those kriyas share the same fate.

I have given you a clear and concise relative picture of papa and punya; I doubt if you would find such treatment of the subject in such a simple style.

Those that have plenty of punya to their credit are always seen to be successful and prosperous in life; their mind and buddhi work in a happy way. On the other hand, those that have plenty of papa to their credit are always seen to be unsuccessful in life, bent with misery, poverty, suffering and pain. Objects of enjoyment and pleasure are spontaneously attracted to those with punya, while suffering and pain etc. affect those with papa. As a human being one gets some pleasure and some suffering

in his .life according to his own stock of punya and papa.

In short, for attainment of objects of pleasures and enjoyment, one requires to have money with him. To have plenty of money with one's self, one has to have that much quota of punya to his credit; the punya is the invisible state that transforms itself eventually into money, and the different objects of pleasure and enjoyment; punya thus is the main precursor of all enjoyment, pleasures and happiness; punya is the result or the fruit of the satkriyas performed in the cause of God. That is the Siddhanta.

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- (1) Definition of Svadharma (the Faith).
- (2) Discrimination (Viveka).

(1)

There are many a satkarma, easy or difficult, requiring little or plenty of labour and a few or many means, giving their fruits early or late; the punya arising therefrom as it is expended, ultimately gets terminated, and, while enjoying as a result of this punya, many a sinful action are seen to happen at one's hands. There are many who are doing and may be doing satkarmas like that. The question comes then: what is the best of all the satkarmas that would be easier to perform, that does not require many or costly means, that gives mere fruit proportionately, the punya from which does not get quickly exhausted, and while enjoying the fruits thereof no sinful action or adverse effect is seen to happen, that is of natural type, and that can be easily performed by anybody, that is suitable to any particular class and any individual? There is a satkarma like that, and that is the behaviour and mode of life as is laid down by one's own Faith, i.e., according to Svadharma.

Now what is meant by behaviour according to Svadharma? The attributes that are exhibited by any animate or inanimate object forms the nature or Svadharma of that object. The soil and stones abound everywhere; they are all classed as soil and stones; and yet each of them in a particular place exhibits particular qualities. If that part of soil or that particular stone keeps up its own qualities; then that soil or stone will be said to be abiding by its Svadharma. For example, hardness, stability and extreme endurance are the natural attributes of a stone; if a stone takes an attribute of being light and flimsy that it can easily be blown away by a breeze like cotton, then it will be going against its Svadharma, and such an unnatural attribute in a stone will obviously lead to disastrous results. Diamonds, rubies, etc., are no doubt stones; but if they be treated like ordinary stones, then the advantage gained thereof will not be available. If the soft soil takes on the hardness of a stone, then the advantage that it gives as a soil will not be there. So far they are within their natural attributes, they are all useful in their own particular way.

The same thing with the trees. There are varieties and varieties amongst them. Each of them remains within its own attributes. A mango tree gives mangoes; if the mango tree begins to grow like Babhula tree or a Babhula tree like a guava tree, or if the trees begin to exhibit properties of stones, or if they become such that they can easily be blown away by a breeze, what will it lead to? The whole creation will be in disaster. Because all the trees remain within their attributes, they are able to give various advantages to the creation.

Same thing with birds and beasts. There are immense number of varieties in them, and each of them is seen to be behaving within the limits of its natural attributes. If domestic animals like a cow or a bull etc. begin to behave like wild animals, or if a cow begins to give blood instead of milk, you can know what would happen. If the birds begin to invade the houses and make their nests in them, you can understand what would happen.

You can in the same way think over about the sun, the moon, the fire, the water, the earth, the sky and so on. These are all the principal components of the world, and each of them has its own special properties; so far each of them remains within the limits of its attributes, they will be abiding by their svadharma. If on the other hand,

the fire takes on the qualities of water and begins to flow all over like a river in a live state, if the sun descends and begins to visit every household, if the river begins to flow into each household, or takes on the attributes of the fire, or if the sun refuses to do its work, if the moon takes on the heat energy of the sun, you can imagine for yourself what would happen! Because all these components of the Universe are behaving in accordance with their svadharma, the whole universe is going on in a smooth manner.

But for the human beings, everything in the creation is always seen to behave according to its svadharma, and due to which there is all contentment and happiness in the world, and due to which the various means of pleasure and enjoyment are seen to occur spontaneously. As all things in the creation behave according to their svadharma, as they are all within and belong to the world, and as the ultimate evolutionary transformation of all these things in and of the world is the human form, is it not also essential for human beings to fall in line with all these things, and behave according to his svadharma to keep everything and everybody happy and contented?

To whatever place or country they belong, all are called as human beings. Just as all other things have their own attributes and they abide by them, in the same way, every human being will have his own attributes and should abide by them; in days of old the human beings were actually behaving like that, and they were all enjoying a long life akin to trees and stones. By keeping all objects within the limits of their attributes, and to enable themselves to be happy in and with their use, the behaviour and action of the human beings should be within the limits of his own natural attributes; and such behaviour on the part of a human being will be called as behaviour according to svadharma.

In various countries the society therein is seen to abide by its natural attributes, and such countries are seen to be wealthy, prosperous; contented and happy. Many European countries, America, Japan, etc., are the countries that exemplify this. The people of those countries follow and stick to their own Faith, do various actions in accordance with it, make use of their mind, buddhi and body to their utmost and thus have become experts in various trades, do their eating and drinking according to the customs prevalent there, train their children in their own mode of life and behaviour and are never seen to take to the customs and actions belonging to any other Faith; their womenfolk also behave and are treated strictly in accordance with their Faith. If they continue to remain that way, they will maintain their happiness and prosperity, and will be able to live a long life. All this is just akin to the natural behaviour of trees and stones. The moment they begin to get beyond their natural qualities - their natural mode of life - their natural Faith, they will begin to suffer, what else but endless suffering would be their lot.

This gives you, in a concise form, the full idea of what Svadharma means.

Which is the country today which is steeped in misery, dependence and suffering - the people of which do not behave in accordance with their natural attributes and Faith, and are suffering in every way? It is this country of ours.

Look at all the creation. Is it ever seen that any of them have given up their own natural attributes and status under any circumstances, at any time, during any epoch? That is why they are happy and they live long.

(2)

Somebody might say that amongst the whole creation the human being alone possesses the sense of discrimination - Viveka, and the human being should utilise it.

Well, that is exactly what I am trying to point out. But looking to the present plight of our country it is apparent that that sense of discrimination - the viveka is conspicuous by its absence; and even if there be a few who want to use it, who is ready to listen to them?

Because the whole creation is within its natural attributes, they are enjoying the self-existing happiness; it is along with them that we should also share that happiness. If the things in the creation do not give rise to happiness, we human beings could never be happy.

Thus to behave naturally, i.e., according to svadharma is to be happy. That is the Siddhanta.

The human state is the highest in the whole creation. Is it not then the duty of a human being to be within the natural attributes and be happy, and do satkriyas to maintain and make permanent the state of that happiness for all the time? Is it not what his superiority expects of him?

If you people, as it is, are always seen to suffer, if you are having premature deaths, on what basis should you be called the highest - the superior amongst the whole creation? You are only the leaders leading to suffering and pain. Who is a great leader? The one who imagines more, acts on it, and adds on to the misery and suffering more! That is the state of our country today!!

The superiority of a human being lies in his sense of discrimination - in using viveka. If you people would have acted accordingly, then you people would have maintained your superiority - you would have lived long and happily.

How can you maintain superiority if you do not know what is meant by the sense of viveka? If the viveka leads to suffering in the living present and beyond, then that sense is utilised wrongly and it shall have to be called as Asat-viveka; on the other hand, if it be used in a way that makes the whole life happy, both during the living present and beyond, then it will have been used in the right way, and it shall have to be called as Sat-viveka. If the human beings use their discrimination in the right way, they are bound to be happy for all the time, i.e. they will be behaving according to their Svadharma. As the superior in the whole creation, why should not human beings use their viveka in the right way, and thus behave in accordance with svadharma, and be happy for all the time?

Why are other foreign countries prosperous and happy? Because instead of depending on others for anything, they depended on themselves - on God, and exerted in accordance with their svadharma; that is why they are prosperous and happy. Some people might say that the foreigners have come forth that way with all their new inventions due to their hard labour; they might ask as to why we should not come forth that way. My reply is, yes, you should; you have to bear in mind, however, that that hard labour has to be based on svadharma, and utilised with your sense of viveka in the right manner. The labour you people put in today is not based on any such thing, but is based on asat-viveka and unfaithful mode of life and behaviour; would such labour of yours ever bring your country to prosperity? Your ideas, your imagination, your behaviour and your achievements only reflect the Tamo-vritti and Asuri Sampatti. Those that will utilise their viveka in the right manner and exert with all sincerity with their body, mind, buddhi and Jiva will have alone behaved as the superior in the creation; such men alone shall have used their discrimination in the right way.

On the other hand, those that behave in a manner transgressing their natural attributes, i.e. against their svadharma, and exert with their body, mind, buddhi and Jiva in a sinful way causing all-round suffering and pain, will have degraded

themselves lower than the trees and stones; and such men not only degrade and suffer themselves, but lead others to degradation and suffering along with them; they feel happiness in such a state! Instead of behaving this way with asat-viveka and asuri-vriiti, why not at least stop all such labour and just sit silent like stones and trees? Somebody has said - "Vrikshanaki Mati Lere Mana. Katana Harese Vairabhava Nahi, Sinchana Harese Nahi Snehare Mana," meaning, - Take the attitude of a tree, oh mind, it does not treat the cutter as an enemy or the nurturer as a friend. I have already said that except for human beings everything else in the creation always behaves naturally within its natural attributes and as such is always happy. In the same way, those who behave according to their svadharma - according to their own Faith, to whatever country they may belong, are obviously doing the right thing; but those who do not behave according to what is laid down by their Faith, it is the duty of their leaders to initiate love and obedience to their own Faith, and set an example to develop their discrimination in the right way with all their body, mind, buddhi and jiva. It would be like rehabilitating, renewing or rescuing old temples, old idols, old wells of water storages, etc. The leaders should find out what led to around degeneration in the country and how, and then re-establish once again behaviour and mode of life according to the svadharma by utilising their discretion in the right way.

It is not within the natural limits of the human beings to overhaul and establish changes in the old or establish altogether a new faith. It is said in Gita - "Dharmasamastha-panarthaya Sambhavami Yuge Yuge." (Canto 4, S. 8) According to this to overhaul and reset the old or establish a new Faith, God Himself comes forth as an incarnation from time to time as required. The duty of decent human beings then is just to behave according to and keep up religiously what He has laid down, and that would be the observance of Svadharma.

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The system of Religion for all-round happiness.

To go against the ethical code of the Faith and try to demoralise it, and then to encourage others to do the same, is disobeying the Almighty: and it seems we are trying to increase our own suffering by such disobedience. The Lord has said in Gita – "Chaturvarnyam Maya Srishtam Gunakarmnavi-bhasgashah". (Canto 4, Shloka 13). According to this, it was the Almighty who invoked the four-class system for smooth running of the world, and then established the system of Faith for each. These four classes are the Brahmana, Kshatriya, Vaishya and Shudra.

These days the Kshatriyas and Vaishyas have not any independent attributes of the original class system left with them. The work of the Kshatriyas has virtually been taken over by the Europeans, and anybody is doing the work of the Vaishyas. Under such circumstances, without changing the principles and the mode of life as laid down by the Almighty, let us see how we can work out that system in a simpler and easier way. Since the society is getting used to anybody behaving in any way he likes, it is essential to find out the means that will re-establish the society on a proper basis; and here is the principal means to do so.

According to the principle "Varnanam Brahmano Guruh", -- Brahmana is the highest amongst the four classes. Let us see how we can improve this class. I have already spoken some time ago about the duty of this class under various conditions, and the use and effect of this class on the body-economy of the country; that explains to you the importance of this class. Today beside the Brahmanas, the politicians and the rulers represent the Kshatriya class, the people doing all sorts of business represent the Vaishyas, and the rest doing agriculture, service etc., are the Shudras. It is the coordinated work of these three classes that makes a country prosperous and happy, and the maintenance of that coordinate work and the harmonious prosperity depends on the Faithful mode of life and behaviour of the highest - the Brahmana class. It is like the tree; for a tree to be healthy and prosperous - with plenty of fruits and foliage, its roots have to be in the best of state; if the roots are affected in any way, then the whole structure of the tree becomes affected.

The whole society could be compared to a fine mango tree, the roots of which represent the Brahmana class. If the Brahmanas remain in their own state as laid down by the Faith, all other classes will always be thriving and happy. That is the Siddhanta. There is nothing to doubt in this statement. If the roots are well kept and nurtured in the best way, the tree becomes healthy and is able to bear beautiful well grown, sweet, nutritious mangoes; in the same way, if all people from a mendicant to a king wish their country - their society to remain ever happy and prosperous, they will have to take special care of the Brahmana class in maintaining them, in providing them with the various necessities to enable them to remain within their own state, and to behave strictly according to their svadharma as laid down for them; the punya that will accrue from their Faithful conduct, behaviour, mode of life and their satkarmas will infiltrate the whole society and keep it in a prosperous, healthy, independent and happy state. It is for this reason that the Almighty has said "Varnanam Brahmano Guruh" or "Brahmano Mama Devata", - (Brahmana is my Deity). If the Brahmanas, however, become proud of their superior state, the effect of their own higher quality and power is lost to them and to the society. The chief principle in the svadharma of a Brahmana is to be devoid of pride in all respects - to be devoid of all desires. The

Brahmadeva has ruled that the Brahmanas should always remain desireless and prideless and that they should be continually engaged in doing satkarmas to create a stock of punya to keep the whole society in a prosperous and happy state. See about half a dozen couplets in Gita about this subject commencing from "Sahayadnyah Prajah Srishtva Purovacha Prajapatih." (Canto 3, Shloka 10; for the meaning, refer to any commentary,)

For earning that Brahma Shakti, whatever satkarmas the Brahmanas have to do, to prove that they are following closely the various orders of the Brahmadeva, their primary duty is to go on reciting the four Vedas regularly every day, and then do the daily routine such as Pancha-mahayadnya, sandhya, puja, etc., as also Japa, Pranayama, Anushthanas, Tapashcharya, Dhyana-dharana, Yadnyas etc., depending of course on individual capacity; during the whole day, every day, he has to behave as is laid down for him; in addition he should learn the Sanskrit language and study various books pertaining to religion and Vedanta; he has to chuck out the Rajoguni and Tamoguni qualities he may have, and ever try to imbibe pure satvika-guna in himself. Such is the duty of a Brahmana.

And all this the Brahmana has to do on his own, without depending on others, with confidence; faith, devotion and love; he has to remain contented with whatever he gets; he has to observe celibacy, and not engage himself in unnecessarily increasing any progeny. As he begins to abide by this slowly he begins to love his path. In the beginning as he begins to behave this way, he is likely, nay, he is bound to be criticised in various ways, to be joked about by others who are not Faithful; but looking towards his ideal of making the whole society prosperous and happy, he should quietly bear all the criticism, insults, jokes, etc., and go on concentrating on his own duty.

Years ago the Brahmanas were actually behaving like that. A few of them, later, as they were influenced by foreign thought, began to be lose in their principles of life; such men were turned out as outcastes by the remaining Brahmanas. Slowly this de-classed section, however, began to grow; today most of the Brahmanas have given up their Faithful behaviour and they are feeling proud of this fall; they bear all the suffering and pain emanate from their Faithlessness; they have taken to liking the foreign Faith.

In view of this state of affairs, if the Brahmanas begin once again to revert to their real old Faithful mode of behaviour, they are bound to be criticised, talked about and insulted; but they shall have to disregard all that and patiently go on pursuing their way; eventually and slowly they will begin to feel pleasure in the old mode of life and will be able to influence others to behave that way. After all who will be their critics? It would be the men of their own class who have become Faithless; that is all. In the beginning it is going to be a difficult job; if however the effort is persisted in, the next generation of the Brahmanas is bound to rise to a higher status. This will eventually not only make them happy, but the whole society will be benefited and be happy.

My dear Brahmanas, just consider quietly your own present state. These days you are not able to secure any service; you never succeed in business; persons of other class and the foreigners actually laugh at you, and treat you like dirt; they insult you at every step; they are managing things in a way that you should not get even any food to eat! What degradation - what a state! Should you not yet open your eyes, and think over for yourself that all this is simply due to your own fault of having given up your own Faith?

Turn this miserable, piteous, insulting state of degradation into your Guru, and please look back - turn back once again. Try to revive and spread the thought of

Faithful behaviour. Make a bold determination that till the time the Brahmana improves as a class, there will be no progeny brought forth to add to such a degraded state. If you do not create any children, you will have decreased your worry of trying to bring them up to a great extent, and incidentally you will have done less of sinful actions as you require to earn less. Let every Brahmana follow celibacy in the strictest sense of the term, A Brahmana has nothing to do as a matter of fact with the affairs of the world and he should take no part in it.

Those Brahmanas who are in service today or in business, who are used to earn money anyhow, who have got into the bad habit of earning money and creating children, should now try to get out of their bad habits and endeavour to train and turn their children to the older way. Even if they have to beg for their subsistence, they should not mind; but they should exert with persistence and patience to get out of their Faithless mode of life and habits, and turn a martyr in that cause.

Due to the present terribly hard state they are in if it becomes difficult or impossible for everybody to get out of it, then you could conveniently divide yourselves into two groups. One group should continue to be in service or business, at the same time trying to adopt as much of Faithful behaviour as possible, while the other should completely get out of the affairs of the world, and begin to behave strictly in accordance with whatever is laid down for them; in this grouping it is obvious and essential that the first group should exert their utmost to help in the subsistence of the latter, and encourage and help them in every way possible.

This is what Brahmanas can and should do for their own as well as for the good of the society - the good of the world. Persons of all other classes should help the Brahmana class, and should be careful to see that they do actually behave strictly according to what is laid down for them.

I have spoken a bit plainly not with the idea of insulting or under-rating anybody, and as such you should not take it in that light. I am speaking whatever that Invisible power inspires me to say in your own benefit. Please do not get angry. I only plead that you and your children should try to improve yourselves as early as possible.

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- (1) Advice to non-Brahmanas.
- (2) Advice to Atishudras.
- (3) The cycle of Births and Deaths.

(1)

Whatever service, business, etc., the Non-Brahmanas are doing for their own maintenance, and for temporal and spiritual happiness, they have got to continue to do them as usual; but while doing this, they have also to perform various satkarmas in the cause of God that have been laid down for themselves, i.e. according to their svadharma, and according to their capacity. Now what are the various things all these people could do in the cause of God while busy with their service or business?

With full Faith and devotion to God they can perform puja, japa, anushthana, propitiate the sun and various other Deities that have been detailed in various Puranas; they should help the Brahmanas in their own mode of life and behaviour; for instance, they should not mix with the Brahmanas, or give them their articles of diet, nor should they receive any of theirs from them; they should help and encourage the Brahmanas to follow their svadharma; they should give all the help to the Brahmanas in their plain subsistence, they should all observe celibacy and purity - both external and internal - like the Brahmanas. They should try to imbibe as much of satvika behaviour as possible; of course, they have got to be Rajoguni in doing their business. This could be called in short the svadharma of the Non-Brahmanas. They should always particularly bear in mind that their prosperity and happiness depends on the punya accumulated by the Brahmanas in performing various satkarmas. These days those amongst them, who are educated, who have pure mind and buddhi, who do not perform the satkriyas that have to be done by the Brahmanas, who are satvika by temperament, who observe both external and internal purity, who occupy better positions in service or business and yet who are not unnecessarily proud and showy, who take a good part in making and helping the Brahmanas in doing their own work, who always help others, and so on, i.e. those who show such good qualities - all these should be taken as belonging to a higher type of Non-Brahmanas; they should not be treated like the lower classes of people.

(2)

The lower class of people consists of Mahars, Mangas, Chambhars etc. Now what is their svadharma? I have spoken at length some time ago about the Mahars and Mangas. I will hence explain in a few words.

In bigger places of pilgrimage like Kashi, Rameshvara etc., as usual, the dead bodies are carried for the last rites along the banks of the river or the shores of the sea. To touch that body in the end and immerse it in those waters there is a special man available there; he is recognised as Karta. Just as in the after-death-rituals unless a crow touches the Pinda, the Jiva of the dead does not become qualified for emancipation, in the same way, in these places unless the body of the dead is touched by the Karta, the jiva does not become qualified for liberation. The work of the Karta thus is of great importance in the spiritual line. From the worldly point of view the dead body and the person dealing with it, are considered as unholy, and as such the Karta is always provided for at the outskirts of the town. Even amongst the Muslims a

special man is kept for that purpose. It may be customary amongst other Faiths as well.

Just as for liberation of the jiva in a human body a karta is specialised, in the same way, for liberation of the jivas in other forms of life such as various beasts and animals, their dead carcasses have to be dealt with by special persons, and these persons are the Mahars, the Mangas etc.; and this is so because God has endowed the Mahars and Mangs with some special attributes of Himself, and in accordance with those attributes these persons have been given the names of Mahars and Mangs.

Since the duty of liberating the jivas of such animals has been assigned to the Mahars and Mangs, no particular kriyas have been laid down for them and their family members for their own liberation; if they do their duty it becomes unnecessary for them to do any special kriya for their own liberation. To liberate those jivas is their satkarma and their svadharma. God has said that those that are capable of liberating hundreds and thousands, in them He Himself abides. The Mahars and Mangs, however, are not conscious of this. See, what a great work they do, what an important part they play? From the worldly point of view, the taking away and dealing with the carcasses is a dirty work which they have to do, and due to which they have to be in dirty surroundings; moreover by eating the flesh of those dead carcasses their buddhi becomes full of tamoguna; that is the reason why it has been customary to segregate them outside the town. Another duty of theirs is to serve and obey whatever is told them by the elders of the town in keeping the streets, the gutters, etc. of the town in a clean state; and this has to be done by them to remove all the faulty state they may have imbibed. For all this work they are provided for their subsistence by the town, these days in the form of pay. To do this work and to remain outside the town is their svadharma. If they just do this, i.e. follow their svadharma, they have nothing else to do for their own liberation; they automatically attain that Infinite Bliss. This is what God has said - "Sve Sve Karmanyabhiratah Samsiddhim Labhate Narah." (Gita, Canto 18 Shloka 45). This is best exemplified by the example of Chokhya Mahara; God Himself, in the form of a Mahara, used to help the great Chokhya to deal with the carcasses, and in the end He took him into His own state. This example proves that if the Mahars etc. do their duty and are devoted to God, then God Himself comes and helps them in their work, and leads them into the Infinite Bliss without their having done any other karma beyond their own duty. It is due to this Siddhanta that when the grace of sadguru, - grace of God was bestowed on me, and I began to 'know' - have all 'knowledge' - the 'Dnyana', I passed a good many days amongst the Mahars and Mangs and Bhangis, etc., in their dirty surroundings and did their work; I began to love their work; I never felt disgusted about it. I used to do all that work with zeal, and took it to be the real service of God. In the end I got full experience of that state of Infinite Bliss; and today I am enjoying the state of Jivanmukta and hence hundreds of you are attracted here. Because I worked liked a Mahara or a Manga or a Bhangi, you should not work like that on your own; to do such actions which are beyond one's svadharma is very harmful and risky without being ordered by the sadguru, and prior to one's imbibing the state of Advaita in full measure by the supreme grace of the sadguru.

What is the wrong done by Mahars and Mangs, etc., in doing their predestined duty - in following their svadharma? Think of Chambhars; what a great work they do? In the modes of Bhakti - devotion the service of the feet - Padasevana is considered the highest, and that is what falls to the lot of a Chambhara as his duty. Think of the maxim "Sarvam Vishnumayam Jagat - the whole world is full of Vishnu. On close thinking one appreciates that the whole world is the visible transformation of Vishnu,

and the human being within it represents Him in the highest measure. It is not possible to serve every body's feet directly; by making new shoes or renewing the old ones, one is able to do Padasevana of hundreds, and the punya thereof is able to wipe away all the sins, and then it remains accumulated as a great stock to the credit of that doer. It is hence that the Chambharas are able to attain the Infinite Bliss as it is, without doing any other satkarma for that purpose; by this service they attain the state of Lakshmi, who is the embodiment of the service of 'the Lord's feet.

All the same, they should try to imbibe as much of satvika state as possible; they should be devotional towards God. They should not eat or drink what is prohibited. Rohidasa Chambharu was like that. The Chambharas should keep his example before themselves, and consider themselves as God's men in being able to do the Padasevana of hundreds and thousands automatically as their duty; they should consider their duty as a special grace of God; they should feel and remain contented in their lot. Knowing this principle underlying their duty, while at Khadgapura, I used to do the work of a Chambhara with all zeal and reverence. But as I have said a little while ago, you should never do it on your own.

The population of Mahars, Mangs, etc., these days have increased a great deal; and it is not that all of them are able to have work to do; subsistence has hence become a problem with them. Under such circumstances those that are able to get employment should carry on as I have already explained; they have not to do any exertion to learn anything. They should keep themselves away from others of their kin who are not able to get any work. They of course should give up the habit of eating and drinking what is considered as harmful and is prohibited by the injunctions. In their spare time they should do whatever they could in the cause of God and thus establish their association with the Almighty. Such Non-Brahmanas, who thus follow the course adopted by persons like Choka Mahara, Rohidasa Chambhara etc. Should be called as Harijana; this epithet of Harijana is an apt one since they thus serve Vishnu, in so many forms.

The rest of the Mahars, Mangs etc., if they do not desire to behave like others of their class, should segregate themselves from others, give up all prohibited articles of food and drink, imbibe the satvika state, observe alround purity, believe in the cause of God, give proper respect and reverence to the Brahmanas and all others that behave according to their svadharma, and learn any other trade or occupation for their subsistence. While doing this they should remember the real position of their own class, and never try to mix with persons of any other class. If they behave this way, this untouchability of theirs will disappear within a couple of ensuing generations of theirs. Behaviour this way, slowly but surely, without causing any disturbance or resentment in the society, and without performance of any sinful action at their hands, shall lead to the fulfilment of their desires. The leaders of the untouchable community today should think over in this way: why create any disturbance unnecessarily and be a perpetrator of sin? In this there is another point you have to bear in mind. Whereas your other people who are dealing with carcasses etc. i.e. who are behaving according to your real svadharma will be able to have that Infinite Bliss without any effort and automatically, you people who have now taken education and learnt other trades, and thus have commenced to behave like the touchables, you will not be able to have that natural advantage; you have now come in the line of the touchables; you will be committing sinful actions, pride will develop in you like in them, desires will rule you, and thus like them you will have to take births on end, to escape which you will have to undertake various satkarmas, and collect plenty of punya before you become

qualified for the sat-gati.

This consideration leads to the Siddhanta that whatever actions are done to achieve worldly greatness, are not able to lead one to the state of God - the state of Infinite Bliss, but only enchain the doer to the cycle of births and deaths. The Mahars, etc., on the other hand, attain that Infinite Bliss automatically, because they do the work given to them as untouchables by the will of the Almighty. All actions done in the world are done with pride on one's own; and hence according to these actions and the sanskara formed by them, the doer has to have the relative pleasure and pain and births and deaths.

(3)

Some may say that there is no rebirth; whatever dies, dies for good. Such an understanding of the position is very wrong; it is the result of ignorance. Such persons resemble beasts in having no forethought and power of reasoning. Millions of lives come in the world and die, and this has been going on for millions of years; is it to be supposed that all of them die but once, and are not reborn, that they come in the world for the first and last time, that everything in the animate creation - birds, beasts, human beings etc. -- that is born, is every time new? If so, then when animates lose their life, i.e. leave their body, where do their Jivas go? Some say the jivas split up into the components and become one with the air, fire, water, etc., i.e. become one with the Panchamahabhutas. I agree that the dead body, as it is disposed of, splits into its components and becomes one with the Panchamahabhutas; but what about the Jivatma that was occupying the body from which it escaped, and that had been enjoying and requiring various means for that purpose with the help of that body? Where do they go after leaving the body? Some might say that the Jivatma goes back to the Creator. Assuming this to be right, how can he become one with the Creator since he is not of the same nature, i.e. since his qualities are not similar to those of the Creator. He has his own stock of various sanskaras - the results of various actions he had performed while 'alive' in that body; if he goes to the Creator he goes to Him with the whole lot of those sanskaras. Why can it not be said that as he goes to the Creator, it is the Creator who sends him back to the world in and with a suitable body to bear the fruits of all the actions he had performed previously? Why not say that the Creator puts him to birth again to fulfil the great cosmic Law of karma? It is a definite fact that the Creator puts them to birth in various forms suitable to bear the fruits of all their previous actions. In the case of those, who performed actions just enough for the bare necessities of life and utilised their life in the cause of God while alive, their body in the end becomes one with the Pancha Mahabhutas, while the purified atma of theirs becomes one with the Creator and enjoys that Infinite Bliss; such alone get liberated from the cycle of births and deaths, become the possessor of the supernatural power, and enjoy that Infinite Bliss for good.

Everybody has to take a rebirth according to his karma-sanskara, and the thousands and thousands of life forms we see here are the reborn ones; they are not new. If all were the first comers, they all would have been similar - with the same pleasure and pain, the same forms etc. But actually we see such a wide variation - rich, poor, white, black, man, woman, king, Brahmana, Mahara, Muslim, Parsi, birds, beasts and so on - having varying quota of pleasure and pain, having different affections and affectations, having different forms, and born and dying at different times. If all of them were first comers they should have been born at one and the same time and died in the same way.

Such a varying state and condition of each leads to one conclusion that every Jivatma returns to bear the fruits, of his actions in the form of a human being or a beast; birth and death are applicable to everything in this creation. The Lord has said in Gita; -"Jatasya Hi Dhruvo Mrityurdhruvam Janma Mritasya Cha." - (Canto 2, Shloka 27) or "Bahuni Me Vyatitani Janmani Tava Charjuna, Tannyaham Veda Sarvani Na Tyam Vettha Parantapa." (Canto 4, Shloka 5. For meaning see any commentary.) Hundreds of such quotations are there in many a writing of great men.

To get out of this chain of births and deaths that is full of suffering, and to have all temporal happiness during life and the Infinite Bliss in the end, it is most essential to behave in accordance with svadharma. Svadharma is the chief means of destroying the effects of all bad actions. I have suggested a way out of the present piteous state by showing how svadharma can be observed in an easy way by the individuals of each class. You can think over for yourself and decide what to do. If you have difficulties regarding the details in a particular case, I am always available for clarification; if that does not become possible, you can refer the difficulty to the learned who are well versed in the religious Codes.

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## Advice To Sanyasis.

(While worshipping was under way, Shri Baba spoke to Svami Mangalmurti as follows -)

It is all wet outside; if you want, you can come in and sit. (On this the people sitting outside began to walk in; seeing them he said -) As you sit you should be careful to leave a path for those who are coming here for worship. Whatever is done should be done with full understanding so that none could find fault with it during or after that action. Eat what you digest; speak what is appreciated; do what is possible; wear that will become; in the same way, sit whence you would not be asked to move. Such a behaviour is called behaviour with 'understanding'. One should always be on the watch so that nobody could point out a finger; that is behaving with understanding. If you do not want to behave with understanding, then you should become fully insane or become one who has gone beyond both the dvaita and advaita; such persons need no 'understanding'. (Then Shri Baba turned towards Svamiji and said-)

What? You have not found the Pata (a rectangular piece of plank raised a little above the ground level by fixing suitable props at the bottom on both sides)? The girls did not keep one at hand? One should never depend on others. One should never desire that somebody else should bring or keep things ready for one's self. I am observing every day that somebody brings the Bilva leaves, and you only offer them at my feet; is it not vanity on your part - now that you have become a Sanyasi? A sanyasi - a svami should not accept anything offered by anybody; that is the essence of sanyasa; one cannot become a real sanyasi simply by putting on ochre-coloured robe. Those that just play a part without any honest intention always tend to get angry. A man, who plays the part of Subhadra in a drama, gets angry if he is addressed by that name after the drama. But if a woman plays that part; she does not get angry for obvious reasons; you may give her a sari or a dhoti to wear, braid her hair or keep them loose; she is a woman and remains a woman. Even if a man shaves his face smooth and poses to be a woman, he cannot be a real woman; how long can he keep up the guise? In the same way, if the sanyasa be just a guise, how long can it be kept on? Sometime or other the guise is bound to be out.

What for the system of sanyasa (sanyasashrama) has been advised? It is advised that a sanyasi should wear a particular type of dress as a sign to remind one that he has left everything and to enable one to forget the world and attain Godhood. When he thus attains his aim and renounces everything then he becomes a real sanyasi. It means he now refuses to be swayed by this and that, he does not require this and that, that is he has attained Vairagya (detachment) in its, full measure. That is the study undertaken by a Sanyasi and for that the system of sanyasa has been laid down. One must have no attachment even for liberation, or the attainment of Brahma, that is the limit - that is what is aimed at by the system of sanyasa, and till this aim is attained, all the prescribed rules of that system have to be observed.

A child is given a slate and a pencil; the boy goes out with them, and due to the slate and pencil in his hand he is recognised as a school-going boy. If the boy leaves home for school, and in company with others goes somewhere else instead of going to school, then in spite of his slate and pencil can he be called a real student? That slate

and pencil would be nothing else but a put-up guise as far as that boy is concerned. Think of this example. Those that are well-groomed and cultured never behave in a derogatory way; they see that their conduct cannot be found fault with - cannot be criticised. What would be wrong in this? It would be a false guise of sanyasa. To take to the ochre coloured clothes - the external sign of sanyasa - and then not to behave according to what it stands for will only be a guise, - a show; it would only mean a parody of that system; that is all. If those clothes are worn with the idea that the wearer should be taken to be a sanyasi even when he is not so then the people are bound to ridicule him eventually. That is why people who are thinkers never take to external signs; they put the principles of that system into practice first, and later take to external signs like the dress etc. It has been said in Gita - "Na Cha Sanyasanadeva Siddhim Samadhi-gachchhati". (Canto 3. Shloka 4; for meaning refer to any commentary.) According to this, even when one has become a sanyasi from within, it does not complete his study; what of wearing external signs only?

When a person fully imbibes the spirit of the system of sanyasa, i.e. it becomes his second nature, then it is immaterial as to what dress he wears; he becomes the real sanyasi. Simply discarding the common clothes and wearing the ochre-coloured ones does not mean that the wearer is a sanyasi. Let us scan the example of this Svamiji who is with us. He has discarded his old clothes and he has taken to the ochre-coloured ones of a sanyasi. He has discarded his old name and taken the new one - Mangalmurti. By adopting this name he thinks himself to have become the Ganesh incarnate. Before this he was called a Shastri. Pandit etc.; now if somebody calls him by that name, he resents it. Mangalmurti is not an ordinary name. Even after continuous and hard honest effort for the whole life, one may not get this epithet of Mangalmurti. You may have left your clothes and name; does it mean you have renounced all? Have you given up eating, drinking, and going for stools and urine and so on?

Within the first couple of days of his arrival I noted that anger has not yet left him. I gauge and know everybody that comes here at once; I, of course, never speak about it. When a person begins to give trouble, then alone I speak about him. You, Svami Maharaja, look to your own higher grade; does it become a man of your grade to enter into controversy with a common man who is full of passions? If that man begins to argue, well, you cannot blame him; that is his nature. Instead of arguing with him, if you would have kept quiet, it would have looked reasonable and decent of you. He has not taken sanyasa like you. To prepare himself for that state, he has left his lucrative occupation of a lawyer and is staying here. I have to speak this way and wake you up because you have actually taken sanyasa.

One should never embrace sanyasi unless one is prepared to put into practice the principles of that system. If there be a few minor faults remaining, the external signs help to remove them; but if one begins to depend on them alone for everything, then that man is bound to be ridiculed and laughed at. A man who has to play the role of a woman, has to imbibe in him the qualities of woman; then alone can he dress as a woman and play that part correctly. In the same way, when a man has imbibed the qualities of a sanyasi, then alone he becomes qualified to wear that outer dress. Hence, to prepare one for being a sanyasi, shastras have advised the Vanaprasthashrama; in this the person practises detachment, and when he has fairly mastered that in his behaviour, then to complete it and to remind him constantly of the detachment he has achieved, the man is given the sanyasa.

What is the real utility of the special external dress? It is to warn others of his state, - of the attitude he has adopted, so that they do not come in his way; that is why

the special dress is worn. In order that the people of the world should know that particular person has fully detached himself from all passions and desires, he has to wear that dress; people can then know what he is, and take whatever advantage they could of his state. The real full-fledged sanyasi is one who has given up even the virtuous fruits accruing from full detachment. If a sanyasi has become a real sanyasi, he is bound to have attained complete detachment.

If a man puts on time dress with the idea that he will be pampered as Svami Maharaja, and then he will be saying Namō Narayana (- the common form of courtesy uttered by a sanyasi); and if he is not so addressed by the people, he begins to feel it and later gets angry at it; or if he gives an order to someone and he is disobeyed, or if he is insulted by somebody and he becomes wild - well, this is not sanyasa. But then the shastras have ruled that whether a man is detached or not, when he has completed the first three stages in his life, he should take up the fourth - the sanyasa, and as such a Brahmana should embrace sanyasa; and having taken to sanyasa he has to put on the special dress. That special dress he wears always warns him, reminds him that he is supposed to have been fully detached from the world, that he has not to look to or take any interest whatever in the affairs and ways of the world; that dress further warns him that unless he behaves in a detached way he will be ridiculed by the public; that dress is intended to remind him that he must give up attachment to everything at every step; it could be said that his embracing sanyasa and wearing its appropriate apparel is a fortification to protect him from any attachment and from the affairs and ways of the world; that is the importance of embracing the Sanyasa.

If the sanyasa is taken according to proper rites, then the sanskara thereof is never wasted; that sanskara makes a man a real sanyasi at least in his ensuing life. That is why the shastras have advised the sanyasashrama. A person who is entitled in accordance with the injunctions of the four-class system to take sanyasa should do so; those that are not so entitled should take to detachment and endurance, and try to become a sanyasi from within, without any external manifestation.

Some people come to me and request me for Upadesha (- meaning here initiation with a mantra), - request me for a mantra. I tell them that I know nothing about it. I have not learnt anything like that. On this they say that they have decided to take me to be their Guru. I tell them that they can do what they like; if they take me to be a Guru, then I shall be behaving in any way I liked. If you want to keep up to your state of disciple or a devotee, you can do so; that is your affair. I am not interested in it. I do not want to have any disciples or anything like that and shoulder the responsibility thereof unnecessarily. I am neither a svami, nor a guru, nor God. I am as God made me, or you take me to be. If you take me to be God, or a Satpurusha or a Sagduru, you will reap the benefit thereof; those that will take me to be otherwise will reap the opposite.

What is meant by the system of sanyasa? To begin with the Brahmacharya, then the normal worldly life, and then to turn back to Brahmacharya again, and thus complete the circle, is the aim of sanyasa; it means man is first a Brahmachari, then he becomes a Grihastha (a gentleman - a person with a family); then he takes to Vanaprastha (studying detachment) and then becomes a sanyasi - that is the course; the ultimate aim of sanyasa is Brahmacharya again. Right in the beginning, during the first stage of Brahmacharya, i.e., during childhood and boyhood, one has not developed any desires or passions such as kama, krodha etc.; having gone through worldly life, once again one has to give up all desires and passions, i.e., return to Brahmacharya. And that is how the circle is to be completed.

From the age of about seven to about twelve years after, i.e., up to about the age

of 19 to 20, the first state of Brahmacharya is followed. The principal aim in this period is not to have any desires, or wicked thoughts and to remain away from the ways of the world. Observance of these rules for that period completes this first or primary stage of Brahmacharya. Then one enters the worldly life - the family life, goes through the satisfaction of various desires, passions, etc., and again begins to give them up bit by bit till he becomes devoid of desires as in his childhood; that amounts to once again attaining the state of Brahmacharya. This new state of Brahmacharya is the real state of sanyasa. To put this in a different way: having gone through the worldly life as a Grihastha and then through Vanaprastha, the man arrives at the age of about fifty; it is then that he has to embrace sanyasa and undertake to forget all about the world, and thus come back to the state of his early innocent childhood of the age of five or so; this is completing the circle and fulfilling the highest of sanyasa.

Once a person has attained this way the state of Sanyasa in full measure it is then immaterial what clothes he wears; it becomes immaterial if he is dead or alive; such is the state he attains. Prior to the thread ceremony a child wears not even a loin cloth, has no feeling of so called responsibility, is not conscious of the ways of the world; even technically, it is beyond the law. The state of sanyasa is exactly like that. Even the sleep of the sanyasi is like that of a child; what is the nature of his sleep? It is Samadhi, When a man becomes fully devoid of desires the sleep is nothing else but samadhi. What does it matter if he remains clothed or naked. He automatically attains the state of Parama Hansa or Jivanmukta.

There are three things a sanyasi must put into practice - (1) To be away from the populace; (2) Silence and (3) Not to try for any comfort or convenience; one has not to accept any pleasures even if they come spontaneously. To undertake the study of sanyasa is to forget the experience of family life - to behave in a way to regain the state of early childhood. There are various other factors, but all of them are easily covered by these three. This is the essence of study in the attainment of real sanyasa.

Somebody might ask that as a person becomes a real sanyasi, should he not make use of all his learning for the public good? I would say that he should not. In a way that is also a hindrance in that path. The sanyasa is embraced to do away with pride, and the learning and its use as a speaker or teacher is always associated with pride. Why utilise that learning again that is associated with pride? It may be that its use might unconsciously bring on that pride. If, however, it is used for a spiritual aim in a prideless manner, and that too in expanding and praising God, then it would not matter. One in this state should allow things to happen spontaneously. In a word, one should be in the state of 'Be as it may'. One should clearly understand that the essence of the whole thing is, not to interfere with other's self nor with whatever happens to one's self.

- (1) Make use of one's independence and discretion to progress in the spiritual line.
- (2) Bow to the wicked first.
- (3) The offering of all in terms of a 'yadnya' in honour of a Devi.

(1)

Everybody that enters the world comes with a body of a particular size, shape, colour, particular type of face and setting of eyes, nose, ears, hair, etc., particular chiromancy signs, and so on; i.e., a body in accordance with his previous sanskaras to expend his own karma-prarabdha. If from childhood some persons are attracted towards God, their parents should understand that those children must have worked in their previous life or lives in the cause of God; such children are bound to show suitable signs on their bodies. Such children should be encouraged to follow the path in the spiritual line, instead of being forced into the ways of the world.

If such a boy, however, as he grows, is forced into the ways of the world and if he really has spiritual sanskaras to his credit, then as a man he loses his wives one after another as he marries them; his children die shortly after birth; he never gets success in any business he undertakes; he passes his days somehow in the world in an unhappy state, and in the end he automatically turns towards God; of course, all this is the best that can happen for him. Under such circumstances, knowing his life to be a failure and without giving any thought to the signs on his body indicating his previous sanskaras in the spiritual line, his parents should use their discretion, and encourage his sole attention towards God; eventually, such a boy can make himself entitled to the attainment of Godhood.

In the case of a girl, in similar circumstances, it is found that she somehow feels disgusted with worldly life and always likes to work in the cause of God. As a woman, however being comparatively dependent, she is married; but then she soon loses her husband; if she gets any children, they do not live long; she always suffers in every walk of life and feels disgusted. If such a woman is prohibited from taking to the spiritual path, she becomes a loser in every way; worldly life she cannot enjoy and spiritual life she is denied. Like the man in a similar state, such a woman should take to spiritual path and qualify herself for the attainment of Godhood.

(2)

(At this juncture some svami arrived to bow down at his feet; Shri Baba said, "You seem to be a great man; why should you fall at my feet?" But he persisted; so in the end Shri Baba also made a bow to him and said --) "Durjanam Prathamam Vande, Sajjanam Tadanantaram", meaning, - bow to the wicked first and the gentle afterward. I heard this saying as a child. When some big fellow comes; he is offered a seat of honour: if a poor man comes, he sits somewhere in a corner. When I heard this quotation and later when some men came to us and a big fellow out of them was respected and offered a high seat and all that, I at once said to my friends that this big fellow must be a Durjana – a wicked man; that is why he has been honoured and given a precedence. Somebody then said that the big fellow was a learned man and not wicked. On this, I said that according to that saying this fellow must be a wicked

man; how can he be so much honoured and given the first precedence otherwise? Those other poor men must be good men, since they were looked to afterwards.

As a matter of coincidence, one day, a company had assembled in somebody's house including the same big fellow, and we boys were sitting there just to see what was happening. It is customary to put a chandana mark on the forehead of guests; the host put the chandana mark on somebody's forehead first. On this the burly big fellow at once protested and asked as to why he was being treated like dirt; obviously, he insisted as of a right to be given that mark on his forehead before anyone else. The mark being put on somebody else's forehead first was felt as an insult by him. I at once got up, took that pot of chandana, approached that big fellow and put a mark on his forehead saying, "Durjanam Prathamam Vande", and then approached another and put a mark on his forehead saying "Sajjanam Tadanantaram". At this, the big fellow became very wild and began to shout. On this I asked him if he was not still satisfied. So again I went to him, put once more the mark on his forehead repeating the same saying. This made the whole company simply roar with laughter. Of course, that big fellow was really a very highly learned man, but then he was too proud. Pride always makes a man wicked. What does this story indicate? Since all of you come here, worship me, and put your head on my feet first, what does it prove? It proves the truth of what I said to that big fellow!

I remember another story which I would like to tell. A new clerk had taken charge in the office of a revenue officer; a clerk in a revenue office is always a big man; he is always approached by big landlords, agriculturists, business men, and so on. Amongst these gentry there was a shrewd humorous man, who was very popular with everybody. This gentleman had no occasion to meet this new clerk. This clerk used to feel about it. One day as this gentleman entered the office, this new clerk accosted him and said, "Oh, I see you coming here many a time; but you never approach me and wish me; well, this is not fair." The gentleman on this replied, "I am very sorry that I do not get an opportunity to wish you first". The clerk did not understand the sting and said, "What does it matter if there is no occasion to come to me first; why should you avoid at least wishing me." The gentleman said, "My dear sir, I must see some 'Durjana' to wish him first, and then I could come to you and offer you my greetings next." This reply made the whole office roar with laughter. On this the clerk then said, "Well, it is my mistake that I spoke to you." The gentleman said, "No, no; there is no question of a mistake. If you want to be greeted first you will have to accept that you are a 'durjaua'; then alone I can wish you first and others afterwards." I am myself in that very state these days, all of you have taken me to be a durjana, and so you wish and worship me first,

(3)

Today is the 8th day of the bright half of Ashvina. It is a very important day. The whole day is designated as Daruna Ratra (sanguinary night), On deep thought it appears that all these first nine days and nights (these nine days constitute Nava-Ratra) of this month really speaking form one full day only. There are such four important days or rather nights during each year. On these days the Yogis, Satis, etc., do certain special rituals for the good of the world. If they do certain rituals for somebody, that person gets some special experience. The effects of their rituals depend on the nature of their forms; some of these forms might show their results almost immediately, while others might take a century to bear their fruit.

The Goddess, the ruler of those nine days of this month, is the first and the highest Yogini. To propitiate her a 'Yadnya' is performed in her honour by reciting that great book 'Saptashati'; in addition to the various oblations with the help of the seven hundred mantras of Saptashati, oblations on reciting various other mantras also are offered; the last oblation given is called the Purnahuti (an offering which completes the Yadnya; alternatively it means offering completely, all of one's self). Introduction to a mantra means Upadesha (literally it means advice, but it means much more than mere advice). Upadesha means to understand the path leading to Godhood. The mantra has to reach its culmination, and for its full accomplishment the offering of Purnahuti is essential.

For attainment of Godhood and for the Purnahuti for that purpose, what have we to offer? Purna means complete, all of one's self without any reserve, and all that has to be offered; and such Purnahuti has to be offered on the 8th day of this nine-day ritual. As I have said, there is not only one day like that. In fact, we can conceive of this nine-day ritual anytime we like. Like Navaratra, sometimes and in some rituals, a seven day period – the Saptaha is observed; we can observe such a period anytime we like. As I have said, the nine days are calculated as one day. Sometimes these periods are multiplied by the same number; in that case, eighty-one days will be called a real Navaratra, and 19 days the real Saptaha.

If we go on observing Saptaha or Navaratra in this manner, then we become qualified, in course of time, for the real Purnahuti. A person who performs such anushtanas can be said to be an aspirant in the spiritual school. Such an aspirant does not require the help of any teacher. Of course, to begin with he has to understand what to do with the help of the religious books and puranas. By observing such periodic rituals anybody can be an adept himself. If all the cogent rules are well observed, it does not become difficult to offer the Purnahuti; the strict observance of rules virtually means offering one's all. The net result of the observance of those rules is to experience the fact of total offering - the offering of tana, mana and dhana into the sacred fire even when one is bodily alive: the experience of such a state means offering the real Purnahuti. A person who accomplishes such a purnahuti becomes the possessor of all supernatural mystic powers, and along with them stands the God Himself.

It is not possible for all of you to offer such a purnahuti. It is hence customary to charge a coconut with our all and offer that in the sacrificial fire at the time of purnahuti. By doing this, one gets the fruit of purnahuti. The whole sacrificial ritual has of course to be effected through a proper suitable learned Brahmana.

Whatever satkarmas are done here this way during the year are meant for the benefit of you all in every way. My business is only to advise and guide. Whether you want to perform, any of them or not at all, is your own affair.

The method of Bhajana and its results.

(A few devotees asked Shri Baba about doing Bhajana-Pujana in commemoration of Tripuri Purnima - Full Moon day in Kartika. On this he said -)

What of this day? Who prevents you from doing bhajana, puja every day all the time? Whatever and however much you can do in the cause of God is always welcome. But if you do something systematically, as is laid down by religious books, it is able to give you some definite and better fruit. When one is really very hungry, anything raw or ripe, coarse or fine, dry or juicy or of sumptuous taste or otherwise, anything including even a piece of stale dry bread, is consumed with relish; but if at such a time one gets nice, sumptuous, tasty, fresh dishes, you yourself can appreciate the thrill of joy.

Tukarama has said, "Vede Vakude Gaina, Pari Tujhacha Mhanavina", - meaning, -'I will go on singing your (God's) name somehow in whatever way I can, but at any cost I will make myself recognised as belonging to you.' Accordingly, whatever bhajana-puja is done at whatever time with that inner feeling and devotion, especially when inspired to do so, well, all that is no doubt liked and accepted by God; but if the same is done at proper time as is laid down with due observance of cogent regulations, God loves it all the more, and you also get better fruit out of it.

If one observes cogent regulations about bhajana, then that is bound to lead one to the same attainment as that of great Tukarama. Let us see what these rules are.

Bhajana can be done while standing or sitting, or while doing pradakshina around the idol or a sanctified tree. To prevent one's attention being diverted by external objects of desire and enjoyment, one should keep the eyes closed and not talk anything else at that time. While the mouth is reciting the bhajana - may be a song, a couplet, poems from sanctified books, name of God etc., the mind should be busy with the dhyana (meditation) of the form of God, or any other scene pertaining Him, at the same time trying to absorb the meaning of whatever is recited. If you have a string instrument in your hand, your voice should be in tune with it. One should never expect others to join you or appreciate what you are doing; needless to say that one should not pay any attention if somebody criticises or admires whatever you do.

As far as possible you should stick to one place for your bhajana; if it becomes impossible sometimes to do so, you can do it anywhere else. But without proper reason if the place is changed off and on, one does not get the full fruit thereof. The place for bhajana should be outside the town, or an open piece of ground, or a place not visited by men of the world, or along the banks of a river, or under a tree or a nearby hill, or a natural mass of stones or a rock, or near a cremation ground, or any other place of solitude - absolute solitude.

Bhajana can be done alone or in a company. If in a company, there should be no unnecessary talk about anything else, or no self-indulgence such as smoking, etc., should be permitted at that time; this rule should be observed strictly throughout the time allotted to Bhajana. Those that cannot stick to this rule should always be left out, and such others also should not go and disturb them during that time. If some others like to hear the bhajana, only such of them should be allowed to attend as are really devotional. One should never have a wrong company at that time. I have already spoken about the place; if going outside the town or to any open ground is impossible, then a temple or the room or a corner of it allotted to God in one's own house, or an independent room giving full solitude, should be used. One must always try to keep up the atmosphere of purity in that place; one should never do any other actions there.



Just as one should not change the place, one should not also change the idol or the tree that has once been chosen; if forced by circumstances, then alone it may be done. Any particular time during 24 hours would do for the purpose; but the ideal time is from eleven at night till the next sun-rise. Anybody, - a man, a woman or a child, can do bhajana; but then it should be done as laid down for the particular class - Varna - of the individual. To reap the full benefit, one has to be particular of the time and purity of behaviour in all respects.

The place and time for bhajana should be such as would not be a source of nuisance to others; others also should try to keep themselves away from that place at that time. To prevent, or interfere, or to cause any trouble or difficulty in anything done in the cause of God is a great fault - a great sin. To do bhajana oneself and encourage others to do so is a great act of punya. Bhajana, i.e. Namasmarana in the form of bhajana, and encouragement to others to do the same, gives much more of punya in a shorter period than various lengthy, difficult and intricate anushthanas, etc. It is customary to do bhajana while playing on cymbals, with one's voice in tune with them; this method is very beneficial.

The Shabda - the sound is the attribute, -'Guna' of Akasha - the void, the sky. Beyond akasha lies that state of pure Sat. One accomplishes his ideal when one gets beyond the attributes of the five elements, the Pancha Mahabhutas. That is why one has to concentrate on the sound of the Shabda in accompaniment with the cymbals; as this is done, eventually the body consciousness is lost, and the loss of body consciousness leads one straightway into that Infinite Bliss; one automatically attains the state of Samadhi. Everybody would not reach this ideal, I know; but in the present life one at least attains full devotion, knowledge and Vairagya; and this eventually leads to the attainment of God; incidentally, the huge stock of punya accumulated thereby gives all the temporal happiness to the 'doer'. This is the definite result, without any doubt whatever.

It is very necessary for everybody for attaining all temporal and spiritual happiness to fully surrender one's self to God with one's tana, mana and dhana, to go on doing Bhajana with due observance of all the cogent regulations, and keeping one's mind clear of any other thought during that period. Whosoever thinks of doing it this way should do so. Those that are busy with their business occupation, etc., obviously cannot do so the whole day; they should set aside some suitable time for that purpose, and do it at that time; they are bound to have some good fruit thereof. In short, it is highly important to do the Namasmarana in the form of bhajana every day. The great saint Tukarama established this simple method for all, for the attainment of all happiness.

When the cymbals are played and God's name like RamaKrishna-Hari, or Vitthala, etc., is uttered, and when one's mind gets concentrated on that, then the chaitanya - the life principle of one's self - is seen to charge those cymbals, and one begins to feel as if those cymbals also are uttering that name along with one's self; he begins to experience that all the inanimate articles around also begin to do the Namasmarana. It has been recorded as a fact that the cow-dung cakes made by Janabai used to re-echo the name of Vitthala. When the inanimate objects are observed to echo that name, then it could be said that the doer is nearer the fulfilment of his ideal: There is another important incidental advantage of bhajana; the Space and all that is lying in that space over which the sound of that Namasmarana resounds become sanctified, and to that extent one's mind becomes purified; not only that but all the animate things - birds, beasts or human beings in that area also get purified. The greater the number of animate creation getting purified in this way the better the

chances of the corresponding number of one's family members attaining sadgati. This is the net result of bhajana with Namasmarana.

Generally every member of a bhajana group, located in a place or on a tour to a place of pilgrimage, is generally seen to possess a pair of cymbals to play with; this is as it should be. But a real devotee should always have a pair of his own bought by himself, of whatever size and shape he can afford and like. On one of them the name of one's father and on the other the name of one's mother should be engraved, whether they be alive or not; then they should be touched by the idol of God one likes, and then begun to be used. Such a pair of cymbals should never be given to anybody else for use, nor another's pair ever utilised; one has to be careful about it in this respect. One should note the weight of the cymbals to begin with. Playing on the cymbals every day is bound to wear them. The greater the decrease in weight, nearer comes the attainment of God.

The cymbals must be worn out so much as to disappear - become non-existent. When this happens one can always take for granted that one's parents have attained the status of that particular form of God; on his own part, the person begins to experience that his parents and the members of his family have assumed the form of God - in fact he begins to see God everywhere. That is actually what happens. To experience all this in the present life, one has to do bhajana all the while, strictly observing all the cogent rules such as celibacy etc. From this point of view it is ideal to persuade one's wife and the members of the family to remain engaged in bhajana along with one's self.

Even if the cymbals totally wear away early during one's life, but One's attachment to bhajana continues unabated, then in the end he does attain the form of his God; that is the truth. If his cymbals remain behind him, and they are used in the same way by his descendants, then all those generations along with all the members of their families surely attain the state of God in the end.

As one utters the name with the eyes closed, one should try to bring in front of one's inner eyes the letters of that name distinctly; by this, eventually one's mind quickly attains the form of that God, and one begins to experience the presence of His supernatural power within. And when that power thus manifests itself, what can that person not do or achieve? What of one's own self; one is able to establish that very form of worship and lead to emancipation of the whole world along with himself. Such is the glory, the greatness and importance of the bhajana of Rama-Krishna, etc. It is for universal benefit that the custom of bhajana came into vogue. But there are very few who actually practise this method. Those that followed it attained that supernatural power of Rama and Krishna, attained all temporal happiness, and in the end entered into the region of that sublime Infinite Bliss.

In good old days many attained that. But look at the example of your foreign rulers. In their previous lives the present English people had attained a huge stock of punya by doing bhajana of Rama and Krishna; whatever supernatural power they then attained has now become visible in the world. Now, if by adverse behaviour they waste away their stock of punya and it gets exhausted soon, and if they get beset with difficulties or lose their power, it is a different matter. The Bhajana of Rama and Krishna thus not only bestows princely pleasures and ruling power, but all pleasures, happiness and siddhis man is able to command; and in no way it is a cause for wonder; it is the natural result. It has been said somewhere - "Yah Kanthe Dharayettasya Karasthah Sarva Siddha yah," meaning, -- whosoever holds it (the name) in his voice box, all supernatural mystic powers reside on his fingertips. That is the Siddhanta.

If one is not able to have a pair of cymbals, he can have a pair of suitable flat pieces of stone for that purpose. Proper cymbals are not always available; in that case one can utilise stones, Chipalis (pair of carved pieces of wood with hooks to fit the fingers), Tiparis (one foot long stick like pieces of wood) etc.; such things are commonly available anywhere. For use in the cause of God anything that is natural is always preferable than anything made artificially; in other words, one should always depend more on natural things in all matters pertaining to God.

The means for doing whatever one wants in the cause of God are all there, fully existent in one's own self; on close thinking one can easily understand that no aid from anything without one's self is really essential for anything to be performed in the cause of God.

One has not to look out even for God beyond one's own self; He is always there, ever-existent in one's own heart. One should never depend on others for any bhajana or pujana for the simple reason that God, as it is, is self-existent and not made in any way by anybody. The Manasapuja has been extolled for this very reason; and in it one creates all the means within one's own mind, and does all the pujana within one's self. Bhajana, pujana done this way is ideal. All this means that one should never depend on anything or anybody as far as possible for doing the bhajana and pujana of God.

If anybody makes proper use of what I have talked today, he is bound to attain the temporal and spiritual happiness; that is the Siddhanta. All faults accumulated for births on end by one's Jiva, mind and buddhi are fully annihilated by bhajana. To get over all suffering, pain and affections of all types, misery, destitution, etc., whether individual or general, are easily got over and relief obtained by performing the anushtana of bhajana by an individual or individuals as required with close observance of cogent rules thereof. If people go on accumulating punya like that from place to place, what is it that that punya cannot achieve? Thousands of other remedies can never compete or be compared with the stock of punya so accumulated by thousands in achieving any contemplated result.

Whatever superhuman efforts were done with full success for country-wide happiness, and for political freedom and success, - all that was achieved due to the accumulated stock of punya in olden times. If the present people feel that their country should be independent, happy, healthy and contented, that every individual within it should be happy, it is very much essential to accumulate plenty of punya by doing Namasmarana in the form of bhajana, not only individually but on mass-basis with all faith and devotion, instead of doing things which are dependent and full of suffering. For the same purpose, either on request or on their own, the Brahmanas in each place should go on performing as their duty continuous abhisheka on Shiva without any motive whatever or without any personal gain of any type, or do Parayanas of sanctified books like Saptashati, etc., or similar other anushtanas, which can be done without anybody's help and without any expenditure, in addition to bhajana along with all others.

All, other than Brahmanas, should go on accumulating punya by doing bhajana according to the various injunctions laid down for the individual and the individual's class and caste. Doing the work that is to be done exclusively by the Brahmanas, leads to immense papa, and pulls down the society and the country to all-round degeneration and degradation. Deviation from rules laid down for the different classes always leads to immense and intense suffering and pain on a country-wide basis. Needless to say that the present suffering, degeneration and degradation of this country has only been brought on by evil deeds of its own people.

- (1) Enjoying with God.
- (2) Our enemy is ourselves.
- (3) Body as the temple of God.

(1)

Look at me. I have no relations, no child, nothing to look to ahead of me. Whatever is seen by me, I treat it as mine, and amuse myself with it. When one has no relations; he takes somebody as his grandma or aunt, and amuses himself. One can always amuse and enjoy with whatever belongs to one's self from the worldly point of view or by the will of the Almighty. But as all that becomes a source of amusement for sometime, sometimes it becomes a source of pain as well. That is why the prudent persons always say that one should have no means of amusement or relations; they never add on to their family; not only that, but they actually break away from what they have, because all that sometime or other leads to suffering and pain instead of amusement and enjoyment.

How desirable it is to take God to be one's relative, make Him one's own, and then go on having amusement all the time with Him? It has been said "Mata Ramo Matpita Rama-chandrah Svami Ramo Matsakha Ramachandrah; Sarvasvam Me Ramachandro Dayaluh Nanyam Jane Naiva Jane Na Jane," meaning; - Rama is my father, mother, master, friend; my all is that kind Rama; I know nothing else, nothing more, and want to know no more, or "Tvameva Mata Cha Pita Tvameva, Tvameva Bandhushcha Sakha Tvameva; Tvameva Vidya Dravinam Tvameva, Tvameva Sarvam Mama Deva Deva," meaning, Oh my God, you are my father, mother, brother, friend, learning, property and all that is mine. It is a definite fact that whosoever treats God as being his all, and thus enjoys himself, undoubtedly leads himself and all those associated with him into that state of Sat. When one finishes off, discards, or gets disgusted of all personal worldly associations, then alone association with God increases. A man who amuses himself with associates of God, to him the whole world becomes a family. It has been said "Vasudhaiva Kutumbakam"; 'Vasudha' means the earth, and 'kutumba' means a family; thus it means that all that is on earth becomes part of his family. A person who amuses himself with the family of God becomes God himself; he amuses himself with the help of all the animate and inanimate creation. Subsequently, he feels even tired of the state of 'Vasudhaiva Kutumbakam.' Then he gets beyond all that, and remains engrossed in that singular Bliss; that means, with this progress of his, he is pushed into that eternal absolute Infinite Bliss.

Some of those who have no relations or associates, are able to follow the spiritual path more easily. Unfortunately most of such persons, instead of using their singular - independent state in the attainment of Godhood, begin to collect on their own various relations; they adopt somebody as a brother, sister, aunt, grandma, and put all their attention into their lives, and then begin to worry about whatever happens to them; this way, they are deviated from their path of God, and in the end once again they get engrossed in the family life and the ways and affairs of the world.

(2)

Even for having that Infinite Bliss, a form - the 'I' - is necessary. 'I' in the form of

Ahankara followed by the feeling of 'mine', together with the six shadripus kama, krodha, etc., can be treated as eight different states. If the 'I' - the ahankara will accept the state of Sat, then the further states, 'mine' and kama, etc., will never come into existence in the form of 'ripus' - enemies. Kama etc. are labelled as shadripus; but for whom? They become enemies of those who wrongly utilise their 'I' - their ahankara, by foolishly sticking to the state of 'Asat'. It is this very 'I' that transforms itself into those forms - into those states of kama, etc. It means, the original 'I' is nothing else but pure consciousness - the Chaitanya, of infinitely fine form, while the remaining seven states are comparatively gross - 'Jada' - in nature; it is that finer state of 'I' that transforms itself into the subsequent seven gross forms.

Just as the seed of a tree transforms itself into the stem, the branches, the leaves, the flowers and the fruits, in the same way, that original 'I', to know its own attributes, transforms himself into those seven states - which are really inimical to his original state; and thus he makes out seven enemies out of his own self. What of only these seven? Subsequently, he transforms himself into all that is experienced, both within and without, by all the eleven senses (the ten senses and the mind). These eleven are nothing else but his own transformations. I have spoken about this some time ago. Now then, those who will be possessed by the shadripus, are bound to affect others through them, and the person who will be affected by them will be influenced due to them - the shadripus, which are nothing else but his own transformations. How can those six then be called as enemies? In other words, whosoever troubles us as an enemy is, really speaking, our own transformation and hence we cannot call him an enemy. That is the Siddhanta. It means, to hate one's enemy is to increase one's own kama, krodha, etc.; in other words, to hate another is to hate one's own self.

In our life whenever we find somebody turning out as an enemy, instead of hating him, we should try to find out the causes that turned him into an enemy, intensely hate those causes and kill them. This is the ideal method. With proper consideration we can always locate these causes within ourselves; and being within ourselves we can easily destroy them without any difficulty. The wise always try to destroy such causes within themselves.

What is the source of the origin of shadripus? It is the 'I' that takes to ignorance, pride and obstinacy. If then ignorance, pride and obstinacy are done away with, the shadripus will automatically cease to exist; and, for that end, one has to adopt the attitude of Kshama - endurance. It has been said "Kshama Shastram Kare Yasya, Durjanam Kim Karishyati", - meaning, one who has the weapon of 'kshama' in his hands, what can an enemy do to him? When that 'I' becomes 'satvika' and calm, without a friend or foe, i.e., when that 'I' becomes Shuddha - pure, it is able to lead one into that eternal Infinite Bliss.

(3)

(At this juncture some woman devotee spoke about a vision she had; and this he said -)

As the body and the mind of a person progresses in the line of God, he begins to experience dreams or visions in various forms pertaining to God. Let us take an example. If the parental house or property begins to be utilised in the cause of God, or is dedicated to somebody like God, or a temple is erected in that place, then the forefathers to whom that property belonged automatically attain sadgati.

If it be decided to erect a temple in that place, then with the progress of the work the whole aspect of the place gets changed; instead of a house, the place now bears a

temple. Very soon bhajana-pujana begins to take place in that temple. And this is a sure sign that the family with its forefathers, to whom that place originally belonged, are transformed into the state of God.

In a similar way, when a person puts his body and mind to work in the cause of God, that body, as the house, is bound to take the form of a temple in course of time; with this form assumed by the body, the Jiva within is naturally bound to assume the form of God. This means that as the body gets used more and more in the cause of God by performance of satkarmas, it begins to take on the spiritual transformation, and the Jiva follows suit. As the Jiva progresses in the spiritual way, he begins to experience various pleasurable dreams and visions pertaining to God. When the body resembles a temple and the Jiva the God, then both of them are able to be of use for the good of the world.

It is hence preferable for everybody to transform his body and Jiva into a temple and God respectively by performing satkarmas instead of wasting them away in the ways and affairs of the world; the satkarmas always lead to that transformation; the body lasts long and becomes immortal, and the Jiva within gets beyond the state of suffering as a human being and begins to enjoy that Infinite Bliss. He now begins to have direct visions pertaining to God. Such is the glory, greatness and importance of satkarmas; one can get that experience even during life nearing the end, and on leaving the body he gets the celestial body for enjoying that Infinite Bliss. That is the Siddhanta without any exception.

In short, one should assume independence and utilise that in performing satkarmas and then through them to transform the body, the mind and the Jiva into the state of God. If the elders follow this way, the succeeding generation will be lured and encouraged to follow suit instead of harnessing their body, mind and Jiva unnecessarily into the ways and affairs of the world.

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- (1) Experience of the presence of God in inanimate objects.
- (2) Sadgati to the sonless
- (3) Need of Punyavana boys and girls for improving the lot of the country.
- (4) The limit of staunch determination.

(1)

It should always be kept in mind that every 'lifeless - Nirjiva' object that one sees is in the state of God. I have already defined Jiva sometime ago. Any article or object that is without any 'life' in it, is never subject to any changes; not only that but such a real lifeless article is never affected even on coming in contact with another having 'life' in it; any object that is never infused with life is a lifeless article; that is how a lifeless article can be defined and identified. Wherever one can see such a lifeless state, or every such lifeless article, is actually a form of God; that is the Siddhanta. Where can one see God? Well, in these 'lifeless' articles one can see God.

'Is a lifeless body then a form of God?' - is a question that at once comes to one's mind; and the reply is, yes, in a way it is. Till one is not able to understand the significance of natural lifeless state, one can take the dead - the lifeless body as the form of God. Hence the custom of worshipping and ceremoniously carrying the dead to the cremation ground. Till that body is alive, nobody treats it as God; it is just identified as a human being. The moment the Jiva leaves the body, that dead body is treated with respect. Somebody with better knowledge may not accept the dead body as lifeless, since it decomposes and is full of bacterial life; such a man takes the ashes, on burning that body, as the real lifeless thing, and respects those remains as God. Lord Shankara also accepted the Chita-Bhasma (the ashes - the remains of a burnt dead body). A still more intelligent man may not accept even these ashes as lifeless, since a change could be effected in them; he then begins to accept only those articles as lifeless that remain unchanged under any circumstances, and begins to experience God in them. Lord Shrikrishna has described the pure lifeless state this way - 'Nainam Chhindanti Shastrani Nainam Dahati Pavakah, Na Chainam Kledayantyapo Na Shoshayati Marutah; Achchhedva Ayam Adahyah Ayam Akledyah Ashoshya Eva Cha, Nityah Sarvagatah Sthanuh Achalah Ayaam Sanatanah;" (Gita Canto 2, Shlokas 23 and 24; for meaning, see any commentary.) According to this authority, the real 'lifeless' is not affected by weapons, or by fire, or water, or wind, or different attributes of Prakriti; it never comes into existence nor is it destroyed; it does not move or talk; it does not expand or contract; in other words, no words are able to describe that state. That is why the great thinkers look upon the fully lifeless as something like sky, and see the full state of God in it. Whosoever reaches this fully lifeless state on his own is alone able to see God therein; in fact, as he reaches that state he himself becomes the real lifeless one; then alone he is able to attain that state.

As opposed to the 'lifeless state' is the state of life - of Jiva. Desires bring a Jiva into existence. All objects, both animate and inanimate in the creation, are full of not only the seeds of desires but the desires themselves; that is why everything in the world is alive and is subject to constant change. We ourselves are existing in the form of Jiva - Jiva full of desires, and that is why we are not able to see God who is always in that Nirjiva - the 'lifeless' state. If by good luck some people come across such a lifeless person, - God in the form of a Satpurusha, then, being in the state of life full of desires, according to their nature, they begin to doubt him and his actions; on the other hand, some who have lesser attributes of the state of Jiva and who have imbibed

some attributes of the lifeless state, begin to have faith in such a person and adapt themselves to the way leading to all the temporal and spiritual good.

Because the pure lifeless state is shrouded under cover of the state of life, the presence of God in the lifeless state is not experienced. This is exactly what has been stated in Gita "Naham Prakashah Sarvasya Yogamaya Samavritah;" (Canto 7, Sholka 25; for meaning refer to any commentary.)

For the attainment of God, - that pure lifeless – 'Nirjiva' - state, one has got to subdue and destroy the various desires that bring the Jiva into existence. To become devoid of desires the best of all the methods is to take to that great principle, "Be as it may". A person who adopts this mantra, 'Be as it may', and loves God with all reverence, eventually gets beyond all painful states, and becomes qualified to see God. If one cannot become desireless, one should stick to somebody who is devoid of all desires; by sticking to such a person, even though one has not become desireless, one is able to enjoy the fruits of being in the desireless state.

(2)

Somebody may ask for the underlying principle of the maxim "Na Putrasya Gatih", - 'no satgati - no movement to the sonless'. Well, a person who is desirous of having Gati (motion, movement) needs to have a son. The word Gati means movement of life felt through the desire to have a son, a grandson, a great grandson and so on - to set such a chain in motion, or rather to continue the line of descendants is giving Gati. Unless a son begets a son how can the cycle of births and deaths continue? A person who has no son obviously cannot get such a gati; such a man can only get the Gati-less state - the state of Sat.

Some people interpret the 'gati' in that maxim to be 'sadgati'; well, one may interpret that way. These days, however, the sons, the Putras, are born without the real qualities of a 'putra'. If a son, a putra, as is described in Shastras, is born, then he is able to give sadgati to his parents; not otherwise. In good old days parents had sons of that particular type, and hence they were able to attain sadgati through them; that is why in those days the word Gati in that maxim was rightly interpreted as sadgati. The sons of these days only chain their parents to the endless cycle of births and deaths; their parents get degraded in life. That is why it is better these days to interpret that maxim to mean 'the sonless alone attains the state of Sat.'

The great men of recent times - Samarth Ramadasa, Svami of Akkalkota, Sai Baba, Yashwantrao Maharaja, etc., had no issue; and if at all some of them had, very soon their lineage became extinct. These men are believed to have guided, to have taken thousands along with themselves to the state of Sat. What son had they to lead them into that state of Sat? They attained sadgati without a son - by themselves - on their own. If I am taken by you to be in the state of Sat, where have I a son? Because I am without a son, I was able to attain the state of Sat. The state which is eternal, which is without any change, to which the states of coming and going are not applicable, i.e., which is unaffected by any 'gati' or has no 'gati' is the state of Sat. Those sons, whose degradation has been stopped by not having any sons, are able to take along with themselves thousands of others to the state of Sat. In these days, then, those who have no sons to lead them to lower states are able to attain that gati-less sadgati in association with a Satpurusha.



In a forest thousands of thorny or poisonous or troublesome shrubs and trees are seen to grow spontaneously; no particular effort is required to grow them. But good trees like that of mango, coconut, etc. do not grow spontaneously like that; one has to labour hard to cultivate them. In the same way, one has to labour hard and earn plenty of punya to have virtuous progeny that always strives for the individual and the public good. In times of old, king Dasharatha performed many a Yajna and satkarma with the help of the Brahmanas to have sons of that type. He accumulated such a huge stock of punya, that God Himself had to appear in the form of his son; needless to say that this son of his made the whole world happy. Whenever such virtuous sons that strived for the happiness of the whole world were born, they were born due to huge stocks of punya accumulated by their parents through severe penance, by performing difficult and lengthy anushthanas, and so on. To have such sons, a huge stock of punya is required. That is the Siddhanta.

In accordance with this Siddhanta, for liberation of this country, for all-round happiness in this country, it is very essential for the present leaders not to be proud of their lineage, and think that they are the great emancipators, that they are the result of huge stocks of punya accumulated by their parents, that they are bound to succeed in all their undertakings; on the other hand, as their primary duty, they should first of all mobilise all their means to get various Satkarmas performed, to train the youngsters - particularly the Brahmanas - to behave according to what is laid down by the shastras to purify their minds, which have been soiled as a result of many a faulty action done for births on end. You cannot paint a decent colour on a wall that is besmeared with all sorts of dirty blotches, or colour the linen nicely that is besmeared with dirty greasy stains; in the same way, correct and sound advice can never be grasped by the minds that are soiled with all sorts of dirty and vicious thoughts.

It is very essential thus to follow svadharma and perform satkarmas as has been laid down by the great thinkers of old, and thus purify the minds, and accumulate huge stocks of punya. The sons that will be born after that are bound to uplift their country; if they do not fully succeed, the punya they will be accumulating is bound to bring them back again with greater power and strength to raise their country to its ideal status. If this method is put into practice immediately and followed on, within a couple of generations, the boys that will be born will be such as to liberate their country and raise it to a higher status; if it is you today that will accumulate that stock of punya, then it will be you yourself that will be born again in the form of those boys to liberate and raise your country.

It would have been possible for all that to happen now if your forefathers of the last couple of generations had accumulated sufficient quota of punya. It is they themselves who have appeared in your forms. If you now go on as you are, you will again be born within a couple of generations somewhere, and will be leading your lives once again somehow or other as at present. On the other hand, if you strive hard now and follow svadharma, and perform satkarmas, as you will be reborn with that stock of punya, you would be able to have then whatever you would like with minimum of effort. That stock of punya will help you in those lives of yours. Why not exert from now on then to bring out real sons for that purpose?

All good and bad that happen to one's self is after all the result of one's own actions. All the suffering and pain you are having yourself and in your country is the direct result of innumerable faulty actions performed by your own forefathers, particularly by higher castes and classes. If the higher classes like Brahmanas give up

the adverse behaviour now, and take to svadharma and satkarma, within the lifetime of a few ensuing generations that punya is bound to lead to all-round happiness. Reap as you sow; that is the Siddhanta.

(4)

Once you accept somebody as a sadguru, or decide to give full reverence to something, may it be then even a tree, or a stone, or a bird, or a beast or anything, you have to stick to it for good; whatever happens to you - good or bad - you must stick to it with staunch determination. Even if you have to lose your life for it, you have to stick to it. Such attitude and behaviour denotes the state of staunch determination, and such determination leads to all happiness in the end. To test that determination, however, you have to have somebody who will oppose you, go against you; and when you stick to him in spite of it, your determination will have been proved to be true.

If there would have been no state as opposed to that of determination, then the state of, or even the word determination would not have come into existence. It is always essential to have the opposite of anything to disprove it, to destroy it. In spite of opposition on any scale whatever is accepted and stuck to, then alone real determination of sticking to a particular thing will have been proved. And as Tukarama has said "Nishchayache Bala, Tuka Mhane Techhi Phala," meaning, - that desired fruit is obtained through the strength of determination - that very determination transforms itself into pleasurable and happy fruits.

If one goes under the control of the opposite, it means that one has given up his determination; and on this, the opposite says, "Oh, he left his first position and has come to me; tomorrow he may leave me and join another". Such a man becomes fickle-minded, and he begins to run after many a God. In times of need there is then none to help him. Staunch determination is best exemplified by a story called "Shendi Tuto Ka Parambi Tuto". Here is that story.

On the Nagapanchami day (5th day of bright half of the 5th month in commemoration of the king cobra) it is customary to play on the swing. Outside the village on that day a swinging seat is hung on to the branch of a tree, and everybody takes a few swings on it in turns. According to this custom the villagers were playing on that day, and each by turn was having fifteen swings on it. While the villagers were busy like that, an outsider, - a simpleton appeared on the scene. He felt that he should also enjoy the swing, and requested the villagers for an opportunity, but nobody heeded to his request; the man felt very much disappointed. Nearby was a huge banyan tree, and its thick aerial roots were hanging loose. An idea struck him. He went near the tree; he had a huge well-developed lock of hair on his head; he knotted together his hair-lock and a suitable hanging root of that tree, with his feet touching the ground. Then by suitable jerky movements of his feet, he began to swing himself to and fro. The villagers saw this strange phenomena, and now assembled all-round him watching his performance. Some of the elders shouted out to him that it was a mad act, and that either his lock of hair would be pulled out of his scalp, or the branch may give way throwing him away and breaking his head. On this he replied that he did not care for what happened; it was they that had refused his request; now he was enjoying his swing, and unless he enjoyed one hundred swings he is not going to stop. He continued, and in a short while he completed the number. All the while the people were looking at that wonderful sight with awe and wonder. As time passed they began to look upon him as a man with mystic powers - a sadhu. When he completed his hundred swings and unknotted his lock of hair, all the villagers fell at his feet. The

man who decided to have hundred swings like that and irrespective of personal danger and all-round criticism, completed his allotted task is a man of determination. Such must be the staunch determination to attain Godhood. The great Tukarama has said "Deha Javo Athava Raho, Pandurangi Dridha Bhavo", - meaning, - the body may remain or perish, I will remain devoted to Panduranga. Without such staunch determination no effort is of any value.

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Present men are born of foreign buddhi and Jiva.

(Some devotees offered some rupees and a surana kanda -- (a particular edible root-bulb); on this Shri Baba said -)

A person who has offered his body and mind to God, need not offer any rupees. It has been said - "Upekshe Namarupe Dve Sachchidanandadhirbhavet." Rupa means the form, the body, i.e., the form of anything animate or inanimate. According to the qualities presented by each form, a name is given to it. Whosoever will not experience any form and its name, i.e., will disregard the forms and their names, well, his 'buddhi' (intellect) becomes qualified to grasp the Sat-chit-ananda, and eventually becomes one with it. To attain this aim it is customary to offer to the Almighty one's 'tana, mana and dhana'; in this 'tana' means the body, 'mana' means mind including 'buddhi' and Jiva', and 'dhana' means all the objects of desire and enjoyment. As one practises offering the tana, mana and dhana, even though one continues to experience the Nama and Rupa, the buddhi eventually becomes one with Sat-chit-ananda. That is the rule. It is hence customary to offer money to God because one's mind and buddhi are always engrossed in it.

The will of God has planned something different. God, the Ishvara, means Prakriti; Prakriti means that supernatural mystic force capable of any action. What a variety of objects God has created.

(At this juncture some woman devotee asked if she could come inside the cage to serve him; on this he said -)

To sit within the cage for good is an extremely difficult task. I am ready to get out of this cage; if any of you desire to occupy it you can do so. One hardly takes to or tastes what he does not like. Why do you want to enter my cage? It is better if you take me within your cage. I have nothing left that can be called as mine; no house, no place for comfort, no cage, nothing; if I feel like sitting under a tree, I have not even got that; I have no place for privacy either. If you could give me a niche - a corner in your cage (meaning your heart) it will be better. But your Jiva has fully occupied your cage; you do not like to dislodge it at all; how can you then give me a corner within it? Your entering my cage is of no use to me. If you take me in your cage, then I can be of use to you. If somebody would have put me within his cage, it would not have been necessary for me to have this cage.

(He then took the Surana in his hand and said -)

This bulbous root is used as a medicine in piles. The word surana' means, sura + na = God + no, i. e., that what is not God. Somebody may, on this ask me, if it is asura then, if not sura. How can it be asura. How can it be sura? If there will be sura, then asura is bound to be there. If sura does not exist, asura (a demon) also cannot exist. What is it then if it is neither sura nor asura; it must be something - a third, different from both the sura and asura; that is why it has been called as sura + na. This is a 'kanda', is it not? What does a kanda mean? It means, kam + da i. e. Brahma + gives, i.e., that which gives, leads to Brahma.

The great Rishis of old used to subsist on them, because of that quality of theirs.

Within the human body there are so many other bodies, so many Jivas, and so many types of Ahamkaras; between them they react mutually, sometimes in a friendly and some times in an unfriendly manner. Now which are these other bodies, Jivas and Ahamkaras? With whatever beings our association becomes of a more stable nature, their Jivas, and their forms enter and occupy our mind; because they thus lodge within

ourselves, we remember them, and during that remembrance we are able to see their Jivas along with their forms within ourselves.

There are many a Jiva who have thus lodged themselves within ourselves for births on end; according to their nature – friendly or unfriendly - as they affect our Jiva, we have to take to that type of Ahankara and behave and act accordingly. Think of a huge mirror; if hundreds stand in front of it, all of them in a mass are reflected in that one mirror; to begin with, it was a clean mirror, and now it becomes full of those reflected in it, and with all that reflected mass, its clear appearance disappears. In the same way, to begin with ours is a pure, unsullied state; as the association increases, other Jivas accumulate within us, and then we become like that clear mirror reflecting the whole mass of men standing in front of it; and due to these associations we seem to have spoiled our original, real, pure, clean state.

With that reflected mass, the mirror forgets its original clear state, and assumes itself to be that reflected mass; in the same way, we also begin to identify ourselves with all those Jivas that associate with ourselves. That is why we do not, remember our original state, nor are we able to experience it. It means this body of ours is not really one's own but a place to accommodate all others related to us. In other words, our body and mind are nothing but a store house to accommodate all the good and bad relatives and associates, the friends and foes, various desires with their objects and the corresponding ahankaras pertaining to them.

All these things within, as they inter-react, naturally give rise to various shades of ahankaras, and according to their nature we are bound to act in different ways resulting in a variety of pleasure or pain to our own Jiva. All those Jivas that have flocked into our being, as time passes, try to entrench themselves firmly within ourselves. It is this stability won by them that is interpreted as the stable sanskaras of our own Jiva.

In that example of a mirror, if one or two out of the whole mass reflected in it go away, there are yet so many others, that the going away of a few does not materially change the position reflected in the mirror; moreover, if some of them leave the place, others come there instead, and hence the position remains materially unchanged. All this does not give the mirror any opportunity to remember its original clear state. In the same way, if some of our relatives or associates leave us, new relations or associations are formed and the position of the Jiva again remains materially unchanged; and due to this, the Jiva never gets an opportunity to remember his original pure state. That is why we never find our mind to be vacant, and hence we are not able to experience our real pure state.

Even if the gross body leaves us, the buddhi and mind of ours have already imbibed all those Jivas - their sanskaras, and they continue to stay there; due to their action-potential we have to take another body to expend our prarabdha formed by them. That is how we have to take a series of bodies one after another, i.e., undergo births and deaths for an indefinite period, and due to that we are not able to attain our original state.

This tells us that what we are today is not our original state, i.e. not our self-evident and self-existent state; out of the various Jivas that have been accommodated within, some of them, whose sanskaras become mature (assume a visible form), come into existence to expend their prarabdha on our support; and that is how all of them in turn have to undertake a series of births entirely on our supportful help; and when they thus assume bodily forms they begin to perform various actions both good and bad. All this means that what we really are remains actionless (i.e. we virtually remain as indifferent observers); it is the other Jivas that have entrenched themselves within

us that alone act.

These days most of the persons do not possess their own independent Jiva nor their own independent buddhi; a human being thus today represents nothing else but a conglomeration of foreign (in the sense of other than one's own self) Jivas and buddhis, and they are all performing different actions and thus enjoying and suffering in accordance with their sanskaras - their prarabdha. One's own Jiva has been mixed up with all these outsiders like the reflected mass of men in a mirror, and hence one's own Jiva is apparently seen to be enjoying and, suffering for births on end; but really speaking, it is they - the others within us - that act and take many a birth one after another, and go on performing many an action, - the whole thing resembling a magic lantern show. It has been said - "Atmabuddhi Hitarthaya, Gurubuddhi Visheshatah; Parabuddhi Vinashaya", meaning, - for one's own good one's own buddhi is required; the buddhi of one's Guru helps in a special way to attain that; but other's buddhi only leads to destruction.

These days nobody has his own reasoning - buddhi to work with. The reasoning has become like a blind man. A blind man has to be led by somebody else - other than one's self. These days people are seen to behave according to foreigner's reasoning and Faith; it only proves that their own reasoning has been suppressed or destroyed by foreign reasoning and Faith. The consciousness, - the existence of one's own reasoning and Faith has disappeared. Almost all have become blind that way, and are entirely dependent on the foreigners. Under such circumstances, according to the statement "Parabuddhi Vinashaya" what else but destruction should be your fate?

To get out of this situation in every way and to attain the original state of Sat-chit-ananda there are two chief methods; one is the faithful behaviour and mode of life for the Brahmana class, and the other is to closely associate with God in the form of the one who has attained full liberation. This is where comes the importance of sticking to a Satpurusha; and we have to stick to him because he is the one who has got out of all that is mundane, i.e. who has realised himself.

A traveler and the God in disguise.

We belong to this earth, a place where everything eventually dies, and we have been enjoying and suffering here for births on end. If this be the land of death, there must be another displaying attributes opposite to this place of ours, that is, a land without death - an immortal place full of eternal happiness; and there does exist such a place. Lord Shrikrishna has described it this way - "Na Tadbhasayate Suryo Na Shashanko Na Pavakah; Yadgatva Na Nivartante Taddhama Paramam Mama"; (Gita, Canto 15, Sh. 6). It means: A place which is devoid of any light of the sun, or moon, or fire; on the other hand, a place that supplies light to all these; a place that is self-luminous; a place which a person, who has once entered into it, never leaves; that place is Mine - the abode of eternal happiness.

During winter, the cold though invisible attacks us, surrounds us, affects us from all directions; but it does not give us a feeling of happiness. That eternal happiness, like that cold, is invisible, and spontaneously surrounds us, invades us from all directions; but, unlike cold, it gives a feeling of intense pleasure - intense happiness. Sometimes, having reached that place, one becomes confused, and then one is not able to know that he is there; or it may be said that he is not able to know the place.

To reach that place if one has to surrender himself to some God; then that God in His mercy agrees to reach you to that place in a systematic way. He says, "Having reached there if you again begin to roam about, it will be your own affair: I shall have nothing to do with it, I will reach you upto the boundary of that place; I will not transgress its boundary. On reaching that place it will be your own affair to enter that place or not; that will not be my responsibility."

(Further talk is arranged in the form of conversation between God as the guide, and the Jiva as the traveler).

T. - How far is that place?

G. - You do not know, but I know where it is. You just close your eyes and I will reach you there. You have to keep your eyes closed. When you reach that place, then I myself will open your eyes. Just close your eyes, and either I myself or my servant will take you there.

The traveller closed his eyes, and the guide, the God in the form of a servant, took him to the required place; on reaching that place the guide opened his eyes.

T. - How far have we come? Tell me whatever we passed on the way.

G. - I shall tell you; but have you seen your place?

T. - I am seeing it from without.

G. - The rest you can see for yourself. I am not allowed to enter the place. The total distance we travelled was eighty four lacs of miles. The carriages had to be changed at every mile-post.

T. - But how is it I did not feel or see anything?

C. - It was decided to keep your eyes closed; is it not?

T. - But, where were the stoppages?

G. - Oh, we never stopped on the way; we changed from one carriage to another at every mile-post without stopping.

T. - It would have been better to have seen nice scenery on the way; any way is this the place?

G. - Yes, that is the place; I had agreed to bring you there. Each carriage means

each Yoni. We have travelled through 84 lacs of them, The boundary of this place is the human form to which I have brought you. Now with the help of this form you can do what you like.

T. - Would you mind telling me something about this place, and all those carriages we passed through along all that distance?

G. - My dear man, the place you started from, the place you have reached, and all that was passed through on the way will be known to you while in this place - the human form. I will tell you however about it in short and here it is.

"Sukhamatyamtikam Yattat Buddhigrahyamatindriyam." (Gita, Canto 6, Shloka 21), meaning, - this place is full of that Infinite Bliss invisible to the senses, but visible to the reasoning - the buddhi.

With these words the Guide left him.

The Jiva, the traveler, could not understand how to enter the town; hence he began to walk along its periphery to find out a road for his entry, but he could not find any. He now began to blame the Guide and ultimately sat down shedding tears. The guide was watching all the while. He now approached the traveller in another guise, and began to enquire.

T. - A guide brought me so far, and left me here on the outskirts of this place and now I am not able to find the road to enter into it.

Even though in another guise the guide was the same. After all he had taken the responsibility of introducing him to that Infinite Bliss. With that in his mind, he now began to show the traveller the human side engrossed in the ways and affairs of the world. The result was that the Jiva began to be confronted with suffering and pain. The poor traveller got still more confused and began to complain.

T. - What is this now?

G. - Oh, it is like that.

T. - What like that? You were to show me the place of happiness and here is all pain I am having. I do not know if you are a real guide or a cheat. I think you may be a cheat; you have put me into confusion. I better not accompany you.

G. - If you suspect me that way, you may as well leave me and I also will leave you.

With no guide now the traveller began to suffer and suffer, till he felt disgusted. Seeing his plight, the same guide now came on the scene in a gentleman's guise, and began to enquire after the traveler.

T. - One person agreed to bring me only upto the boundary of the place of happiness, and he brought me here. I could not see any road, and I could not enter the town. Then somebody from this town came to me; I told him my plight, and he began to lead me, and now I am here suffering in every way. This town must be one of suffering and pain. Then he left me, and I am suffering in every way all the while.

The gentleman now offered himself and the traveller decided to employ him as his guide. This guide now began to show him the scenery of a few false pleasures, i.e. the traveller began to enjoy a few pleasures of the world. As the traveller began to have these pleasures, he began to forget his original mission of going to the place of all happiness. These pleasures of the world so attracted him, that he actually became indifferent towards his guide. Seeing this the guide said -

G. - Well, how are things now?'

T. - Well, I am glad I met you.

The guide was laughing to himself; the poor traveller did not know that he was the same person; then openly he said -



G. - Well, now you are happy, is it not? I hope I have satisfied you. It seems you do not require me now. I have also my work, and so I will leave you. Now, look after yourself. If you suffer now, I shall not be responsible.

And with these words the guide once again left him. The traveler did not feel much in losing him. He began to say to himself, that it did not matter if the guide left him. Some time passed in this state, and the traveller was feeling happy with those pleasures. Those pleasures after all were false pleasures and soon they showed him their real nature. The result was that in course of time the traveller found to be once more amidst suffering and pain. He began to repent that he left the guide who showed him all those pleasures. All those sufferings coming on to him spontaneously, he could not bear. He felt tired and disgusted.

The guide was watching him. Seeing his plight, once again in another guise he appeared on the scene, and began to enquire as to whence the traveller had come, and all that.

T. - I do not know whence I came. One person brought me to the outskirts of this town with my eyes closed, having changed on the way as many carriages as the 84 lacs of mileposts, and left me. Later, I met a man from this town; I followed him; he only put me into trouble, and left. Then came another person. He showed me a little of happiness; and left me. I am again in the midst of all suffering. You are the third man I am seeing.

G. - The first man must be an honest fellow, and the second a cheat, I think.

The traveller began to wonder at this remark. He was feeling the opposite. The second had actually shown him some happiness, and yet this new fellow was saying that he must be a cheat! He began to suspect that this fellow may be a cheat himself. He felt very confused.

G. - The first man brought you here, but did not take you inside the town.

T. - That was the condition we had agreed to.

G. - Then you met the first man from this town. Now did he leave you, or you left him?

T. - Well, I left him.

G. - What about the second then?

T. - Well, I left him, and I think he also left me.

G. - It was good; you were lucky that he left you.

T. - But, he brought me some happiness.

G. - You do not know; that fellow was a great cheat. He introduced you to false pleasures; it was not real happiness you thought you enjoyed. If it was true happiness, then how could you have come to all this unbearable suffering?

The guide argued this way, but the traveller in his mind could not feel convinced. He thought that the second man had given him happiness. He began to think that this new fellow may be the worst of the whole lot.

T. - Look here; be a bit more plain. The second man actually showed me some happiness, and you say he was a cheat. I do not know what to say.

G. - My dear man, that fellow took you to a station full of false pleasures; that was not the place of true happiness. The first man, who led you to suffering straightway, was definitely a better fellow. You may feel that he was a cheat; but you should feel actually obliged to him, because he first showed you the side of suffering and pain. It was you that left him. The second led you to false pleasures - the second station. Anyway, I will now show you the third.

T. - What I want is true - real happiness. Will there be any more stoppages on the way?

G. - No more changes. Those two were the only stations. This is now the last station I am leading you to. Now follow me well.

And thus they began to go ahead. As time passed the traveller began to get more and more of pain that he could not bear, and ultimately he complained.

T. - What is this? Where are you taking me? You are cheating me. The first man was better. You have brought me into this terrible suffering and pain. Are you not affected by it?

G. - Well, I do not feel any suffering or pain. You are only thinking that all this is suffering; but this is the way to the station of eternal real happiness.

T. - I think I was better off in the beginning. You are calling all this terrific suffering as happiness!

G. - Well, this is all real happiness.

T. - Is suffering called happiness here?

G. - You seem to have no faith in me.

T. - Not that; but things do not look good.

G. - Well, if you are tired of me, I will go away.

T. - You put me back to the first station and then I would not mind your leaving me.

G. - I don't belong to that station; how can I take you back there?

The traveller was in an awkward position. To leave the guide was not possible, because he did not know the road. How could he leave him?

T. - Look, I am all confused. Please, take me out of all these sufferings and difficulties. I do not want that eternal Bliss of yours any more.

G. - Well, there is only one way I can suggest. I will be with you till you reach that eternal happiness. So you have only to follow me; that is all. If you don't like, I will leave you. If you continue to follow me, you may.

T. - As we are forging ahead, I am seeing the suffering to be on the increase.

G. - I do not know. It is your affair to follow me or not. You take your own decision.

As they were talking thus and going ahead, the traveller found the suffering to be steadily increasing in intensity. He also found that they had marched a great deal. The guide had advised him not to leave him. The guide also was watching him. Seeing his hesitation the guide said that he would like to go his way if he was tired of him; but then he also said that if he left him, he would have none else now to guide. The traveller saw through and requested him not to leave; at the same time he said that he did not want to have all that suffering. The guide said that he ought to be patient; otherwise he would go. The traveller held on to him firmly. The guide thought to himself that if the traveller continues to hold on to him like that, there would be no necessity for him to play yet another part. The traveller also felt that to leave him was very difficult as there was none else to help him; he had to stick to him; there was no other go. The guide began to say every time, that he would like to go away. The poor traveller on this began to hold on to him more firmly.

G. - If you feel that you are suffering, then better leave me. Am I giving you pain? Tell me.

T. - Honestly I am suffering; but I cannot like to leave you.

G. - If you think that I am responsible for all this suffering of yours, if you like, I can arrange to send your second guide, to lead you.

T. - Well, that second fellow had left me; it does not matter now. But if you go away now, I will have none to guide me. I can't leave you.

Well, the talk went on this way, and they were marching ahead at the same time.

The traveller now began to experience a bit of happiness off and on; this naturally changed his attitude; he began to feel that he was better guided by this third man. The guide also thought that perhaps it was no more necessary for him to take yet another part. Still he went on repeating that he would like to go his way; and the traveller began to stick to him more firmly. And with that type of dialogue going on, off and on, they reached their destination.

G. - Now, what have you to say?

T. - I think we have arrived at the place of happiness; you guided me well.

G. - If you do not have any suffering now, and if you feel that you have reached your destination, then let me go.

T. - No, no; I do not know what I will do if you go away; so please, do not leave me..

G. - Now think over for yourself. One person brought you to the outskirts of the town. The second put you to suffering. The third showed you some apparent pleasures that led you to more of suffering. And here am I the last, and you know where I have brought you. Now who is the best of the lot?

T. - You have guided me correctly; I have attained happiness.

G. - Then, let me go now.

T. - You have taken me through all the suffering, and brought me to this place of happiness. I just cannot leave you. I fear that by myself I may again get into suffering. I cannot leave you.

G. - If you continue to think that way, you shall be ever happy. If you don't want to leave, well, you need not.

T. - Well, I was caught in the whirlwind of suffering, and you extricated me out of that. I cannot leave you. I surrender myself to you. Please, do not think of leaving me.

G. - If you will not leave me, then, I will always be there.

Sticking to his guide, with full determination, the traveller attained eternal happiness; that means he forgot himself - forgot his individuality, and became one with his last guide. This last guide was the sadguru. The Jiva did not leave his sadguru; he stuck on to him, and that is how he was able to attain the eternal happiness. He now began to see all-round. He could now see everything before and after himself. Slowly he began to understand that all those four persons were not different persons, but the same one who played all those different parts. With this new understanding beaming on him he said -

T. - I feel that it was you alone that played all those parts; but why, I would like to know.

G. - I see; it has struck you that I played all those parts.

T. - But why all those parts? Where was the necessity?

G. - Just as you came to know by yourself that I played all those parts, in the same way, you will come to know why. Well, I think, you can now leave me.

T. - I do not know. All that I feel I know may be a false impression of mine. I am all in doubt; and hence I cannot leave you.

G. - Alright; you do not leave me. But I shall now go away myself; I am now tired.

And thus went on the higgling haggling for some time - the traveller sticking on to the guide, and the guide talking of going away. The determination of not leaving the guide ultimately led the traveller to experience that he was one with the guide - he himself was the guide; he himself had played all those parts. Thus the guide and the traveller - i.e. the Guru and Shishya became one. With this experience of eternal

unity, the shishya - the traveller then said to himself, "All those guides, that path, that suffering, those pleasures, this happiness - all that is myself. All they were my own transformations." Then it dawned on him that because of his going through all that, that he could experience that all that was nothing else but his own self.

This last town thus is the human body. There are 84 lacs of towns. When the Jiva arrives at the last town, here he is able to experience some variation. Some people never get what they want; their lot is only to suffer; even then they keep on taking birth after birth; they do not think of detaching themselves from the world. This shows that whosoever comes to the world will only get suffering. According to one's 'Rinanubandha' (Bondage of relationships) while amidst the suffering, one begins to feel occasional bursts of happiness off and on. In the example we discussed, there was suffering first; then came the false pleasures followed again by suffering and pain; from that one arrived at the destination - the real happiness. One experiences at the end of the journey that all phases were just transformations of one's own self; one experiences that there was no difference between pleasure and pain. To experience the real happiness one has to go through all these phases of dualistic experiences. The human form is the last town; there is no more form to be had. When one experiences all the states while in the human form, then, while in the same form, one can experience the last state - the state of eternal happiness. No more form is thereafter necessary for that person. He has attained the eternal form to enjoy the eternal happiness. Just as the human form is meant to experience suffering and pain, this new purified form is meant to experience eternal happiness; but unlike the human form, this form is immortal - eternal, and is under one's control. No more parents; no more births! One can then enjoy through any form and change into different forms as one likes; all that is in one's own hand.

I am telling you all this from my personal experience.

When the traveller becomes one with his guide, then he appreciates that all the states of pleasure and pain are none else than his own self. All those 84 lacs of Yonis, all those changes from one to another, in other words, all that is there - animate or inanimate - is all his own self. The sadguru - the satpurusha gives this experience, that both the pleasure and the pain are one's own self; they are two separate parts played by one's own self. That happiness attained in the end is real and eternal; it is no more a reflection. Unless one goes through the reflected happiness - the false pleasures and the suffering thereof at the end, one is not able to appreciate the real eternal happiness. It means that that suffering itself leads to eternal happiness; it is the suffering that transforms itself into that eternal happiness. In other words, for eternal happiness, suffering is essential.

You can have another simile. Think of a man desiring to cross a river. If he can simply lie flat on water, he has not to do much of effort of swimming; he can swim a little, and rest for some time. Thus by swimming for a while and resting for a while he somehow manages to reach the other bank - the place of eternal happiness. As he nears the other bank, i.e., as his suffering becomes less, he begins to experience happiness. Always remember that the greater the suffering one meets with, nearer comes that eternal happiness; that suffering never does a bad turn; it actually leads one into Infinite Bliss. The suffering however is of two types; in our first simile the guide led the traveller to suffering that smelt of pleasure; it is the reflected happiness that leads to suffering; the suffering and the reflected happiness or false pleasures go on alternating in the life of the Jiva; this is one type. The other type is that suffering the last guide took him through; this suffering is the result of punya - the result of the grace of the sadguru; it leads straightway into eternal happiness.

The first station gave suffering - i.e. introduction to the ways and affairs of the world; the second station was that of false pleasures leading to suffering and vice versa; the third station was full of suffering leading to eternal happiness. That is why one has to go beyond all those three stations. Whatever suffering comes, if one patiently bears it, then the person concerned is automatically pushed ahead. When one goes past the first station, one gets clothes, food, money, etc., i.e. the worldly pleasures - the false pleasures. When one discards these false pleasures he is led on to still higher suffering, which, if borne patiently, leads one into the Infinite Bliss. Eventually one does not like to leave that suffering as it leads to real happiness. When one sticks to that suffering like a leach, eventually that suffering transforms itself into eternal happiness.

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- (1) Meaning of Anugraha (meaning grace) of God.
- (2) Effect of anugraha in the end.
- (3) Need of sanskaras in the cause of God right from childhood.

(1)

Everybody always desires to receive the grace - the 'kripa', the 'Anugraha' of saints and satpurushas who have become like the Almighty. The word Anugraha means Anugrahana, meaning acceptance in a special sense. First we accept, do 'grahana' of something,, and then we ourselves are accepted by somebody; this acceptance - Grahana of ourselves is described as Anugraha on ourselves by that person who accepts us. Think of the word Anuyayi; Yai means one who walks; one who follows him, who walks ahead, is called Anuyayi. Same is the case with the word 'Anubhava', Bhava means to be born, to happen; to be born again or to happen again in the same way is Anubhava. The word Anugraha is exactly like that. First we take to God - accept God; subsequently, God accepts us; this acceptance by God is called as Anugraha of God upon us. Whom does God accept, i.e. whom does He absorb in Himself and give him His own qualities? A person who has surrendered all his attributes of a human being to God, to that person God gives His Anugraha - that is, God makes him like Himself, and injects His own attributes into him. There is a saying "Sathavila Hari Jene Rhidayamandiri, Na Sangata Kari Sarva Kama", meaning, - a person who has accommodated God in his heart. All his work is done by God automatically without being told. I do not remember the whole of this stanza; but that explains the result of Anugraha. All this means that to begin with we have to accommodate God in our own heart - within ourselves; it is then that God accommodates us in His heart - within Himself; when it happens this way, there will be no difference between God and ourselves; this state of ours is described as Anugraha by God.

Now how to accommodate God within one's self? There are many a method prescribed for that purpose. One should follow whatever suitable method one likes, and establish God within one's self. These days the heart of most people is full of thoughts pertaining to the affairs and actions in and of the world, which always terminate into suffering; the result of these leads to mutual reaction, i.e. one gets always disturbed and troubled by others. On the other hand, if the heart would be full of satvika thoughts pertaining to God, if the heart is made to imbibe the attributes of God, the result thereof is bound to be all-round happiness as also the Anugrahana by God.

To have God's Anugraha, a person must be trained right from his childhood to imbibe the attributes of God within himself. Even if it becomes essential to give worldly education to carry on and to enable one to live in the world, it should be given just enough for that purpose, and the remaining time should be spent in training to imbibe the attributes of God; this is obviously very necessary.

It is necessary to educate in the worldly way for temporal happiness; but if education pertaining to God is given in plenty, it always leads to the acquisition of not only spiritual happiness, but to all temporal happiness as well. It is preferable then to give mainly spiritual education. i.e. education in Faithful behaviour, mode of life according to Svadharma, and establishing God in the heart, and the worldly one just enough for comfortable subsistence.

The present mode of education neither teaches how to establish God within, nor how to have plenty of worldly pleasures; it does not lead one to any mental and physical strength and happiness. The present education does not teach the people even to earn their simple needs and simple food; it only leads to all-round suffering. Whatever improvements are thought of pertaining to it are only resulting in increasing the suffering in the country; no wonder that everybody is always unhappy, discontented and suffering today.

It is hence very essential to give the spiritual education right from the beginning. Being educated in the modern way, everybody fills his heart with all sorts of worldly thoughts that only lead him into a life of continuous discontent and suffering; then in old age, bent down with that suffering, people begin to look to their religion - to God. Some approach a Satpurusha, put forth the history of their suffering and request him for his Anugraha. When the whole life is spent in the worldly way, when the heart is full of worldly thoughts and is continuously habituated to them, how can you expect, to get anugraha of God? How can you have a proper solid building on a foundation of sand? The state of the heart and the way of life of the present-day people resemble a weak - faulty - a sandy foundation.

Look at your rulers. They have been ruling for a century; they have a stable empire. It is the result of their having accommodated God within for centuries, centuries, before. A stable and successful empire is the proof of what I have said; the foundation of their empire is strong and sound. If their present or future generations, however, fail to rule well, they will not be able to hold this country under their rule. If they do something that will shake the foundation - make the foundation weak, it would be a different matter. Today the foundation of their empire is on sound and strong basis. To protect it - to keep it up is entirely in their own hands.

For attaining temporal or spiritual happiness even to a small extent, one has to be graced with the anugraha of a Satpurusha or God; and for that purpose one has to accommodate God within himself. That is the Siddhanta. It is due to such anugraha that the English are having and ruling over an empire. If these English people keep their foundation strong, i.e., keep up their methods, and thus keep on accommodating God within their hearts, their empire will be more strong and powerful, and they will be able to have it for centuries ahead.

If the heart of the child is impressed with virtuous sanskaras pertaining to God, and not with all sorts of faulty and false ideas pertaining to the world, and thus the foundation is built strong, then whatever happens in the mid-life will not so much matter; that child in his after-life, or in the end at least, is bound to be happy; and in the end he is bound to attain sadgati as a result of that firm foundation built during his childhood. One can take the whole life - from birth to death - to be a circle. If during the beginning the mind is filled with sanskaras pertaining to God, then at the time of death, as the circle becomes complete, those sanskaras are bound to reassert themselves automatically; and according to the principle, "Ante Ya Matih Sa Gatih", - meaning, whatever the mind is occupied with in the end, one gets the ensuing birth accordingly, he is bound to attain sadgati. It is like the rosary; the beads that we touch first come upto the fingers once again at the end. Not only this, but whatever sanskaras are impressed on the mind in that early impressionable age are bound to occupy that mind even after death.

(2)

These days the minds of the people are full of vicious and faulty sanskaras; as

they mature, as a result of that, at the time of death, huge, ugly, cruel and vicious forms - the forms of the servants of Yama (the God of death) stand before their eyes, and they die in that state. They shed tears as a result of suffering and pain, they feel frightened, and they go on talking irrelevantly at that time; their face looks deformed, and their relatives, being tired of him and his illness, surround him waiting for his end. Those people sitting around think that the dying man is talking irrelevantly in delirium; but that is not so; the dying man talks about what he sees before his eyes at that time. All those sanskaras lead him into hell - the abode of Yama - the Yamapuri (The Hell). It means that those sanskaras themselves transform into Yamapuri; in other words, everybody creates his own Yamapuri for himself.

As opposed to this, those who are devoted to God such as Vishnu, Shiva etc., who have been behaving in accordance with their svadharma, who have imbibed on their minds the virtuous sanskaras pertaining to God, always have virtuous, auspicious and pleasurable scenes before their eyes at the time of death; they do not suffer at that time; their faces do not get deformed and dirty. Handsome, auspicious forms - the messengers of God - stand before their eyes. The sanskaras of such people automatically lead them to sadgati.

At the time of death a person talks according to his sanskaras. A tea addict will say that there is not enough sugar in the tea; another will talk about money. Such men even in their dreams see vicious and cruel scenes, and are frightened to wakefulness. Such scenes before the eyes at the time of death lead a person to Durgati. A man with virtuous sanskaras is always fully in possession of all his senses at that time; he takes a Tulsi leave, or Udi, or Tirtha with his own hands; dies with the name of God on his lips.

(3)

All this explains to us, clearly as to when the virtuous sanskaras pertaining to God should be impressed on the mind; obviously it is the early childhood when this has to begin. To try to impress the mind that way in later life - in old age is to build on sandy foundation. Here is a saying that explains the situation in a nut-shell: "Mani Nahi Bhava, Deva Mala Pava," meaning, - there is no devotion in mind, and yet one requests God for His grace. Even so, even if it be old age, it does not matter; it is better late than never. At that age - the old age - whatever is to be done should be done in the proximity of a Satpurusha. But what really should be done, I have told first. After taking the pension, with an unsteady neck and a fickle mind, the old approach a teacher with a slate and a pencil. The teacher asks him, "Grandpa, for whom this slate and pencil? For the grandson, is it?" The grandpa replies, "No, no, for myself; I want to learn." The teacher says, "Why now? You have gone all gray; what is the use of learning now? Anyway, if you want, I shall teach you." And the education of the grandpa begins. While taking his lesson his mind thinks of worldly battles going on in the house. The teacher asks him if he devoted anytime to the study; and the grandpa replies that he tried, but his mind would not concentrate. In short, the mind goes over those sanskaras that re imprinted on it from childhood; and hence to begin to learn about Faith and God in old age becomes an extremely difficult task.

There are some old men who take to religion and God; but due to their better stock of punya they are healthy and are enthusiastic. They treat the worldly life as a means to go into hell; they take to the attitude of detachment like a sanyasi; they live in a sanctified place like kasha, or near a Satpurusha; then they begin to perform



satkarmas to wipe out the faulty and vicious sanskaras impressed on their mind in early life, to accommodate God within their heart, & try for the Anugraha of God; thus they try to have at least their ensuing life in a state drawn towards God. Needless to say that God always helps those who behave that way with full devotion, effort and determination. But such old are very very few. As a matter of fact old people, on retiring, can try in this way; but who can advise a grandpa?

There are persons, who undertake to behave that way having repented for all their previous actions; with full repentance and shelter under the wing of a Satpurusha there are some old men, who have attained self-realisation before their end.

All this clearly explains that it is the duty of the parents to impress the child's mind with virtuous sanskaras pertaining to God; but you know what sanskaras you impress on their minds these days. Many people keep their children in the custody of a nurse or a Dai. If the sanskaras of that Dai are vicious, they are bound to make an impression on the child. It is a fact that if the parents are healthy and have virtuous sanskaras, they beget similar children; and if these children are kept in a similar state, they are bound to turn out as very healthy, good and virtuous, and they are always seen to work for the public good. On the other hand, the opposite type of parents beget unhealthy, unhappy, discontented, vicious children, who become a source of nuisance and trouble to all concerned. One can know the nature of the parents from their children; by their bad and vicious behaviour the children proclaim to the world what their parents are like.

In short, one cannot attain real happiness without the Anugraha of God. If the God - the Creator of the Universe - is fully accommodated within the heart, then that God somehow or other in some form takes one out of the various difficulties and sufferings, and begins to imprint his heart with His attributes with a view to leading him to the attainment of Infinite Bliss; this is the Anugraha of God. In other words, one has to imbibe the attributes of God, - and accommodate Him in one's heart for that Anugraha.

- (1) Actions of a Satpurusha are always meant for the public good, the good of the world.
- (2) How to spend holidays?
- (3) The origin and effect of satkarma and asatkarma.

(1)

For the real good of his devotee and in accordance with the latter's capacity and qualification, a Satpurusha is always seen to do some actions; from the worldly point of view these actions may appear to be good or bad, or opposed to each other. Either directly or through some object, they are seen to do this work. Suppose he gives some good or bad object, good or bad from the worldly point of view, and asks the devotee to utilise it in a particular way, then it is the duty of that devotee to use it exactly in that way without any doubt or consideration whatever.

A Satpurusha may talk sweetly or harshly, tell a decent or an indecent thing, or pat or abuse at times; but it is never the business of the devotee to doubt or interpret in his own way whatever he is spoken to by the Satpurusha. He cannot understand the real purport of Sadguru's talk or action; because his reasoning and thought are never capable of fathoming Guru's thoughts or actions. In fact human reasoning is not able to fully understand even the affairs of the world. While dealing with worldly affairs we always behave in such a way as to cause some sort of trouble somewhere. How can we then correctly understand what the Satpurusha says. A talk or action of a Satpurusha can always be interpreted in any number of ways. The words and actions of a Satpurusha always have a very broad meaning, outlook, and scope. His words and actions thus are interpreted by various people in various good or bad ways; the real meaning of his words and actions is known only to himself, or to those who have reached his level. Lord Shrikrishna spoke to Arjuna at length; this talk is composed to form Bhagavata Gita. Many a learned man have published their interpretation of Gita; but it was Maharshi Vyasa alone who understood the real meaning of what Shri Krishna spoke to Arjuna, and put it down in black and white in 18 cantoes. Whatever was understood by Maharshi Vyasa was equally understood by Shri Shankaracharya and Dnyaneshvara, because they had reached that level. What can others know about the real meaning of Gita? Anybody can try to interpret it according to his own capacity and qualifications. A person whose buddhi has become sat-buddhi like that of Dharmaraja, that person alone can give an interpretation that would be suitable in the cause of God; a person with durbuddhi like that of Duryodhana will always give a wrong and vicious interpretation of the same. That is what the saying has described - "Jaya Mani Jaisa Bhava, Taya Taisa Anubhava," meaning, one gets an experience according to one's own attitude. The Satpurusha is always beyond all 'the dvandvas', - i.e. both the good and the bad; to him everything looks similar; the state of a Satpurusha is in complete opposition to that of a human being; and that is why all his actions are always meant for and lead to the good of the world.

(2)

(At this juncture some persons approached him, saying that they had not got full ten days of X'mas holidays, and hence they requested for permission to return. On this he said - ) If you are not destined to have ten days holidays, who will give that much

leave to you? What are these holidays meant for? The Government decided to give leave for ten days to enable their own men, and those Hindus working under them, to do satkarmas, etc. during that period; they perform various satkarmas as laid down in their Faith. It is for that purpose that these ten days are declared as holidays and all offices remain closed during this period. Just as during the leave the office work is not to be done, in the same way, during this period one has to give leave to all actions pertaining to the world, that are done by the ten Indriyas and the mind. You have to starve all the Indriyas; you have to stop thinking by the mind. To stop the particular action of an indriya is to starve it; thus not to see, not to hear, not to speak and so on will be starving the eyes, the ears, the mouth, etc. respectively. To study to starve the indriyas and the mind mean to correctly utilise the leave. Starvation of indriyas this way means observing a real fast - observing the real silence.

If one cannot do this, then one should utilise the indriyas and the mind in the cause of God; in this even though they are made to work; you get the fruit of observing a fast - observing the silence. To hear bhajana, to read a sanctified book, etc. is to utilise the ears, the eyes, the mouth, etc. in the cause of God.

Because you people do not give leave to your indriyas the Government also do not give you full leave that is due. In good old days, even though in service, people used to perform their satkarmas; that is why in those days Government also used to give plenty of holidays.

(3)

We are the originators of satkarma; to continue doing them till the attainment of the state of Sat, when those karmas merge again in ourselves, means the real completion of the satkarma. It is the human being alone that performs the satkarma; none else in the creation does them; all other things in creation form the means of doing them. Every action has a beginning and an end. The river flows from its origin till it meets the sea; the sea becomes its seat in the end, and that becomes its end as well. In the same way, every action has a course - a flow of its own -- from its beginning to its end; when the result - the fruit of that action is obtained that becomes its final place, where it ends. Attainment of fruit thus is the last place of any action. Think of another example. The boys study in the school. When they complete their education they are able to get an employment. Employment thus is the end, the fruit of the course of education. We plant a mango tree and nurture it; when it bears its fruit, and the fruit is eaten, then the action commenced in planting it has reached its end. Such is the state of every action; but then the beginning of every action lies with a human being.

What for have we to perform the satkarmas in the cause of God? They have to be done for attaining the state of Sat. Satkarmas have to be continued to be performed till the state of sat is attained. Just as the flow and breadth of the river increases along its course, in the same way, the flow of the satkarmas has to grow as the time passes, i.e., greater number of satkarmas have to be performed as time passes. The mind has to commence to perform satkarmas; as the mind goes on performing satkarmas, eventually the mind assumes the form of the satkarmas; it is then that the mind and satkarma become one like the water and flow of the river, which together form one - the river; as the number of satkarmas increases, eventually the mind becomes one with them.

Once the mind has assumed that state, then the mind as such loses its individual existence; it becomes the satkarma itself. Subsequently, it loses its identity with the

satkarma, and only remains conscious of its state - the state of Sat. It is then that we, as we really are, due to that consciousness of the state of Sat assumed by the mind, begin to experience that state of Sat; and that experience is the experience of the Infinite Bliss -- Bliss that is beyond all words - the experience that ever remains with us; that state - that experience is eternal. Subsequently, when the mind becomes one with that state, we are not able to experience that Bliss; to experience the Bliss we have to become separate from it with the state of consciousness; then alone we can experience that Infinite Bliss. This means, the mind begins to perform the satkarmas i.e., the satkarmas originate from ourselves; they begin to have their flow like that of the river, and subsequently they take us into our original state of Sat. In other words, the end ultimately merges into the origin.

Just as the human being is the origin of the satkarma, he is also the origin of asatkarma. As he goes on performing asatkarmas his mind eventually assumes that form. Now what is the state of Asat? It means this world. The good and bad, the pleasure and pain, the birth and death, etc. are the attributes of the world; the mind thus becomes one with all these attributes of the world - that of asat. As the asatkarmas get completed, the world gets fully formed, and the mind with the false consciousness, in accordance with the attributes of asat, begins to experience; an endless series of Dvandvas and births and deaths one after another.

To begin with we ourselves are there. Later, we assume the form of the mind. The mind performs the Sat, or asatkriyas. The kriyas lead to their fruit - true or apparent corresponding to sat or asat ones respectively. In other words, the mind, the kriyas and the fruits thereof are our own transformations, and the pleasure or pain emanate from those fruits are enjoyed or suffered by ourselves. It has been said in Amrit Bindu Upanishad - "Mana, Eva Manushyanam Karanam Bandha Mokshayoh," - meaning, - for liberation or bondage of a man, his mind alone is responsible. Better still is what Lord Shri Krishna said in "Atmaiva Hyatmano Bandhuratmaiva Ripuratmanah", - meaning, - we ourselves are our brothers (friends) or our own enemies. (Canto 6 S. 5)

All this boils down to one principle that it is one's own mind that puts one into endless suffering for births on end, or leads one into that Infinite Bliss. If we utilise the mind in the performance of satkarmas, it plays the part of our friend; on the other hand, if it is engaged in performing the asatkarmas, it plays the part of our enemy.

- (1) Sincere advice to Non-Brahmanas.  
 (2) As is laid down in Vedas and Puranas.

(1)

The mode of life, behaviour and the various kriyas that have to be done by Brahmanas should be done by Brahmanas alone; others should follow their occupations and behave according to what is laid down for their class. Others should never think of doing Vaidic and religious kriyas that are to be done by Brahmanas; but to get the fruits emanate from such kriyas and to attain all purity both inner and outer, they should copy the Brahmanas in their dietary, behaviour and thought, They should never compete nor undertake to perform the various kriyas that are to be done by Brahmanas alone; if they do, it will be like playing an assumed part in a drama.

In the spiritual line one always gets opposite to what one desires; that is the Siddhanta. Ashtavakra Gita has said so: "Nivrittirapi Mudhasya Pravrittirupajayate", meaning, - detachment of a fool only leads to stronger attachment.

How can you expect your forefathers to get sadgati by getting the Shraddha (annual commemoration ritual) performed by such Brahmanas in disguise? Such a shraddha is bound to lead them to durgati; after all that kriya will be a kriya in disguise, and as such how can it give you the desired real fruit? Just as in the after-rituals for the dead it is the crow alone that must touch the pinda and no other bird, in the same way, for all the Hindus, for all such kriyas, whether auspicious or ominous, a Brahmana alone is required to perform them.

Howsoever a Brahmana may be degraded, yet it must be borne in mind that he is born of Brahmana seed. Even if he is not able to perform the kriyas in the proper manner, it does not mean that his seed of birth is changed. All other classes are bound to derive the benefit from that Brahmana. Think of a mango tree; suppose we see a stunted mango tree, ill-developed with no fruits and hardly any foliage, and with but a few brunches; no doubt such a tree appears to be useless; but then it has its use for medical purposes; the effect of the juice of its roots is bound to lead to the same result expected of a mango tree; however stunted, ill-developed -and useless it may be, the juice of its roots will not give the effect of that of a Babhula or Neem tree. In the same way, even if a Brahmana is not seen to perform the cogent kriyas or behave in a cogent manner, even then his seed is bound to show its effect of leading to the state of Sat in a kriya like that of a Shraddha; the result he will lead you to can never be had from any other who is not a Brahmana.

Take another example. A dormant fire under cover of the ashes may not show any smoke or flame; but the moment the ashes are moved aside, it is bound to show its live-state. The fire is always dormant in the bulb-end of a safety match; the moment the match is struck, the fire assumes its live state. Even if the sugar cane stick becomes bone-dry, its inherent sweet taste does not disappear. In the same way, however wrongly behaving a Brahmana be, shraddha performed by him, or any other kriya done under his eyes or any object touched by him is bound to show the attributes of the state of Sat in accordance with his origin - his seed; a shraddha performed under the surveillance of such a Brahmana is bound to lead the forefathers of the doer to the state of Sat. That is the truth.

The grains of rice, wheat, etc., even if they be of the lowest quality, always serve the purpose of satisfying the hunger, and not their husk; in the same way, however degraded a Brahmana may be, he alone can lead to sadgati, and none else from any other class. If anybody wants to have, - to develop that power shown by the Brahmanas of old, then he has got to have his birth in a Brahmana family. The great Vishvamitra tried hard in all possible ways to attain the attributes of a Brahmana, still he was not recognised as a Brahmana. As such to attain that power and to attain a birth as a Brahmana, an individual of any other class has to observe purity of thought, mode of life and behaviour like that of a real Brahmana, to help the real Brahmana in doing his duty, and not to perform any of the Vaidic or other kriyas that are to be done by a Brahmana alone. Such a behaviour leads the respective Jivas to imbibe the attributes of a Brahmana, with the result that either they attain the Infinite Bliss directly in the end, or are able to have their ensuing birth as a Brahmana to perform good by the world. It is for the purpose of such systematic upgrading that the Almighty put into vogue the four class system. Breaking away from this system, and behaving in a 'free' manner may lead to a few apparent pleasures; but, in the end, it only leads to all-round suffering and degeneration for births an end.

Think of the example of a garden. A garden full of well-chosen and well developed fruit and flower trees has got to be protected from without by a suitable thorny enclosure; otherwise the stray cattle is bound to get in and cause all ruin. The strong thorny enclosure alone gives the proper protection; otherwise any amount of careful nurturing alone shall never lead to desired results. In the same way, this country can be compared to such a garden, and the hundreds doing all sorts of business and leading the country to prosperity, as the high class trees within; it is the Brahmana class that has to serve as a thorny protective enclosure for them. If the Brahmana class goes on performing its duty in the proper manner as is laid down for them, then alone the compound - the enclosure of this great garden will be safe. It is the satkriyas performed by the Brahmanas that lead to happiness and prosperity of all others - of the whole community - of the whole country. It is the effect - the result of this protective enclosure that always leads to harmonious and happy relations between the king and his subjects. This has been experienced by all other classes. But these days the Brahmana as a class is seen to give up his real normal mode of life, normal duty of performing satkarmas and behave in a fashionable 'free' way; it is no wonder that the whole community - whole country is led to degeneration, suffering and discontent.

You can understand from this the importance and the necessity of the Brahmana class. It is absolutely essential for all other classes to care for the Brahmana class. Just as a family under the guidance of the old grandpa remains contented and happy, in the same way, all other classes - all other communities remain contented and happy on the strength of the Brahmana class; that has been the system in vogue from time immemorial. It means that due care of the Brahmana class by all others alone will lead to all-round happiness and contentment.

It is quite necessary thus for the Brahmana class to improve itself first. Today, however, this class has become absolutely powerless and useless in every way. Under these circumstances the rulers as well as all other classes and communities in this country should undertake to encourage this class to recommence doing their duty - the performance of various satkarmas; this is an all-important task that requires to be shouldered without any delay. Personally I always pray God that the rulers and the ruled in this country be inspired with such sat-buddhi, and undertake this difficult, overdue, important improvement into their hand immediately.

The rulers or the people of the world have not yet experienced the real difficulties - the real suffering; everybody is busy in enjoying himself; that is why they are behaving in a way so as to cause mutual feuds, to spoil the minds, and thus push each other going down-hill to degeneration and suffering. Their present behaviour does not show that they are conscious of their degeneration and suffering. In their personal enjoyment they behave and act with pride and thus bring on suffering on the poor around them; it is the poor that suffer while others are having their mirth. If these people had been conscious of real suffering, then they would never have behaved as they are doing today; on the other hand, they would have stopped the internal feuds, and would have surrendered and prayed to God for guidance.

Without understanding this aspect of their behaviour, they are busy in enjoying whatever pleasures God has provided them with, and they have now forgotten that Almighty, have become proud of their position and pleasures, and are behaving in a Faithless manner; they are busy only making a show that they are all exerting for all-round happiness, real happiness. However, these learned men of today, the makers of internal feuds, have no idea that all their actions are only leading to all-round suffering. If you think, - if you recognise that it is the suffering alone that is ever increasing, - then the chief method for doing away with that is to make the Brahmana class behave like the real Rishis and Munis of old - to make them remain busy continuously in performing the various satkarmas; all people should join to encourage the Brahmana class to do their duty. Always surrender yourself at the feet of the Almighty and everything goes well; otherwise it will only be like "Reap as you sow."

(2)

There are two principal methods of performing the various satkriyas as laid down by (a) Vedas and (b) Puranas - the Vedokta and Puranokta respectively; the importance and the result of both is the same; in a way, it could be said that the Puranokta is able to give better results than the corresponding Vedokta. The Puranokta is meant to raise the Non-Brahmanas to a still higher status than the Brahmanas; in fact, Puranokta forms the special means for that purpose. Just as the mango stone gives rise to a mango tree, or a Brahmana begets a Brahmana, in the same way, Puranokta is derived from Vedokta; how can it differ from Vedokta? Really it is Vedokta under a different name. Moreover, both the Vedokta and Puranokta lead to the same result - the attainment of the Parama Purusha.

Why then the Puranokta has been specially devised for the Non-Brahmanas? Just as a train is the means for going from one to another station, in the same way, the Puranokta serves the purpose to lure and lead the Non-Brahmanas to the state of a Brahmana, or to a still higher state. Why should not Vedokta kriyas be formed by the Non-Brahmanas? Because Vedokta is like a sharp dangerous weapon; such a weapon cannot be used by one who does not know anything about it, and if by chance anybody like that handles it, it only leads to unnecessary trouble for himself. Right from the beginning the Brahmanas were qualified, and have been entrusted with the Vedokta. If the Vedokta is utilised by the Non-Brahmanas, then having no power to bear its effects, it will only lead to the insult of the Vedokta, with the result that it will harm them, i.e. lead them only to Durgati.

Puranokta can be utilised by both the Brahmanas and Non-Brahmanas. Knowing that the Brahmanas will not be able to perform the Vedokta properly in this Kaliyuga the Puranokta, the milder and the early and better fruit giver was formed. Some of the Brahmanas these days are seen to make use of both, while others, who do not know

the Vaidik Mantras, do their kriyas with Puranokta Mantras; for example, if somebody does not know the Rudra (Set of Vedic hymns in honour of Shankara), they make use of Mahimna (a set of verses in honour of Shankara) in performing abhisheka on Shankara; similarly, during the worship they use many a Puranokta mantras. All this means that the Puranokta is in no way inferior to Vedokta.

In whatever way Puranokta is used, it does not cause any harm. On the other hand, the Vedokta has to be done by Brahmanas with all purity, at proper time and strictly according to rules; otherwise it does not lead to any results; if it is done by Brahmanas that behave against their normal mode of life, it leads to harmful results; needless to say that it will be more harmful if done by anybody else. The long and short vowels, the various high or low sounds, the various accents, etc., that occur in Vedas are too difficult; any slightest mistake in them leads to very harmful results; the present Brahmanas are not able to recite them in the correct way; that is what has led to the degeneration of the Brahmana class.

If the Brahmanas make use of Vedic Mantras for the Non-Brahmanas, then by this, not only they degrade themselves, but actually push the poor Non-Brahmanas into degradation; such Brahmanas and the Non-Brahmanas always lead themselves into Durgati. Those Non-Brahmanas who get their rituals done by Brahmanas according to Vedokta always lead themselves and their forefathers to Durgati. Needless to say what sin - what disaster would be caused if the Non-Brahmanas pose themselves as Brahmanas and perform the Vedokta rituals.

Very strong medicines have to be taken along with strict dietary and mode of life; then alone they are able to show their results in certain cases; otherwise, they only lead to great harm. In the same way, the Vedokta has to be done in a very strict way; otherwise it leads to disastrous results. Puranokta can be done without observance of any strict rules, and yet it leads to better results. Even though Brahmanas also can follow Puranokta, it is preferable that they do all their kriyas in a Vedokta manner with strict observance of various cogent rules, they cannot expect the same results from Puranokta.

However degraded the Brahmanas become, the innate qualities of their seed are bound to show their effects. That is why the Gayatri Mantra is handed over only to them. Such Vedokta mantras are only meant for the Brahmanas, and if anybody else makes use of them it leads to great harm. Knowing this the great Non-Brahmana saints like Tukarama never interfered with, never looked to the Vedokta, but took to simple Puranokta mantras that do not require strict observance of any particular rules, that are able to give better fruits in a short time, that can be used by anybody, that lead to both the temporal and spiritual happiness; by enunciating such mantras they have led hundreds of Non-Brahmanas and Brahmanas to liberation; by use of these mantras they attained the same Infinite Bliss that the Brahmanas attain on observing the Vedokta. What are these great mahamantras of theirs? They are Vitthala, Panduranga, Rama, Ramakrishna Govinda, Gopala etc.

Men like Tukarama have composed many a hymn - many a book which contain all that Vedas do, and yet which come under Puranokta. All these great books of theirs have become famous. There were many a saint like Tukarama amongst all other classes, like Namdeva (tailor), Savata (gardener), Gora (pot-maker), Sona (barber), Narahari (goldsmith), Rohidasa (shoemaker), Kabira (muslim), etc. All these famous great men - great saints never interfered with or took to any Vedokta, but relied entirely on Puranokta with the help of the Brahmanas, established the great path of devotion (Bhakti marga), become famous all over, and attained that Infinite Bliss. Kabira was a muslim; his Guru, however, was a Brahmana; even then he did not get



any Veda-mantra from him; he took to Puranokta mantra, and attained that Infinite Bliss in spite of his being a muslim. If Vedokta was essential, would these great men have left it aside? On the other hand, even though severely persecuted by Brahmanas, men like Tukarama, always respected the Brahmanas and gave them their due honour. All this means that for the Non-Brahmanas the Puranokta alone is able to lead them to greater heights than the Vedokta. That is the Siddhanta.

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## ADVICE TO UNTOUCHABLES,

(Somebody said that some learned men have been endeavouring to open the temples to untouchables and thus de-sanctify them. On this Shri Baba said-)

Let them; why bother; they will pay for it. If this is the result of the present system of education, the society has to pay for it. If the world is to have some happy and contented time, then the people are seen performing satkarmas for some time prior to it; in the same way, if the world is to have some days of suffering, the people are seen to behave in a faulty and sinful way. If you nurture a tree with proper manure and watering, it is a sat-kriya, and soon the tree begins to grow luxuriantly; if, on the other hand, you go on putting some other useless and harmful things around it, it will be asatkriya, and very soon the plant is seen to stop growing and die; the former satkriya provides you with food, the latter asatkriya leads you to starvation.

Why have medicines prepared? Because they are essential to keep and sustain our health; such medicines have to be well-kept and cared for. If by chance some wrong drug is mixed in the preparation, then that medicine will lead to harmful results instead of restoring and maintaining our health. If you mix gutter water with pure drinking water, then this water is bound to cause some diseases. If fine pure gold be mixed with other base metals such as lead, that gold will be no good for making fine ornaments. If some poison is mixed with sumptuous food, then that food may cause our death. If a really benevolent king, who cares for and loves his subjects, is wrongly advised again and again by a crooked and cruel minister, and the king takes to his advice, eventually the subjects are bound to be unhappy, discontented and suffer. Exactly like this, if the mode of life and behaviour and the satkriyas that have been laid down for the different classes are not observed properly - are disregarded - discarded and replaced by wrong ones - sinful, faulty ones, then they are bound to lead to disaster only. This attempt of trying to bring the touchables and untouchables together is bound to lead to untold of suffering in the end; the present attempt at it is sowing the seed of that suffering.

For the good of the world as well as for the good of every family, - for all-round contentment and happiness, every family must possess some spark of that supernatural power. To kindle and keep that up, it is the duty of every individual to behave and perform satkarmas according to his svadharma.

If the untouchable classes will touch and thus de-sanctify the sacred idols perforce, then the spirit of the Almighty residing in that idol, due to that wrong - unholy - sinful touch, will leave that idol along with its supernatural power; this automatically leads to invisible disaster, which in course of time matures, and affects the whole community - the whole country with all sorts of suffering, degeneration and degradation.

The present untouchables had to take birth as untouchables in the lower classes due to their having performed sinful actions prior to this birth. Now, in this state, if they perforce de-sanctify the holy idols by touching and worshipping them, they will be performing a great sin that will only add on tremendously to their stock of sin, and that will lead them to still greater suffering - to Durgati - to the Yonis of birds and beasts for births on end; thus they will not only lead themselves but they will also cause their forefathers to go to hell, and suffer untold of pain and torture for a very long time.

The one who has gone beyond all the dvandvas, whose mind is ever one with

advaita, in other words, one who has gone beyond all pleasure and pain, friends and enemies, honour and dishonour, touchable and untouchable, good and bad, and so on, for good, if such a one - the saint - the Satpurusha is touched by an untouchable, or even if he dines with an untouchable in one and the same dish, this action of his is never treated as a fault or as a sin. Most of you know my own example. At Khadgapur if one foot of mine was touched by Brahmana women, the other was touched by the untouchables at the same time. I was actually staying amongst and with the untouchable. I used to do all their work. Good or bad work, good or bad food was all the same to me. I was honoured and dishonoured. Many praised me while others defamed me. I was garlanded with a garland of flowers as well as that of shoes. What and how much should I tell?

All those that attain advaita remain in a similar status. Somebody - may be Ranganatha Svami - attended the Ekadashi celebration and partook of the attendant feast in a Mahara family. Somebody - may be Pandit Jagannatha - married a muslim girl. There are many such examples. With men of that stature there is nothing like touchable or untouchable. There is nothing like auspicious or ominous with or for them. On the other hand, with a mere touch or association of such men even the lowliest gets liberated. After all such persons have reached that self-evident - self-existent state. Of course, this holds good for themselves while they are alive, and not in the case of their Mahasamadhis in the form of Padukas, or idols, etc., placed in the temples erected to commemorate them. Such idols have to be installed by Brahmanas with proper rituals, and then alone such idols, etc. become charged with that supernatural power - with the presence of the Almighty or the Satpurusha. That is why such Padukas or idols installed on the Samadhi of a Satpurusha cannot be approached or touched by an untouchable; if he does so, he commits an unpardonable sin. The living presence of God or His supernatural power begins to increase in an invisible manner in those idols as they get charged continuously with suitable sanskaras impressed on them by cogent satkriyas as laid down for that, purpose. Why are these in an invisible state? Because the attributes of God are always invisible as opposed to the visible attribute of a human being. If, however, one develops the inner association with that idol along with the outer visible, then one is able to experience the results of that invisible strength in the worldly way. It means that one has to generate that supernatural power first in that idol; and once so generated, it has got to be kept up. On the other hand, if some wrong actions are performed near that idol, it is bound to lead to harmful results.

In a temple, in a cave, under a tree, by the banks of a river, etc., the great men of old had installed many an idol - of Ganapati, Maruti, Devi etc., with the help of Brahmanas, and by cogent rituals and satkriyas they were duly charged with the supernatural powers. Many a devotee have propitiated these Gods, and reaped many a benefit by way of getting out of their difficulties or attaining their desires. Men of higher classes have not got that faith by these idols, and hence are not able to experience similar benefits; luckily, due to their earned stock of punya, they are able to have all that they want, and it becomes unnecessary for them to propitiate them for particular purposes; but all this makes them faithless, and with their social superiority they try to dissuade others to give up their faith in the spiritual method of absolving themselves from difficulties by propitiating God.

If such places get de-sanctified by the wrong behaviour of defiling these idols by the untouchables, then where should the poor faithful go for their relief and comfort? They all are being put in a very awkward position. Every idol possesses the charge of that supernatural power to a lesser or greater extent, and everybody is in need of

leaning on that supernatural power. Those that will try to demolish that power, they will be causing incalculable harm both temporally and spiritually, and they will be responsible for this unpardonable sin. Even the rulers in whose kingdom such things happen are bound to suffer; that is what Shastras have said. If the rulers or the Government are not going to prevent such people from such blasphemous occurrences, it only means that their days of suffering have come near.

The poor people, as it is, are in poverty due to their own faulty and sinful previous actions. It is the duty of the social superiors to advise them rightly, and guide them to righteous path so as to enable them to have better births in better class with better environments; will it be reasonable on their part to guide them in faulty ways such as provoking the untouchables to touch the idols and thus de-sanctify them, - make the supernatural power disappear from them, and thus make them the perpetrators of a great sin? By such advice and actions not only they themselves will go to hell, but will be pushing those poor, already hard-hit untouchables into hell for an indefinite period; what else can you expect from these pillars of modern education?

To keep up the supernatural power in an idol is not the work that can be done by anybody. Most of the persons are engrossed in worldly life; their minds, buddhi and Jivas are surcharged with the affairs of the world, and as such, they are of no use in any way in the cause of God. They do not know the attributes of God; much less they know how to keep them up. That is why from time immemorial this work is entrusted to the holy Brahmanas, who behave according to their svadharma, who know those attributes and know how to keep them up. It is such Brahmanas alone that know the methods and satkriyas of charging an idol with that supernatural power and increasing that power. It is their duty to keep up that power and increase it. Those persons who appreciate this and encourage and help the proper Brahmanas to do their duty, automatically get the benefits of that supernatural power in that their families always remain happy and contented in every way.

What is punya? The invisible results of various satkriyas performed according to cogent rules by the different individuals constitute the punya; the opposite of punya is papa. I have already talked about them some time ago. To enjoy or suffer the fruit of punya or papa one always gets the suitable body in a suitable class with suitable environments and circumstances, of course suitable in relation to the stock of papa and punya of the particular individual.

The great thinkers of old have said: "Avashyameva Bhoktavyam Kritam Karma Shubhashubham", - meaning, - one has got to bear the fruits of whatever good or bad actions he might have done. That is the Siddhanta. If it were not like that, why should one have a birth as an untouchable and another as a high class Brahmana? Why should one have all pleasures and another all suffering? Pleasure or pain, high or low birth - all these depend on one's own good or bad actions in previous lives.

The present birth in a low class and caste is by way of punishment; it is the result of papa, and according to the principle. "Bhogadeva Karmakshayah", - without suffering one cannot absolve one's self from one's stock of papa. It is very essential for these people to be alert that they do not increase their stock of sin in their present life, and thus degrade themselves further to have their ensuing births as birds and beasts. As they are suffering and thus washing away their sins, to have a better birth with better environments, they should behave with all other higher classes and the various deities and God according to their svadharma; they should keep no external contact but try to develop the inner association with them. This inner association with God is of very great importance.

Some good Brahmanas, for attainment of all temporal and spiritual pleasures,

instead of going to any temple and doing any actual worship, do manasa puja of God within their own heart with all devotion, faith and absorption. Manasa puja is a very simple means that is available to anybody within his own self. The real devoted Brahmanas always perform manasa puja to please God - to make God his own. Even the lowliest can take to manasa puja, and without any external manifestation, can easily attain the highest. Why then should the untouchables commit the great sin of de-sanctifying a holy idol in a temple by touching it unnecessarily by listening to the wrong and harmful advice to do so, and thus lead themselves along with their forefathers to hell - to Durgati - to untold suffering for births on end?

Only a few years ago persons of the lowest castes and classes like Chokhya Mahara, Rohidasa Chambhara, Sajjana Kasai, Savata Mali, Tukarama Vani, Namadeva Tailor, Gora Kumbhara, etc., became famous as the great saints - the great Satpurushas; they attained the Infinite Bliss not by going against what the Faith had laid down for their classes, or by entering the temples and touching the holy idols of God, and thus insulting and de-sanctifying all those places; these are not the means to attain the Infinite Bliss. They always gave due respect to the Brahmanas however degraded, faithless and wicked; they used to stand outside the temple and do their bhajana while performing within their hearts the manasa puja of their God. They physically did those things only that were allowed by their svadharma, in addition to their occupation or trade; and by behaving this way with full devotion and faith, they attained all the temporal and-spiritual happiness which many a Brahmana could not. It is therefore preferable that all the present untouchables should follow the various saints belonging to their caste and class, and thus improve their position without in any way interfering with the Faith or with other classes and by becoming unnecessarily a source of nuisance and trouble to themselves and to all others around.

The real meaning of the word Bemara (common meaning - a sick or ill person).

Whosoever is after me is a Bemara. What is meant by Bemara? 'Be' means no, and 'mara' means all sorts of desires, or that which gives rise to all sorts of desires; 'abhimana' (pride) gives rise to all sorts of desires; bemara thus means to be without any desires, without any pride. In the word Mara, Ma means maya, and Ra means the Infinite Bliss. If this Bliss - Ra, however, is born out of - created by maya, then due to its association with maya, it really becomes false pleasure - false light - or means of false happiness. Whatever pleasures or means for these pleasures that are experienced in this world, they are all the transformations of the 'Ra' in association with the Maya. Mara thus means suffering of all types, or anything that leads to pain or false pleasures; thus it means Kama, the chief source of the Shadripus or desires, or death or punishment; 'bemara' thus means a person free from all these.

A person, who becomes like this, i.e., becomes fully 'bemara' with the grace of his sadguru, is the one who has become perfect. The world is engrossed in desires, - is full of pride, abhimana; people of the world, hence are not 'bemara'. If any of them becomes a real bemara due to sadguru-kripa, he naturally becomes secluded from all the world, and hence is always troubled by all others who do not like to tolerate his anti-social state; it could be said that this all-round trouble and privation that a bemara has to undergo is but a test he is put to by God. Yesterday only, so many of you brought plenty of hot water, oil, etc. to give me a decent bath; instead of allowing you to bathe me, it was I that washed the feet of all of you, and then bowed down at your feet. I was very much benefited by this washing your feet and bowing down, since all of you are nothing else but different forms of God. If you serve me in various ways on taking me to be God, you are bound to get the goods fruits thereof; all that you do by me serves the purpose of putting me to a test by God, and you get the fine fruit thereof. I have no business to think - I do not think anything, of all that you do by me; I am only to observe, I only see whatever happens, and just carry on according to the principle of "Be as it may". Whatever happens through me, - whatever I am made to do, I have to allow it to be done, - I have to see it being done by myself.

Wherever lies a Satpurusha who has attained the full state of a Bemara, whether anybody approaches him or not, he always works for the good of the world in accordance with the will of the Almighty; nobody knows how and what he does; his work is always invisible - in an unrevealed state. It may be that some good is to happen to you, and that is why you people feel inspired to come here and serve; this service of yours in no way is of any use to me, and I have just to bear whatever you do. You are destined to serve me and I am destined to bear all that you do. Both of us have to bear what is destined by God.

You all know now the meaning of the word Bemara which means, to be desireless, to be prideless in every way. Whosoever is like that is always recognised to be indifferent, casteless, workless, honourless and dishonourless, etc. My luck forced me into this state of a Bemara. You can think over for yourself whether it is better to be a Bemara and thus beyond everything or otherwise; in the latter case one has to take births on end before one can decide what to become. Those who come here, in course of time, however slowly it may be, are bound to become 'Bemara' in the end; that is the ordained truth they should always bear in mind. Once that state of 'Bemara' is attained, then nothing further remains to be done; then the term 'Be' has no more, significance; it is dropped and the person concerned attains the state opposite to that

of Mara, i.e., the state of Rama.

What is the opposite of Mara? Mara consists of letters Ma + A + Ra, and inversion of those letters, Ra plus A plus Ma, gives us the word Rama, or if the letters in Mara are just transposed as they are, then we get the word Rama. Rama means Lakshmi - the spouse of Vishnu. Rama and Rama virtually mean the same thing. How can one attain the states of Rama and Rama? One can attain them by becoming a real Bemara.

Do not think I have played a pun on the word 'Bemara' and interpreted it this way; whatever I have spoken spontaneously is right and correct. Whosoever becomes 'Bemara' attains Rama; there is not the least doubt about it. If somebody in the family begins to become Bemara, then others in the family should not feel sorry for it.

When one becomes ill and suffers from some bodily afflictions, he is said to be suffering from Bemari, i.e., he has become a bemara; there is virtually no difference between this state and the one I have described; bodily illness eventually leads to loss of desires; one becomes disgusted with everything; one does not like anything and as such eventually he becomes a real bemara.

The state of detachment that one gets either by physical or mental diseases or troubles or by any other cause, as it steadily grows, eventually leads one to the state of Rama - state of Rama. Whosoever then desires to attain these states must exert to become a real full bemara. If one cannot do so, he should at least stick to him who has fully attained that state; if the real bemara is once accommodated within one's self, one automatically attains the state of Rama and Rama. .

All this talk emanated from my illness. Being a bemara myself, these words passed through my lips.

- (1) Simple method to get out of bondage.
- (2) God through a scorpion bite.

(1)

(Some people, who had come to see Shri Baba during Easter holidays, now came to him for permission to leave. He said -)

Always remember and serve God. When sometimes things happen as desired, one should not feel elated, or sometimes when things go against, one should not feel sorry for it. Taking to worldly life - family life, one always suffers ; this is called bondage; even though the pleasure and pain, birth and death, etc., are all an illusion, even then one is bound down by them. To get out of this bondage one has to stick to something, to somebody as God and associate with him; such association leads to liberation.

If one gets entangled in the net of God, one gets out of the net of Maya. To get out of the clutches of Maya, people seek God, - people come here. The earlier one begins to associate with God, the sooner one gets liberated from the clutches of Maya - from the bondage. One should either bind oneself to God, - accommodate Him in one's heart, or one should continuously remain busy in doing satkarmas in the cause of God; and this always causes the liberation. There is nothing difficult about performing satkarmas; it is the easiest thing one can do. In this, one has not to leave one's family or get out of the world.

Do your duty by your family and all your worldly affairs. Just as you exert to do good by your family, in the same way, you should exert to bind yourself with the satkarmas in the cause of God. The family and the world and all your interest in it is not real, it is all 'asat' and is bound to disappear; but whatever association you will establish with God is real and is eternal.

If you will not be careful in performing satkarmas, then all your worldly and family ties, though illusory, would not disappear; because when one group of suffering ends, there is yet another ready in waiting to bind you. Even though these ties and sufferings are asat, they go on affecting you one after another, and you are never able to get out of their clutches for births on end. Since you have come into the world, do your duty by it - by your family - your associates and so on, in quite a reasonable way; but along with this if you stick to satkarmas, the pain inherent in the worldly life will no more affect you, and this state of sat that you attain, being eternal, is bound to remain with you permanently; this association, this tie of yours eventually leads you beyond the world into that Infinite Bliss. In short, while in the world instead of getting involved in the ways and affairs of the world, you should cultivate the good habit of performing satkarmas in the cause of God.

(At this juncture somebody said that they are all always busy in their trades, occupations and family affairs, and they get no time to do any satkarma. On this Shri Baba said --)

Now, now, this is not correct. Does it become you to say like that? More so that you are Hindus and some of you are Brahmanas; it is really shameful that such words should escape your mouth! It is too bad! What a sorry spectacle such people present! You have plenty of time to dabble with other's affairs, to see dramas, tamasnas, cinemas, to do socials and so on; you always have time to go through newspapers line by line; and then you say that you do not find time to perform satkarmas! Does it



become you to say so. If you have some urgent work, or you want to enjoy a particular pleasure, do you not find out half an hour or so for it? The satkarmas in the cause of God, after all, are meant for your own happiness. To see God is an eternal pleasure! Even if you cannot have much time to spare, you should find out a little time to sit in solitude and do manasa puja, dhyana-dharana, japa, or regular external worship, etc., and thus establish your association with God. Those that establish such association and perform satkarmas, while busy in looking after and in earning for their family, are the real men of the world. To discard any association with God and only take to family life - worldly life is to entangle one's self in suffering for births on end. Faithful behaviour and satkarmas are the only means to get out of that suffering.

It is like crossing the sea. In order that one should not be drowned, or become wet all over and yet cross the sea, one has to take recourse to a boat or a ship. This worldly life is like a sea. One has to go through sansara to expend one's prarabdha; and in order that one should not suffer and safely get beyond it, one has to take to a boat in the form of Faithful behaviour and satkarmas in the cause of God; that leads one beyond all the suffering, - all the worldly ties, into that Infinite Bliss. Those that imbibe satvika Guna in them, they go through the sea in the form of this world safely, without any suffering, and in the end they enter into that Infinite Bliss.

(2)

(At this juncture somebody said that a child was stung by a scorpion; on this he said -)

A scorpion bite absolves one of one hundred of his sins. From the time the scorpion stings till all its effect disappears, if one does the japa of Rama Nama or of any Deity, one gets the fruit of doing Purashcharana of that Japa; for a Brahmana the Gayatri Japa is always preferable; the japa during that period gives the necessary power of endurance. One should take it to be the grace of God that it is He who gives us the sting in the form of a scorpion, and thus washes away a hundred sins of ours at each sting; that is why it is preferable to do japa during that period and bear the pain thereof. Whatever be the occasions of suffering, in fact, whatever suffering one gets, one should patiently bear it; this will increase one's power of endurance, and endurance washes away the state of Jiva, the state of suffering, and leads one into the state of God.

(At this juncture the mother of that child said that it was bad that the poor child was stung by a scorpion; if an elderly man was stung, it would not have mattered much. On this he said -)

It is better that the child was stung; at the commencement of its life, God has absolved it of one hundred of its sins; take it in that light. Children always bear much better. I remember a story about it; I shall narrate it to you.

There was a breast-fed infant. Its mother was an idle woman. One day she bathed the child and put it to sleep in the cradle, and began to give it a swing. The cover was not looked to prior to being put on the child. On that cover was a scorpion. As she began to swing the cradle the scorpion stung the child; naturally the child began to cry aloud. Without trying to find out as to why the child began to cry suddenly like that, she said to herself, "What a crying child! I just bathed it, fed it, and now comfortably I put it in the cradle"; and with this she began to sing a lullaby to make it sleep. The scorpion gave another sting, and yet another and the child began to cry aloud incessantly, due to that pain. The more the child moved, the more the scorpion stung. Ultimately the father of the child, who was sitting in the outer room came in and said,

"Why do you not find out as to why the child is crying?" She said, "What can I do; the child is like that." He said, "But why do you not see?" On this she got up, and put her hands in the cradle to lift up the child; the moment she put the hand in, the scorpion gave her a sting. She cried aloud with pain and called her husband. He came there and asked her as to what was the matter. She only cried and would not give a reply. On this he put big hand in to lift the child from the cradle; the moment he did it, the scorpion stung him; he cried aloud, took out the cover, and shook it with force, and the scorpion fell down. He said to his wife, "Look at your idleness; the child was stung by the scorpion and that is why it has been crying aloud." He killed the scorpion and asked her to take the child. She said that due to scorpion-bite she could not do it. Then the father somehow put the child to sleep in the cradle, and began to cry aloud due to pain. He asked his wife to cook. She said that she could not do it. Somehow then both together cooked their food.

At this juncture, a neighbour, a woman, came on the scene, and asked them as to what was the matter that all of them were shouting and crying. The husband narrated all that had happened. On this she said, "You are funny people. No doubt you got scorpion-bite, but the child also was bitten more than you two. Look at the child; it cried a little and now is quietly sleeping. Can you not take a lesson from it?"

This story at once tells us that the children are able to bear well, because the state of Jiva does not grow to its full intensity in a child. The state of Jiva is lesser still in intensity in trees and stones, and that is why they are able to bear, and do not experience any pleasure and pain.

The Satpurushas also are like scorpions and serpents; they always give varieties of troubles in various ways. Do troubles ever lead to pleasure? But then the troubles he gives always lead to happiness in the end. In Gita it is said, "Yattadagre Vishamiva Pariname Amritopamam." (Canto 18, Shloka 37). Whatever gives pain to begin with like the scorpion bite or snake bite, always leads to Amrit-like happiness in the end.

- (1) A woman's role in the attainment of sadgati.
- (2) It is men that force women to form karma-prarabdha.

(1)

Various sanctified books and shastras have advised many a method like Tapashcharya and the like for accumulating punya. The results emanate from each karma are always described in the texts at the end of the procedure of the karma. In all these descriptions of the results it is found that all the karmas are meant for expending karma-prarabdha and attainment of happiness, for the men only; for instance, "Naro Muchyeta Sankatat", - man is relieved of his adversities, or "Bramhabhutah Sa Vai Narah", - the man attains Brahma, or "Tasya Darshanatah Sarve Devah Puta Bhavanti Vai," - His darshan even purifies Gods, or "Idamaditya Rhidayam Yah Adhite Satatam Narah; Sarvapapa Vishvddhatma Suryaloke Mahiyate," - The man who constantly repeats this Aditya Rhidaya, becomes pure, his sins disappear, he attains the Suryaloka, or "Rameti Ramabhadreti Ramachadreti Va Smaran; Naro Na Lipyate Papaih Bhuktim Muktim Cha Vindati," - The man who remembers Rama, Ramabhadra or Ramachandra is never touched by sins, and he earns all temporal pleasures as well as liberation, and so on.

All such quotations tell us that the various satkarmas are meant for attainment of temporal pleasures and happiness, for expending karma-prarabdha, for getting out of difficulties and troubles, for liberation and so on, for men only; no authority has laid down anything for a woman. If at all there is anything advised for women, it is for attainment of 'Akhandha Saubhagya' for them. Akhandha Saubhagya of a woman depends on the immortality of her husband. In other words, whatever is advised for a woman or whatever satkarma she does is meant for her husband to become immortal. There is no Anushthana, etc., advised for doing away the Prarabdha, or for attainment of temporal happiness for a woman; a woman is supposed to be actionless in the sense that she does no action that leads to the formation of Prarabdha.

Some of the authorities have prohibited women from worshipping idols like Shaligrama (a spherical or oval smooth black stone representing Vishnu), Tanka (a copper plate engraved with some mystic figure), Narmade Ganapati (an irregular but smooth red piece of stone found in Narmada river), Panchayatana (a group of five idols) etc.; but they have not laid down anything pertaining to Japa, Anushrhattas etc., that is to be done exclusively by women. She is supposed to do that much of satkarma which her husband directs her to do. As a widow she is to follow what is laid down by the Faith for a widow and do the worship of Vishnu etc.; in this also, what is laid down for a widow is meant for the sadgati to her dead husband.

All this does not mean that a woman is to do nothing. So long as they play some part in the ways and affairs of the world, they have got to perform some satkarmas. Whatever satkarmas they do, the resultant punya is able to affect and help her husband, her children and her relatives; that punya is of no use to them since as women they only form the highest object of enjoyment. It is like a tree the fruit of which is always enjoyed by the owner and by the person who nurtures and looks after it. The punya, the resultant of the satkarmas performed by women, is like putting manure and watering a tree. It is thus essential that women do perform as many satkarmas as possible. All these karmas done by them do not lead to the formation of any Prarabdha for them.

Whatever actions are done with a motive - with a desire - with Vasana lead to the formation of Prarabdha. To perform various actions pertaining to the affairs of the world, to think of and do good or bad to others, to take to pride in doing these actions, etc., - i.e., actions that lead to suffering - they are all done by the men, and as such they are bound down to karma, and through them they form Prarabdha for themselves; that is why for the purification of their minds, so many methods have been advised. For attainment of both the external and internal purity, for progress and liberation, the woman is a great help to the man.

Somebody may say that if she has no karma-prarabdha, why is she born a woman? She is born a woman because of some particular type of prarabdha; moreover, today a woman studies in a school, wears the modern fashionable dress, uses no marks of Saubhagya, does various actions normally done by men, and so on; does it not mean that a woman has her own prarabdha? Well, let us see.

(2)

Everything in the creation - animate or inanimate - has its own attributes. The man as the highest amongst all of them has more attributes of Maya, and hence he is able to do actions on his own; it is the men who are thus capable of performing actions that are adverse to Nature. Because of their capacity to act on their own, they are bound to go beyond their natural attributes, and they do always behave that way, and due to these actions of theirs they always take births one after another to suffer the consequences thereof. It is in the nature of man to act in a manner adverse to Nature and persuade others to behave like that, and thus bind himself and others to the endless chain of births and deaths. A woman, by Nature, is exactly opposed to that of man; by nature she is incapable of doing any action on her own. Moreover she is the highest amongst all the objects of pleasure and enjoyment in the whole creation, and an object of enjoyment can never be capable of any independent action so as to form the prarabdha.

The present activity shown by women is not natural to their being; it is the men who have forced them into that against the laws of nature, against the laws of the Almighty. They are born as women not because of their Prarabdha; it is the men who are born as women of today due to their having been womanly, having been engrossed in the attributes of the women as the highest object of enjoyment, having been swayed by passions in their previous lives; and in accordance with their sanskaras collected in those lives they come forth as women that we see today; that is why the present women are seen to behave against their own real nature by giving up the woman's highest innate attribute - the modesty, and behave and act like men.

The woman is ignorant, ignorant in the sense that she is in the state of 'Not knowing', being the highest object of enjoyment and consequently, the highest medium or means for the attainment of Godhood and that primordial super-natural force - supernatural energy. It is the men who fail to keep such real women within the orbit of their natural attributes; they teach them their own ways, force them to assume their manly attributes, and thus make them act on their own and form prarabdha for themselves. The men thus act as perpetrators of crime against laws of Nature, and it is but natural that they have their punishment.

The women of old, women hardly a century ago, were not like the modern women; they behaved according to their innate nature. The men of those days also helped the women to remain within their innate limitations, i.e., to behave according to their svadharma and perform cogent satkarmas. The men of the present day are

working as in a circus; they train the wild animals to imitate all sorts of actions done by themselves, exhibit them, and earn money at their cost; in the same way, they are also training women in various walks of life - doctors, nurses, teachers, etc., and then earn money or enjoy at their cost; they make the women join their company in socials and clubs and thus not only enjoy through them, but enjoy them as well.

The present system of education thus makes one woman of use to hundreds of men. This education has made the woman forget the Faith of Pativrata, and her natural innate status and attributes. If this state of affairs continues for some time longer, it will only lead to an all-round untold of suffering, that will affect all - from the mendicant to a king. The woman who is intended to be a great help in leading a man to Godhood - to Infinite Bliss, is trained like the animals in a circus by the modern men. Is this going to add to the prarabdha of the woman or the man? Obviously to that of the man.

To begin with there was no state of womanhood in existence. It is the man, who by the force of his desire inherent in the state of Purusha-Prakriti that transformed himself into the state of a woman, and then used her to liberate himself from all the adverse karma-prarabdha, and thus to attain that eternal Infinite Bliss. The present man, instead of using her for the attainment of Infinite Bliss for which she was brought into existence, has begun to lead himself along with her into endless suffering by behaving against nature - against the laws of the Almighty. Such is the present state of affairs created by man. Needless to say that such a state of affairs - an adverse state of affairs, is bound to lead only to a state of adversities - to untold of and endless suffering and pain; and this is in accordance with the supreme law of Nature - of the Almighty, "Reap as you sow."

Sadguru Godamapadarpanamastu,